

General and Chief  
of the  
In Four BOOKS

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"The *Journal of the American Society of the  
 Christian Scientists*, January and February, 1892,  
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SERENISSIMO

ILLVSTRISSIMOQVE

PRINCIPI AC DOMINO.

DOMINO HONORATISSIMO

IACOBO STVARTO

DVCI DE RICHMOND

ET LENOX:

COMITI DE MARCH:

DOMINO IN

AVBVGNY, DARNLY, TAR-  
BOLTON, ET METHVEN:

BARONI DE

LEIGHTON, BROMSWOLD ET S. ANDREWS, &c.

ET

PERISCELIDIS INSIGNIS MILITI;

DOMINO SVO CLEMENTISSIMO

Salutem & Felicitatem Perpetuam.

HANC SUAM

ASTROLOGIAM  
RESTAVRATAM

SUBMISSE CONSECRAT

*Wilhelmus Ramefens.*

SEPTISSIMO

INVESTISSIMO

PRINCIPALI AC DOMINO

DOMINO HONORATISSIMO

NOBIS STYPTO

DVCEDE RICHMOND

ET RENOX

COMITE DE MARCHE

DOMINO IN

AVVOGATO D'ARMI E TARI

BOLOTOT ET METEVERT

BARONI DE

BRANTON, BRANDWOLD ET SANDRISSE

ET

FRANCIS INQUISITIONIS

DOMINUS DECEMENTISSIMO

COLLEGIUM COLLEGIUM

HANC SHAM

ASTROLOGUM

RESTATVATAM

SHAMISSA CONSERVAT

UNIVERSITY OF CHICAGO





TO THE  
Illustrious and High-born PRINCE;  
*IAMES STUART,*  
Duke of *Richmond* and *Lenox*; Earl of *March*;  
Lord *Aubigny*, *Darnly*, *Tarbolton* and *Methven*;  
Baron of *Leighton*, *Bromswold* and *St. Andrews*, and Knight of the most Noble  
*Order of the GARTER.*

*May it please your Highness,*

**I**F Nobility of Birth, Antiquity of House,  
Magnanimity of Spirit, Multiplicity of Ver-  
tues, and the most excellent Endowments  
that a Mortal Man can attain unto may justly  
(as their due) challenge the patronage of these  
my Labours, there will be none found to anti-  
cipate your Highness; and though my misfortune is such,  
that I never had the Honour in the least to kiss your Highness  
hand, or to appear in your presence, but remain as yet a  
Stranger to your Highness; yet by reason the Work is of that  
sublime Worth and Excellency (I mean the Science of *Astro-*  
*logy*, as appeareth by the first Book of this Volumn, it being  
the chief of the Liberal Sciences, together with *Astronomy*,  
*Physicks* and *Natural Philosophy* (which are all but parts of one  
intire Science) and that wherewith none is able to compare)  
have I humbly presumed to cast it at the feet of your illustri-  
ous Self; whose incomparable worth and indowments are  
unparalleld: so that if your Highness's Munificence doth  
favourably

## *The Epistle Dedicatory.*

favourably accept of this small Token of my wel-wishes to true Nobility, and in a particular manner to your Highness, I must necessarily be constrained to acknowledge my self arrived to the highest pitch of Honour that (for the present) I am capable to expect. The subject of this my unworthy Work (for so I may call it in reference to your Highnesses unparalleled excellency to whom it is presented) is that part of *Natural Philosophy* (vulgarly termed *A S T R O L O G Y*) which teacheth by the *Natural Motions, Configurations, Aspects and Inclinations of the Cælestial Stars and Planets to Judge of the Natural Accidents, Mutations and Alterations of Laws, Customs, Kingdoms, States and Empires, and the general casualties of the whole World in the Natural way of its Government, by the Cælestial and Superiour Bodies*: which next under *G O D* are the efficient Causes of all corruption, generation, production and nutrition in this Elementary World, the knowledge whereof is to know *N A T U R E* the great *Hand-maid of the Almighty*, and the temper and quality of all things; and although through the mercenary practises of some by setting of Nativities, and answering of Horary Questions (thus abusing the Art) the validity of this Science hath been brought into question, reproach and contempt, yet I question not but your Highnesses innate magnanimity is such, that it will not condescend to give any censure on what hath not first been summoned to the Bar or Tribunal of your Highnesses piercing Judgement; for because a thing is calumniated and questioned, is no proof of its illegality, neither doth the abuse take away the use thereof; for were this admitted, even the best of Sciences and chief of Studies, Divinity it self could not be exempt from prohibition and condemnation; wherefore since the first *B O O K* of this Volumn tendeth wholly to the Vindication thereof from the aspersions of the Antagonists, and the abuses of the seeming Friends thereunto, I shall not further enlarge on this point; since it is well known unto the Learned, that among the Ancients and graver sort of people in all Ages, this Science (being unpolluted and unsophisticated) hath been still had in most high esteem; nay, it is of that profundity and excellency, that it was first taught to our first Father *A D A M* by *G O D* him-  
self

## The Epistle Dedicatory.

self (as testifyeth *Iosephus*, Lib.1. Cap. 2. of his *Antiquities of the Iews*) who taught it to his Posterity; for he further recordeth that *Seth* was so excellent therein, that foreseeing the Flood, and the destruction of the World thereby, ingraved this Art for the benefit of after-Ages in two Pillars, the one of stone, and the other of brick, and that he saw himself that of stoffe to remain in Syria in his own time; and in the 3. chap. of his aforesaid book, he further witnesseth and affirmeth, that man lived so long before the Flood to learn Arts and Sciences, especially naming *Astrology* and *Geometry*; and in his 8. chap. of that same 1. Book of the *Antiquities*, he doth yet further testifie, that *Abraham* having learned *Astrology* in *Chaldea* [being the place of his Birth] when he came into *Egypt* taught the *Egyptians* the knowledge of *Astrology* and *Arithmetick*. Wherefore I humbly conceive, whatever some weak disputants [not worthy the noting] have affirmed in the disparagement of this Authors Credit, thinking to make for their own envious and idle conceits; I say (my Lord) I humbly conceive since he beareth so great an applause and credit among the Learned and Fathers of the Church, of whom I shall only mention the testimony of *Eusebius*, who abundantly throughout all his ten Books of his *Ecclesiastical History* maketh use of this Authors words, for further confirmation of his scope; and in lib.1. cap.6. de *Hist. Eccles.* (with divers other places which for brevity sake I omit) he particularly useth these words (in the English version it is in the 7. chap.) *Hereof thou hast Iosephus a witness worthy of credit*: Wherefore since by so worthy a man as *Eusebius* was, *Iosephus* is thus deemed: how worthy of credit are they that now adays traduce him rather then want of their wills, or confesse themselves weak in confuting what they are ignorant of? Wherefore (my Lord) since this Science is of such Antiquity, worth and excellency, it imboldneth me humbly to make choice of your Highness for my Patron in this froward and confused generation, such sublime Sciences being too good, too worthy to be owned by any but who are truly Noble both in Vertues and Descent; for let men be of what opinion they will, yet I am meerly perswaded, and I have also some Natural Reasons inducing me



## *The Epistle Dedicatory.*

me to this belief, that meannesse of Birth and Descent, though exalted to the most eminent places and worldly dignities that may be, cannot but still retain some smack of a mean spirit, and can never be thoroughly acquainted with magnanimity, or be truly heroick, though some glimmerings they may have of both: Even as a Dunghill-Cock, although he be never so well fed, trim'd and ordered for the tryal of his prowesse and courage, and although to the outward appearance he seem strong, able, brisk and couragious, and begin with an undaunted courage and boldness, yet when he is forc't to feel either the sharpness of the Conflict, or the want of breath, hath not that Heroickness of Spirit to die rather then yield, but (which is worse) doth then divulge his own detestable pusillanimity and dunghilly cowardise by running away; which a true Game-Cock that is lineally descended of Noble blood, although taken from the field, and overladen with his Feathers, Comb and Gills, before he will be guilty thereof, will choosse rather to die, not preferring life before Honour, but Nobleness of Spirit before life, choosing rather that death should be acted on him with extremity of rigour, then that he should with ease act the least unworthiness though to his greatest advantage. Wherefore my (Lord) though my offence hath been inexpressibly hainous by this my boldness, being altogether a Stranger to your Highness; And although I want both words and audacity to plead for my self in so foul a Fact, yet my comfort is, your own Munificence and Nobleness of Spirit will seal my Pardon; then which he is nothing more ambitious of,

*Die 3, 17 Januarii  
1652.*

My LORD,

That is really

Your Highnesses Wel-wilber

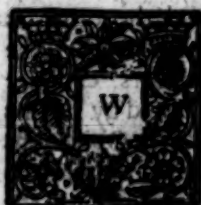
And most humble Servant

Whilst I am

*William Ramesey.*



# TO THE Iudicious Reader.



When I Considered the wickedness of this present Age, how envious, how malicious, how slanderous and how evil some men therein are through ignorance, it was no small discouragement to my intentions, having experimentally tasted of the bitterness of both their Pens, Tongues, and viperous, inhumane, malicious, slanderous and opprobrious reproaches, for vindicating

this Liberal Science of *NATURAL PHILOSOPHY* vulgarly known by the Name of *ASTROLOGIE* by reason it declares the motions and words or language of the stars, from the greek word *αστρολογία* *astrolugia* id est *The Language or Preaching of the Stars*, because their various and constant influencies dictate unto us daily new things or mutations in the Elements or Elementary bodies.

This is the fourth time I have undertaken to undeceive my Country men of such Calumnies as are cast upon this Heavenly and chiefest study meierly through tradition and envy: yet have I been still reviled and ill requited not only by the Antagonists thereof, but also by such as are seeming friends therunto and who have advanced so much of the drossy and more ridiculous part (or rather abuse) which (though it hath advanced them and their purses) hath brought the Art and its purity by their practices into contempt, and the Artists that study and practise none of their Chimera's but *Natural Philosophy* only, to suffer the harsh censures, abuses and abominable slanders and affronts from the most inferiour and rural of men, Coblers, Haymakers and such trash, to whom though in the first Book of this subsequent discourse I am forced to say somewhat for my own vindication, yet I have not so far forgot my self as to name the Animal, least posterity should think him more than he is, wherefore I say. It being hitherto envied by both the Antagonists of the Art for vindicating and maintaining the Innocency and Legality thereof, and by the Scolding friends therunto traduced for shewing myself so forward therein and endeavouring to demonstrate the use from the abuse, and for deli-

## To the Judicious READER.

vering some rules and secters of the Art to the world: which they would have kept to themselves: for some are so ambitious and self-ended as well as conceited, that they would not have any other hand in the labour but their own, and pretend great forwardness and willingness to lay plain the whole body of the Art, but set nothing less, satisfying themselves that the particular and vain part or rather the abuse of this Art is a sufficient instruction to the whole: wherefore out of this consideration and no other, have I now as it were challenged all their invectiveness and malice by these my Labours (which I must assuredly look for) the which for the good of my Countrey, the Propagation of the Art, and for the undeceiving of the World touching the false aspersions cast on it, I have endeavoured to Compile in this manner.

*The Tenure of  
the first Book.*

In the first Book I have as brief as may be proved that Science, which we commonly term *Astrology*, to be one of the Liberal Sciences, together with *Astronomie* and *Natural Philosophie*, and that by the Ancients there was made no distinction between the one and the other as several Sciences, but divers parts only of one Liberal Science, as the Head, Trunk and Limbs, though distinct parts and members, conduce all to the making up but of one intire body; to be Warranted by Divine Scripture, and the Writings and testimony of the Fathers, the Objections against it removed, and the Art cleared from all the abuses thereof; as also my *Lux Veritatis* in Answer to Doctor *Homes* vindicated from all the cavils and sophistications of both himself and his pretended second.

*The Subject and  
scope of the se-  
cond Treatise.*

The Second, comprehending the Names, Number and Characters of the Signs and Planets Celestial, together with the Reasons why they were so named and charactered, and why there are but just twelve Signs, and neither more nor less, and why the Planets are assigned Rule both by House, Exaltation, Triplicity, Term and Face therein; and the Reasons why the Signs are reckoned from *Aries*; with the number of the Sphaers, their Order and Motions, whereby is plainly delivered a most easie and short Introduction to the whole Art of *Astrology*; and the great and Universal Book of the Creatures made manifestly legible to the meanest and ordinarie capacity; as also sufficient grounds whereby to answer all Gainsayers and Carpers thereof; and to vindicate it in every respect.

*Of the third.*

The Third Treatise of the Rules of the Ancients, touching the Election of a time proper for the accomplishment of any manner of Work necessary in this life; but more especially for the Administration of Physick, letting of Blood, Husbandry and the like; to the which it is both effectual and lawfull, although in every particular in other matters not altogether so certain, except depending on the general Accidents of the World, as Revolutions, Eclipses, Comets, Great Conjunctions, Blazing Stars, and the particular Nativities of men. Yet I have thought fit to deliver the Instructions of the Learned in former Ages in those matters also; for that they may in sondry things (by the weighing and considering the Natures and Temperatures of the Celestial Signs and Planets) be of much use to the Well-willers and Students



## To the Judicious READER.

in this most Heavenly and Lawfull Science of *ASTROLOGY*.

The Fourth, is a compendious Tract of the whole general part of the Art, wherein is at large manifested the Order and Course of the Government of the World, by the Natural Operations and Harmonical Motions and Aspects of the Heavens, Celestial Signs, Stars and Planets, in Revolutions of the Years of the World, Eclipses, Great Conjunctions, Comets and Blazing Stars, whereby is portended the general Accidents of Countreys, Kingdoms, Provinces and Cities; the Alterations of Kingdoms and Empires, Laws and Customs; cause of Scarcity, Plenty, Wars, Peace, Health, Sicknes, Alteration of the Ayr, and to be short, of all things appertaining in a Natural way to the life of Man, whereby is manifest the infinite Wisdom of the Great Creator, and the Innocency, Legality, and Purity of the Art, demonstrated and proved by demonstration of the inevitable Events, so long as God by his Providential Care upholdeth the Order and Course of Nature inviolate and unchanged: Also the Students thereof consequently proved rather Divines then Conjurers or Practitioners of what is unlawfull; for thereby may a man easily judge of any Revolution, Eclipse, &c. or any part of them to the end of the World, by being thereby instructed of the Nature and Signification of every Planet in every House and Sign of the Heavens, and Aspects one amongst another, and of their effects when Lords of the year and well or ill located, &c.

In which Book if thou beest well instructed and perfected, thou hast the whole body of *Astrology*; for neither is the Judgement of Horary Questions, Ordinary Elections, Character-*Astrology*, Nativities, or any other to be esteemed in comparison thereof, but as trifles, uncertainties, fallacies, illegalities, and abuses of the purity of the Art.

For truly, may I say the truth, such like Practises of men, unacquainted with the depth of this most heavenly Science by their frequent failings have been the main and only cause of so many Books against *Astrology*, which is in it self so pure and undefiled, that the most scrupulous Wit alive cannot have one Word for the Condemnation thereof; for amongst the Learned, the abuse never takes away the use of a thing, for then there would be nothing under the Heavens Lawfull; for we see even the Purest and most Lawfull Arts, Sciences and things most abused, and most apt to be counterfeited.

As for instance, is there any thing in the World more Lawfull then Divinity in its purity? and is there any thing more hard to finde, or more commonly abused by false Teners, Schisms, Sects and Heresies? And yet if upon these grounds, or out of these considerations, a man should positively conclude no verity in Religion, or truth in Divinity, you would say that man were in a most gross Error, and very Impious: Then I say, let no man that is not willing to forfeit both his Reason, Discretion and Understanding, be so weak as without an assurance of the Nature and Quality of this most Lawfull Art which I here undertake to Vindicate and deliver to the World conclude ought against it either by Tradition or the common Voice of the World; both

*The Body of Astrology is its Purity.*

*The Reason why so many Books are Printed against Astrology.*

which

which being known to the

The Authors  
first inducement  
to vindicate Astrologic.

which being known to the judicious to be very false, and to hold nothing of Credit in them.

For as it was merely a Natural inclination within me to the Truth, and the propagation thereof, so far as in me lies, that first drew my Pen to Paper; so is it the same which maketh me now this once more appear and content my self to incur all the Curious Snarls, Barkings and Bawlings of the envious and ingratefull, and the same it is also that imboldeneth me not to fear nor be daunted at them; it is no new thing with me to know that Dogs will bark at Strangers, and such as are not of their kinde, Gentlemen will shew themselves what they are, and love each other; but what shall I expect of Gallantry from Coblers, Hay-makers, Tailors and Serving-men?

The first occasion  
of his writing.

The first occasion of my Writing in the Vindication of this Science, was the appearance of a railing Pamphlet against it, without any fear or wit, to whom I returned a Reply in the year 1650. it is a short Tract of two Sheets; what, and who the Author thereof was, you may see in the latter part of my *Lux Veritatis*, Printed 1651. for I hold him not worthy the inserting in these my Labours.

The second occasion.

The second time of my Writing was occasioned through the weak Arguments, flashes and suppositions of Doctor *Homes*, who (being a Scholler) should (me thinks) have had more understanding then to condemn this worthy Art under the notion of Witchcraft, Sorcery, and such like illegalities; or discretion, then to rail down one of the chief of the Liberal Sciences, merely for the abuses thereof.

The third occasion.

The third was, that I might manifest the innocency of this Science, and the legality, verity, excellency and validity thereof, if not abused; and therefore who so shall warily peruse that Discourse of mine, intituled *Vox Stellarum*, or *The Voice of the STARS*, Printed in the year 1652, shall be satisfied, that God doth work by Causes; and that he hath ordained the Stars and Celestial Planets to be immediate Causes next unto Him of all our Natural injoyments and casualties, viz. Fertility, Sterility, Wars, Peace, Health, Sickness, Alterations of the Ayr, Inundations, Earthquakes, Thunders, Lightnings, Storms, Tempests, Commotions, Troubles, Alteration of States, Kingdoms, Laws, Customs, and of all things in a Natural way incident to, and in this Elementary World; for there is nothing more certain then that the Portencies of the Stars (so far as conduceth to the government of the Natural and Elementary World, and the things therein composed of the same matter and stuff) shall prove true and effectual, unless God do work a Miracle, and pervert the Order and Government of the World, &c.

I do not deny the omnipotent power of God, that he is able to alter the course of Nature; he that made them with and by the word of his mouth, can (questionless) by the same word not only alter their motions and pervert their effects, but also annihilate them again; but as this is not by me denied, so cannot the Objectors against this Science but confess that God is the God of Order, and worketh in order, and not preposterously; for because he can alter the course and influence of the Stars, argueth not at all that therefore he will, for why should this be any Argument

## To the Judicious READER.

argument to us, since we read but of three times he hath wrought in this manner since the Creation of the World: viz. first in *Joshuah's* time when he made the *Sun* stand still; the second in *Hezekiah's* time when he made the *Sun* go back; and the third and last time at the passion of our Saviour *Jesus Christ*, when he miraculously Eclipsed the *Sun* at the time of the Full Moon, which caused *Dionysius* the *Areopagite* thus to burst forth, *Aut Deus Natura patitur, aut Mundi machina dissolvitur* Either the World is at an end, or the God of Nature suffereth.

Wherefore it is clear God worketh not, or createth new things; he finished his Work in the first six days; he therefore now upholdeth all things by his Providence, and bringeth them to pass by secondary causes, according unto his inevitable Decrees and Divine Will; for it were great impiety in us, and detraction from the All-sufficient Wisdom and Power of the Almighty, to affirm he hath not preordained all things to come to pass from the first Creation even to the Subversion; and that they are signified unto us in the Heavens, have recourse to *Gerſon* his *Trilogium Astrologia Theologizata*; for we read that before the destruction of *Jerusalem* there appeared a Comet in the Heavens in form of a Sword for many days, Horsmen also fighting in the Ayr, *Josephus Bel. Jud. Lib. 7. Cap. 12. Eusebius Eccles. Hist. Lib. 3. Cap. 8.* preſaging the overthrow thereof, which was after accomplished by *Titus Vespasian*; also before the death of *Claudius Caesar* there appeared a Comet for a long time; and before the Civil broils in *Rome*, *Octavius* being Consul; and again, before the War between Great *Pompey* and *Julius Caesar*, as *Plinie* testifieth, *Lib. 2. Cap. 23. De Nat.* And if we come neerer home we shall find the Comet in 1618. to be the forerunner of all our late Civil and civil Wars in *England*, *Scotland* and *Ireland*; as well as of the Commotions and Desolations in *Germany*, &c. But this will be very clear unto us even from The word of GOD, if we but with diligence and observation read the Histories of the Old Testament, of the Subversion of Kingdoms and Nations; but especially that of the *Jews* by the *Babylonians*, the which People, upon condition they would follow the Law of the Lord, were promised, to be established for ever; shall any one from this Promise aver, that their Kingdom was not preordained to destruction in its due time, and the limitation thereof long before set down? but that immediately because they disobeyed, they were destroyed and carried away captive; or rather that that Age wherein they were so captivated, should in the fulness of that time be so inclined to wickedness, as to bring that affliction so long before threatened upon them? So then these two, *THEOLOGY* and *ASTROLOGY* must agree together, or we shall never be able to agree in Truth, but run our selves into many Errours and Absurdities.

That Theologie  
and Astrologie  
agree together,

In that Book also you may see how far we may safely attribute to the power of the Stars, and that their effects may be altered; yet but by one means, viz. Prayer; for if GOD give an heart to pray as it ought, no question he also therewith grants the Petition requested in those Prayers.

Lastly, my main scope, and chief drift, in this my fourth fourfold Work



The Authors  
chief drift in  
these his Labors.

Work is (since I have so often stood up for the maintenance of this Science) to endeavour to manifest unto the World the purity thereof, having cleansed it from its pollutions and abuses, that so it may appear what *True Astrology* is, and what I maintain to be so, and the abuse be not only discovered but taken away, that once more it might shine gloriously, and be able to stand against all Gain-sayers whatsoever: For notwithstanding I had delivered my self so plainly in my former Works, especially in my *Vex Stellarum*, yet did the purity of this Science remain under the censure, being by many deemed no other then juggling, by others, to extend no further then to the resolution of Horary Questions and the Judging of Nativities and the Fates and Fortunes of men thereby, or at least that this was the main and chief subject thereof, when the truth is, the practise of some men in these ridiculous vanities, together with some other abuses of this MOST NOBLE SCIENCE OF ASTROLOGIE, have brought the purity thereof into question by the unworthy, and the Science it self generally into reproach with the illiterate.

The Authors  
opinion touch-  
ing Nativities  
and Horary  
Questions.

For I dare positively affirm (and shall be ready to prove it to any Rational man) That the Resolution of Horary Questions is wholly vain and uncertain, as also Nativities, on which they depend (or at least should) excepting how to Judge of the particular Constitution and Temperature of the Body, and the Natural inclination of Man, as I shall specify in the 20. Chapter of the first Book of this *Quadripartite*, fol. 38.

But it may be some may here demand the Reason then I do in my *Lux Veritatis* undertake the Resolution of some Questions? But I shall answer in that vulgar and rustical Proverb, *It is a good Horse that never stumbles*; and truly this is Language fit enough for such *Horse Stuff as are they*. I am but flesh and blood, *Ergo*, (as all in my condition) have failings, I desire not so much as to hide my fault when I finde it either of my self, or by the loving advise of others, much less then do I desire to continue in an obstinate way of simplicity: I must confess there are many Faults in that Tract (yet not so many neither, as some would perswade the World there is, as shall be in part cleared in the first Book of this Volume) the which I am not ashamed to confess, but confess my self ashamed [rather] I published it so rashly. And although I dare not maintain those Rules I there set down as infallible, yet I must let the World know, I can (and many others of good quality) justify the verity thereof at that time, and therefore very fitly brought in answer to Doctor *Homes*, to shew him, that if he be disposed to cavil, there was matter enough for him, it being his part to prove, but mine to defend.

\* Nativities  
and Questions.

And here now I must needs confess I have spent much time and pains in these \* toys and trifles: And truly I am so far from being sorry therefore, that I much rejoyce thereat; for GOD hath in mercy thereby shewed me the Foolery, Vanity and Insufficiency thereof [which some covetous Wretches and mean Spirited People, contrary to their own knowledge, rashly attempt and practise] and so I am the better able to distinguish

guish Truth from Falshood, for I must confess that in as much as in me lies, I have set my heart to know Wisdom, madnes and folly, and am able (with the Wise man) to pronounce the sentence of *Folly* upon most things that I know, and truly the best of things, and all things [in comparison of that One and Only thing, *The care of our Soules*] are but *vanity and vexation of Spirit* at the best: What doth a man toy and labour for all his days, vex and fret himself, rise early, go to bed late, weary himself all day, spend his spirits, when alas! could he attain to the highest dignities, possess the greatest Riches the World can afford, have the most absolute command that ever Prince had, say the whole Universe under his subjection, he cannot enjoy it above an hundred years, should he begin to possess them the first hour he is produced or born into the World; this is with the most that I speak; the life of man is *threescore years and ten*, *Psalm 90. 10.* but a span, a shadow, *Job 8. 26.* *Sure this is worse then madnes, and vanity in the abstract.* I have a large field here to walk in, might I with civility intrude on the patience of my Reader; wherefore I shall desist, since *Verbum sapienti sat est.* I speak not this verbally, from the sayings of that Holy and Incomparable Man GREAT SOLOMON, but he that knoweth the heart, knows that this proceeds from an experimental knowledge of my own.

But why should I thus fear to rehearse unto thee these so necessary considerations? Art not thou at leisure to read them? thou wilt be employed worse; if thou hast heard them already, and so perhaps judge me vain in this my needless prolixity, I must needs tell thee thou hast never heard them from me, and desire thee to learn this Lesson, *That a good Lesson can never be too well learned, nor a good Tale too often told:* Wherefore let me intreat thy patience a little, before I come to declare what I have yet to say touching these my Labours; for though perhaps thou mayst finde some of them, nay perhaps all in the Writings of other Authors; yet since I can deliver them as my own, [having tasted of the vanity of them all experimentally,] I know no reason why I may not assume the same liberty as others.

I will begin with our beginning. The Prophet David the most great and glorious King of Israel, and the most renowned in his days, *Psalm 51. 5.* saith, *Behold, I was shapen in iniquity; and in sin did my mother conceive me.* Our very conception, initiation, before we have either sense or motion you see is vild, it is vildness and wretchedness; *Surely this is vanity and a great evil,* even whilst we were still in our Mothers wombs. And when we were produced, so how many dangers, and troubles are we prostrate in, the which as being sensible thereof before we feel them or as a testimony thereof, *We cry at our first coming into the world;* presaging thereby, we shall have no other cause even in the height of our prosperity, but with *Horatius* to continue the same tune, if we but consider our *Cucke-folly*: are not many by their inhumane mothers even strangled in the birth to hide their whorish condition, their throats cut, thrown into houses of offices alive to be stifled there, buried alive, strangled, drowned, burnt, their heads cut off, mislaid, in a hundred manner of ways according as the Devil worketh upon the inclination and humour of the

*Of the vanity of our childhood.*

the Diabolical Mother, so are these poor innocent (save for the Original sin they have from these Vipers) Children murdered, murdered, murdered; and all but to hide their Lust and Shame from the World as they think, and yet thereby they bring themselves, and run themselves into not only what they shunned, the open divulging of the Fact and the shame of the World, by an untimely death extirpated from the society of men, but also indanger themselves utterly to be banished the unspeakable glorious company of *God* and *Angels*. *This is worse then madness.*

But we shall suppose the best, that we are saved alive, and then again on the other side, we shall be forc't (such are our innumerable Calamities, Infirmities and Diseases, Mischances, Disasters, Troubles, Vexations, Persecutions, Imprisonments, Fears, Anguishes, Discontents, Jealousies, Dissentions, Quarrels, Anger, Strife & Debate) with *Job* (*Job* 3. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) to curse the day of our birth, and to wish the womb had been our grave, *Job* 10. 18, 19. or that we had died when we first were born *Job* 3. 11. For do we first but consider the uncertainty of this life, we shall conclude it *Much more then vanity*; When we are the most carefully looked too, are we not often overlaid, and smothered, surprized with Apoplexies, Convulsions, the Rickets and Deflections of Rheums? do not Chincoughs, Lasks, Vomiting, most frequently anticipate us of our Lives?

But to pass this, and to speak the best of it, being a two-years multitude of dangers and casualties, spent in sleeping and eating, when we are set upon our own bottoms and stand on our own legs, how many knocks, how many falls? and which is worse, how often are we piteously whipt and beaten by our senseless and foolish inconsiderate Parents, and Giddy-headed shallow-brained Nurses, and punished for punishing our selves by these unavoidable casualties? how oft fall we into the fire, water, from on high, loose our lives by all, break our limbs, legs, arms, heads, faces, disfigure our selves for ever, lose an eye, both, cripple and maim our selves? How are we subject to Measels, Small-Pox, Scabs, Bitches, Boils? How are we tormented with such like infirmities and vexations? How gnawn and pulled with Worms both in the Maw and Belly? Can we help our selves? Are not we forc't to submit to the ordering of those set over us, our Parents, whether rational, irrational, wise, foolish, sober, rash, understanding, ignorant, discreet, simple, &c. and so consequently exposed even in this our greatest extremity, which is worse then our present sad condition, to all the perils and dangers of ruine both of health and life that can be exprest? and do we not many times hereby lose our lives, or which is worse, live in misery all our life after? Do they not teach us as soon as we are capable of learning, all the evils and mischiefs in the World? *Malice, Give me a blow and I will beat him?* *Lyes, no, say, and I, say?* when we ought rather to say clear contrary or nothing at all; with an hundred such, which being so soon put in to us, are easily retained, and prove sometimes our destruction, having once taken root in our hearts; *This is also vanity.*

But pass we these five troublesome, uncomfortable years also, we no sooner



sooner come to the least capacity or understanding, but we are then severely corrected by such as are set over us; if we are not so wise presently as themselves, and understand what they either say or teach us; O ridiculous creatures, to think beating their buttocks, backs and sides, will put brains or more capacity then God hath given them into their heads! what mischiefs are we now at this Age prone unto? I need name none since I cannot name one which we do not with eagerness run into; and how grievous doth it prove unto us in the end? Learn we not vice? despise we not virtue? Are we not still under the lash and correction of one or other? Do we not follow trifles? Play with toys? and neglect our Book, or Trade, that which might make us men hereafter? Have we any forecast? And yet will we be advised? Know we what is good for our selves? and yet can we condescend to be taught? run we not into all evil and extravagant courses? and yet will we be taught the way of goodness? What shall I say? when I have said all, and have made the best of all, I must necessarily be constrained to say, *All is vanity and vexation of spirit.*

Let us come now to the fourteenth year of our age, and see if we grow wiser as we grow older. Now we fall in love, fond fools! with what, can we tell? know we why? have we reason sufficient to guid us? have we sufficient Judgement for these our fond and childish actions? Is she beautifull? how simple are we so to besot our selves with that which at the best is but uncertain, and with one puff of the stormy wind of sickness, the Small-Pox, Feaver, or such like, &c. withereth and fadeth? How weak are we to shipwrack our Judgements on such quicksands, to build our house on so tottering a foundation which is impossible to stand? How childish are we so to bewitch our selves to bare outsides! Catch at shadows and neglect substances! when Vertue, Religion, Chastity, Humility, Patience, Prudence, Modesty ought rather to be the rowling eyes, the love dimples, curled artificial locks, naked breasts, cherry cheeks, coral lips, black eye-brows, lilly white hands, soft, gentle & slender which we should look too, and cover, and esteem as the greatest and chiefest beauty, though vaild under a Canvess Curtain; this is the Jewel rather to be prized of: the two, though locked up in an homely Cabinet; this is *that vertuous Woman which shall be a Crown to her Husband*, Prov. 12.4. *The glory of the man*, 1 Cor. 11.7. and *the wife that buildeth up her house*, Prov. 14.1. But the other which hath onely beauty and a bare outside, is the *foolish that plucketh it down*, as is exprest in the following words; *For as a jewel of gold in a swines snout, so is a fair woman without discretion*, Prov. 11.22. But alas! now we are rash, indiscreet, think our own wits best; like wilde Bucks; over hedge and ditch we go without fear or wit; restrain our selves of nothing for these seven years till we have sown all our wilde Oats, and come home with weeping cross; think we have time enough to repent; delay the time; we are young enough, and therefore go on in our ways: O but let us consider the words of that blessed man, *But know O man that for all this thou shalt come to Judgement*, Eccles. 11.9. *We shall answer for every idle word*, Matth. 12.32. Much more assuredly then for every vain and foolish idle action, especially when

*The Vanity of  
our Youth*

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when we voluntarily run thereinto, and wilfully, and willingly give our selves over to looseness which profiteth not, *but is a great evil and vanity it self.*

How do we Game, Sport, Drink, Rore it, and make Revel-rout, Rant, Cut it, and tear the ground, Vapor, Swagger, Domineer, Stare and Sware, follow a company to do evil, do as our Companions advise us, or as we see them do, never questioning whether there be Reason, Wit, Discretion or Honesty in it; Whore, Drab, and take Tobacco, all for company, and so destroy both body and soul, being now for any design; drink healths to our Mistresses till we leave our selves no health, and make beasts of our selves in not denying to do that which beasts cannot be constrained to: And truly, this bestial vice of Drunkenness may also be reprehended in those of more mature years, nay, to the shame of this our Land be it spoken, even the most grave age of men is too much addicted hereunto; so that it is observable that hardly any Houses thrive of late since our manifold distractions, but tipling and gussling Ale-houses, the which as is very well known, are more in number by many then all the inhabitants of other Trades (in London) put together, *This also is vanity, and a great evil.*

Again, let us see the end of such doings; what advantageth it? doth it produce any good? are not the effects hereof, Quarrels, Dissentions, Fightings for Mistresses; for not drinking of an Health; for not saying this Woman is handsom; for affirming that is not comely; for disparaging of a Lady; a Person of Honour, Quality, Renown, because he hath been admitted her presence; for an affront, nay for a pin, point, or pins-head, must they into the field, off with their doubters, and too it, murder one another, and then die, or else be caught and hanged; *This is madness, vanity and folly.* It mattereth not with these, whether they are Friends, Familiars, or Enemies, if once they are set-on, they must kill or be killed, die in a Ditch, and that they call *Honourable*, then they die in the bed of honour (they say) and this for the smallest trifles, as I could testify, might I relate their names, and so again revive mens rashness which was but lately acted: However the story of one is thus, Two Gentlemen in this City of London, happening to meet together and being very loving Friends and intimate acquaintance, went into one of these devilish Tipling-houses, called for a Pot of Ale, the which the one tasting of it commended to be very good; the other was of a clean contrary opinion, and did altogether as much discommend it, thinking no hurt, but that he might freely give also his Judgement thereof; but to be short, the other again reiterated its excellent goodness, and was also replied to the contrary, and so they fell to words and at last [to end this Whimsical controversy] they resolved to kill one another; the day being appointed, and meeting, the one was slain; and it was upon a good ground, was it not? yet could nothing satisfy these hot spirits, nor stand with their Honours, as they supposed, but this *madness, madness, madness.*

Many such like vanities and rash actions (I say) might I here relate; but I fear I should in recording of them render my self most vain, and shew my own vanity, whilst I am reprehending it in others: Doth not this

this Drinking and Revelling, which they call good Company-keeping, not only declare it self to be clean contrary therunto, but also spoil their society they pretend to enjoy: they meet together, but oftentimes know not how they depart, are not the effects thereof over and above what hath been said, poverty, disgrace, running in debt, cheating, lying, dissembling, vain-glory, pride, lust, prodigality: and when all fails, and Creditors call for their money, will be put off no longer, set Sergeants to dog them, and Taylors will furnish them no more to flant and carry it out for their further running in debt with others unknown unto them; is not their Refuge at last to the High-way, turn Cutters, and from thence return to *Tyburn*, where too late they Repent, and wish any would cut the Rope, but cannot advantage themselves then, and there's an end of them?

Poor Wretches! were not they better be old whilst they are young, rather than be hanged, killed, and murdered upon every occasion before they be old? be grave, sober, serious, then whimsical, fickle and fantastical: apply their minds to the study of vertue and the liberal Sciences, then thus to learn nothing but vice, foolery, foppery, and vexation of spirit? Knowing that their time is short enough to learn goodness, and therefore not prodigally thus to squander it away upon trifles and childish conceits: Had they not better be contented with a competency, and live within compass, and addict themselves to their Book; then flant it, roar and swagger it about the streets with the Drapers cloth on their back, the Taylors Workmanship, Points and Fancies, and all unpaid for: the Haberdashers hat, the smirking Semsters half and whole Shirts, Bands, Cuffs and Boot-hose-tops, with the Shoe-makers Boots? Like *Esops* Bird that had borrowed and trict himself up with others Feathers, was thought some body, so that he presumed to be King, till his Plot was discovered, and every Bird took his own again, and left him despicable; even so do these *Chrysalides* carry themselves high, advance themselves above their Betters, think every one their inferiour that hath not such gaudy fine quelke hoses about them, and so forgetting themselves, they run headlong into many absurdities and Premuneries; being applauded of the World for this their outside, though vitious; (which had every one his own, he would be speedily stript of, and left as naked as any Naylor) not inside, although vertuous, if outwardly mean; This is also vanity.

Well, we are now come to Age, and we may lawfully inherit what is our own, which we may quickly do God knows; but what is this our Heritage? surely not worthy the naming or particularizing; a bundle of Cares, Troubles and all kinde of miseries, fears, horrors and tribulations, maladies and infirmities, exposed to all dangers, and that upon every occasion, so that I may say as one once very well said, *Man hath but one way into the World, but (I may affirm) an hundred thousand ways out. This is vanity and vexation of spirit*; no sooner a man hath sowed his wilde Oats, but the black Ox treads immediatly on his Foot: No sooner a man comes to be a man, that he leaves his childish toys, extravagant courses, and his wilde untamed accustomary life, but he is over-

(b 2)

whelmed

*The vanity of man in general from the 21. year of his age, to the end thereof.*



## To the Judicious READER.

whelmed with all these; If he have money, he is troubled and perplexed with care to lay it out to the best advantage; and although he hath employed it as well as heart could desire, yet is he still in the same condition, thinking he might have improved it so and so, much better; or suppose he be sufficiently satisfied it is no better to be husbanded, yet is he on the other side eaten up with fear, sadness, melancholy, and discontent, as much as if it were utterly lost, when indeed he had more matter of joy; *This is also vanity.*

If he want money, what misery is he overcharged with! a continual fear possesseth his Spirits, that he shall starve, lie in Gaol, have no friend, abound with disgraces, slights, frowns and affronts, even from the most rural, although never so well deserving; is he not then ready to take any desperate course and design in hand? and is not this troublesome, loathsome, abominable life enough to make him do that which in his own natural humour he ever detested? *Is not this vanity and folly then? sure it is a great evil.*

Hath he a competency [which is the golden mean to be desired of all men] yet he is not content, he must have more, he lives not so high as his Neighbours, his Wife and Children flant it not like them, he hath not his Coach, Saddle-horses for himself, and a couple of men, nor the attendance, cap in hand that he sees others have; O miserable man! how vain art thou, that thou knowest not thine own happiness? *Contentation is the chiefest gain:* and as one most elegantly said, *It is not the abundance of Riches or Possessions a man hath, that maketh him Rich, but the contentedness of this minde.* For how many old, grubbing Usurers (who as *Anacharsis* said, carry Gold like Asses, yet eat but Hay) pine themselves? feed upon porridge a whole half year together, make a penny serve them a day, will not bestow a farthing to the making themselves well when sick, for fear of parting with their *Mammon-money*, although but a trifle; but choose rather to put it to the venture, and let it wear away (as they use to say) when oftentimes it wears them away, or at least bears them away; and so are justly dissipated of all, for fearing to part with some. Are not these men wretched, poor, even whilst they possess the greatest Riches? Is there any of them can afford themselves necessities? do they not live more like Beggars, or Peasants [at the best] than rich and wealthy men?

And now I might here shew the odiousness and vitiousness of covetousness, which of all things is most detestable; but I fear I have already transgressed the ordinary bounds of an Epistle; wherefore least the Porch of this my Fabrick arise to a greater bulk than the whole building, I shall pass it by.

And truly to go on in this I am upon (without branching it in the least) were an *Herculean Labour*; and to insist on every particular vanity in this vain, vain, vain World; Besides should I be so peremptory as to attempt it, my present condition, want of memory, and insufficient capacity, would render me defective in as many things as I have already or can hereafter express; and my vanity therein the greatest of vanities; wherefore as hitherto I have but hinted at things, being (as I have said) not able

able to do any other, nor indeed willing (if I could) to weary my Reader with so long a preamble; I shal proceed directly forward, through the rest of mans life, and give you also an hint thereof (having began) and that as brief as may be.

Is he single? he desires marriage; Is he married? he desires again to be single; as the story goes of a fellow which whilst he was a batchelor, was a boon-companion, and would spend his mony freely, and therefore with his Hosts he was termed *A good fellow*; but so it happened, that at length he was married, and coming not so frequently to his Hosts as formerly, nor spending his cash so freely when he came, was by one of them demanded the reason of this his unwonted strangeness and great change; who replying, said, *I am now married*; why then quoth she, *Thou art now an honest man*; but he sighingly made answer in these words, *Ha, but if I were once a good fellow again, I would never be an honest man whilst I live.*

Thus you see we are never content with our condition, neither full nor fasting. How are we grieved and perplexed at the loss of husband, Wife, Children, Goods? And how again do we fret, pine and consume our Spirits, Bodies and Souls, that we cannot be rid of our Husbands, Wives and Children? How careless are we of them when we have them? Spend all our selves, Grudge them pennies, when we squander away pounds upon Whores, Projects, Drink, Cards, Tables, Dice, and an hundred such Vanities, Vanities, and study to render our selves hereby worse then Infidels, and Deniers of the faith, according to the Apostle 1. Tim. 5. 8. *But if any provide not for his owne, and especially for those of his owne house, he hath denied the Faith, and is worse then an Infidel.* Is not this Vanity? What is this but Vanity? Surely it is the Vanity of Vanities.

Was not Marriage first instituted for procreation? Gen. 2. yet how many are there that would fain marry, were they but assured they might never have Child? O wicked wretches thus to set themselves opposite to Gods own Ordinance! They would practice their lascivious lusts, but deny the fruit of the womb; and truly I must confess it mattereth not how little we are troubled with the breed of such beasts; for let me tell you, and take it for a rule, you shall never find any of this humour, but such as are most vilde Whores, though they may cover it and hide it from the World; I have observed it in very many, and have still found them no otherwise reputed. Are not these Vain fools? And is not this a great folly so to desire what the Lord hath threatened for a curse? Hos. 9. 14. *Give them O LORD: what wilt thou give them? a miscarrying womb and dry breasts*; and refuse what he hath promised for a blessing? Gen. 49. 25. *I will bless thee with the blessings of the Womb*, and so earnestly to covet what virtuous Women in old time counted a Reproach? Gen. 30. 23. saith RACHEL there, *GOD hath taken away my reproach*; when he had given her a son: *This is worse then Vanity or Madness.*

Doth not the riches and preferment of many men, although naturally mean, base and unworthy, so elevate and transport them above themselves,

so as that they despise, neglect and contemn their betters, both for birth and endowments? meerly because they have not those preferments, that power, that esteem with the Vulgar, nor those fine knacks about them which he hath; when, should we but give to every creature its own, how naked should we be left? we should be more mean and poor then the bruteest creature, who hath hair [at least] to cover his skin; *This is a great evil, and vanity it self.*

And how vain are we to boast, and take pride in what is our shame? we were Created naked, and had we not sinned we should have so continued; we cloathed our selves first for shame, and now we are so void of shame, we are proud of our cloathing, glory in our shame; but I say, let us consider the things we are proud of, they are but excrements, at the best but vile, and naturally, I say, belong to other Creatures, and therefore we have little or no cause to esteem so of them, much less to be proud of that which we are beholding to our inferiours for: For to the Beaver we are indebted for our Hat or covering to the head, the chief member; to the earth for our shirt, which is nearer to us then our Petticoat; to the Sheep or Silk-worm, for our cloaths and stockings; to the Oysters for our Neck-lace and Pendance; for our Shoes, Boots, and drawling Galoshes to the Goat, Ox, Cow, Bull, &c. and to the Cordivant, Buck, Stag, Kid, Lamb, Sheep for our Gloves: and to the earth, rocks and mountains for our Gold, Diamonds, Rubies, Saphires, Jaspers, Chrysalites, Heliotropians, &c. And lastly, for our Fans and Feathers, which we so swagger with in *Hide-Park* down to our backs, to the Ostridge; and for our Perfumes, to the Civet Cat, &c. what comes from their Tails, we glory to have at our Noses. How can we be more vain, then to set our minds on such Trifles? be proud of such trash and trumpery, vile abjects? *This is vanity, madness, madness, madness*; we dote, are stupid, befotted, stark mad fools.

*A short description of the world, and the vanity thereof.*

To be short (for from this 21. year of our age, I intend to shew, or give at least an hint to the folly of most men from this year to their very last: for although I might a little insist on the craziness, peevishness and waspish wilfulness of pettish old Age, and the calamities whereunto they are most prone and incident, yet, I say, I shall rather pass that by) Let us first examine what the World it self is, and the several degrees of men therein, and then he that shall conclude it to be other then vanity, foolery and simplicity, and the men therein other then fools and mad, *Erit mihi magnus Apollo*; but then I must tell him, he must not only conclude so, but prove it to be so, or he shall (on the other side) be *Mihi hominum stultissimus*, or *Sapientum Octavus*.

Is the world [first] any other then a School of Knavery, Jugling and hypocrisie, and (as it were) a Nursery of Vice, Villany and Profaneness, where every one is for himself, and his own self-ends, valuing nothing to the accomplishment thereof, no not the fear of GOD, nor his Commandments, which is according to the Royal Law of Liberty, *To love our neighbour as our self*? Is Christianity, Love, Consanguinity, Alliance, Charity, Friendship or mutual Acquaintance sufficient to reclaim us? Is not this Proverb, *No longer Pipe, no longer Dance*, verified in



in most of the People of the World: Is not every man a Friend and a professed Lover to him that hath no need of their Friendship? O what greazing of fat Sows in the — is there frequently to be found throughout the whole face of the Earth! but which is worse, is not this vanity committed by such as profess and make a great outward shew of Religion and Christianity? And yet to an Acquaintance, Associate, a decayed Kinsman, better and more worthy both for Birth, Parts and Breeding than themselves, do they extend any thing save a bundle of flattering words, and dissembling Protestations of Love, affection and good will? and then as soon as their backs are turned, give it out, he is wicked, a swearer, a beggar, he lives by this and by that; here lies all his hope, and here his greatest refuge; never remembring, *It is an ill bird that defiles his own nest*, rejoicing at the decay and poverty of them; that themselves might be had in greatest esteem? Is not this a great evil? How many *Ambadexters, Fannusses, Hypocrites*, doth the world abound with, that are outwardly Lambs, yet inwardly Wolves, that play Legerdemain, and practise nought else, *Hocus Pocusses*, seeming Saints, yet really Devils, that have excuses for the greatest sins, nay for pride it self which hurled *Lucifer* the great Angel of light, the great Carrier of light (as his name imports, being interpreted) headlong to Hell and eternal destruction? We know the Apostle to *Timothy*, Tim. 1. 2, 9, 10. exhorteth, *that women adorn themselves in modest apparel, with shamefastness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.* Whereby we clearly see good works (according to the intent of the HOLY GHOST) ought rather to be the attire of women (especially such as profess the Gospel and Godliness) then such vanities as are there exprest, and many now adays assume above their rank and quality; least (as the scope of these words intimates unto us) they become a shame and reproach to the Gospel and purity thereof; and Christianity be lightly esteemed for their sakes, and these their vain practises. I say, notwithstanding all this, some who pretend much to the world of Holiness and Religion, are so hypocritical (nay I may well say devilish) as to maintain openly the gorgeous apparel of women, and their vanities in such practises, *To be a grace, and an honour to the Gospel*; choosing rather thus highly to sin against GOD, and displease him both in the maintenance of the act, and [which is worse] the vindication thereof, then in the least to reprehend it in their children, or displease their fantastical, whimsical, hypocritical wives; but heap sin upon sin, that sin might be hid from the eyes of the world, fearing more the censures of frail, despicable unworthy man, then the eternal Judgement of the great, terrible omniscient, omnipresent and omnipotent GOD that will call one day all to account; that will not measure men by the outward appearance, but the inward testimonies of the Spirit; that will reckon for every idle word; much more for every vain action, and premeditated and studied lyes and fallacies to cloak and cover our wickedness and detestable actions; What profit will these vain, foolish, mad things be unto us, whereof we shall one day be ashamed? our laying the fault on our Husbands, and saying he will have it so; or upon  
our

our Wives, that she will have it so, will not then excuse us, will not then plead for us, will not then advantage us a-rush, will not expiate our sin, nor will not protect us from the punishment; *This is also vanity.*

How do we suit with every occasion, with every company? Do we not when we visite the Religious, the Ministers, attire our selves modestly, put on our plain black gowns, hide our necks, breasts, gorgets, with our scarfs, our curled locks and broidered hair with our hoods; sit demurely, talk of profession, and of this body, and the other body, rather then want discourse and occasion to cry up our selves? and yet do we study ever the more sanctity? Our SAVIOUR CHRIST teacheth us to know such as are indeed his Servants by an infallible token, *Matth. 7. 16. Yea shall know them by their fruits; do men gather grapes of thorns, or figs of thistles?* their outward pretences are not grounds sufficient to convince us of their innocency; they may be thus in sheeps cloathing, yet inwardly may be also ravening wolves, as you see in the preceding verse. Wherefore I must needs reprehend such as positively conclude men either good or bad, according to the report of the world of them, or their seeming pretences; deviating from this Rule, this infallible Rule; for as it is rashness in any to believe windy reports; so is it folly, and worse then madness to be carried away or deluded with pretences, and seeming out-sides, without first seriously examining the truth of both; the want of this lesson in wisdom is the cause we run our selves into millions of Premunires, which but for brevitie sake I might prove by a particular recital of many; wherefore learn this, and thou shalt be an absolute Politician; for so shalt thou easily pluck off the mask of pretences, disperse the mists of envy and reproaches, and free thy self of many inconveniencies.

What covering is there of this *Daily applause* of the world? Do we not run here, and run there, visit this, relieve publickly, and that to be seen of men, make gatherings to our own advantage; speak to the godly for money, cloaths, and other necessities, to relieve the necessitated, and do it in our own Names; be known to none we have it from any, but that it is our own goodness and liberality, and yet hide our faces from our own flesh? Is this Charity? Is this Christianity? Is this according to what we professe? Will we part with six pence to one that is in the most extremity of necessity when we see they cannot shew it to the world, or think it will not be known? Do we not abound with these formalities, nay do we not rather swarm with them?

How many men follow tradition and common custom, rather then their own Judgements, Sense or Reason?

What greater madness, folly and vanity can there be, then to see Soliciters, Clerks, Scriveners, be better rewarded for running of errands, writing of a Bill, or a Bond in a neat hand and flourishing Letters, and it may be neither true English nor Sense in it, then a Scholar and ingenious person for teaching them wit: To see Huntsmen entertained, receive stipends, discoursed with, when Learning goes a Begging? A lying flattering Favourite, that is a meer outside, get more in a year then a Philosopher

Philosopher all his life? A quondam Beggar, that was glad to do any thing for a morsel of Porridge or a scrap of Bread, flant it, and ride in his Coach, have the worst of his Attendants better then the best of his kindred, or any of his Predecessors? That was formerly a servant to every one, now Lord it over all? Gentlemen go on foot, Beggars ride on horses, prancing Steeds? Philosophers, Schollars and ingenious souls crouch to Clowns, illiterate Curmudgins for a meals meat, or a nights lodging? Cloaths esteemed before Wit, Learning, and understanding: meer out-sides honoured, insides slighted, not esteemed or valued? Men to have their guts in their brains, and brains in their guts? To strain at Gnats and swallow Camels? To skip over blocks and stumble at straws? To be angry for trifles, not moved for things of consequence? Those in Authority, Place, injoying possessions, though Idiots, be honoured, revered, applauded, esteemed of, crouched to: when vertue, and the chiefest of endowments a mortal can possels, wanting preferment, and trash riches, shall be disrespected and undervalued? Then to see riches make a man wise, solid, discreet, judicious and vertuous, though a natural Fool, and poverty to render all these, and the man that posselseth them, a Fool, a Coxcomb, an Ass? Wise men degraded, Fools preferred to office? Orators and Judicious men to be silent, Fools and Idiots prate, and have all the talk, and reprehend others, of what they themselves are justly to be reprehended? Men that have enough, make Vassals of themselves to their Inferiours to get more? Diligently to scrape with the one hand money together, and to squander it away without care with the other? To be penny wise, and pound foolish? To buy shadows and neglect substances? Then to see so much difference between words and deeds? Men rob *Peter* to pay *Paul*? Act all kinde of villany, and pretend to be Saints? The Fox preach? Vice correct sin? The Pig play on the Organs? Blind men judge of Colours? A world in the *Moon* and other Planets? Hell and damnation in *Saturn* and *Mars*? the Earth turn round and the *Sun* stand still? A man to smile in your face, and cut your throat? Pretend one thing, do clean contrary? Neither speak what they think, nor think what they speak? To hear every one say he is your humble servant, yet aymes to be your insulting Master? Cuckolds to be contented, wink at their wives abuses, and make much of those that Cornuted them? Women to wear the breeches, men made a Nose of Wax? Horses ride in Coaches, men draw them? The Cart before the Horse? Men build Castles in the Ayre? Towers build Masons? Men conquer Kingdoms, and be subdued by their own Passions and Affections? Rule Empires and millions of men, and be ruled themselves by one Woman? Domineer abroad, be a sneaks at home? Men possessed with the *Devil-flattery*, turn themselves into all shapes and forms? be Religious with the Religious: profane with the profane: a spend-thrift with the Prodigal, a Miser with the Usurer, fawn and wag their tongues, hats and hands, as a Dog doth his tayl, be furious like a Lyon: milde like a Lamb, commend, dispraise, domineer, crouch, vapour here, be baffled there, and what not, may it but advantage them six pence? Then to see men and women force their children to marry for Riches, Honour, this end and



that, and compell them to reject and refuse their loves to their utter ruine and destruction? Love is the bond of perfectness, and as it covereth all sins, *Prov. 16. 12.* so doth it also hide all faults; I dare not transgress on thy Patience to shew thee the excellency of Love, and the folly of Parents in this their extream vanity, since I have been already, I fear, too tedious, but desire thee, since *verbum sapienti*, to be content with this, and for that I desire to hasten to a conclusion.

Then to see women think themselves better, or at least equal, or as good as men? Men not equal nor so good, much less better then women? A man to be *Jack Jackson* in the Country, and Mr. *Johnson* in the City? To live in a Christian Commonwealth [or at least so in pretence] and dare not believe a word a man speaks? Every whiffing Mechanick, a Politician, Gentlemen, wise, and learned, Simpletons? Lyes, Plots and inventions to cozen be believed and credited; plain dealing, truth and honesty suspected, derided, and accounted weakness? The most rational, solid, sober and most discreet of all Gods Creatures Man, become the most fickle, whimsical, simple and ridiculous? Men to become absolute Apes? one while in a narrow brim'd hat, a long waste, his breeches to his knees, Boots and Boot-hole-tops, and great gingling Spurs, their feet as long as their legs, or at least full as long again as their foot naturally, as in the year 1645. and 1646. In 1648. and 1649. a broad brim'd hat, and no other must serve; our breeches must be long, even down to our ankles; Boots with the tops trailing on the ground, little Spurs that must not gingle in the least. In 1650. and 1651. we tumble into short breeches again: In 1652. and this present year 1653. we think it ridiculous to wear boots, but altogether shoos and stockings, turning down with a top as the French Lackies have used to go for these many years; one while we have too long curling locks on both sides of our head! anon all the whole side must be of a length and short behinde! Thus verifying the old Proverb that *we English know not when a thing is well.*

I have hinted but at these last seven or eight years for that these vanities might be the better remembred by us, and to our shame called to minde; as also for that I account not the subject worthy of further recital of other foregoing years; besides, I blush to think men should be such Weather-cocks, or rather Cox-combs, thus never to resolve on a set habit: might I give my Judgement what habit is most becoming, I should commend this we now use, saving that our shoes and fantastical Stockins speak us rather Skip-jacks, Whiffers of Anticks; then sober and solid men: I would have Boots, if I might give my verdict, used in their stead: for the length of our Breeches they cannot in my opinion be mended, being most rationally made according to the length of our thigh, not hiding our legs as formerly, and our doublets are made of the exact length of our waists: I am not so traditionally spirited as to commend Trunk-breeches, making our Buttocks as big as a Barrel, nor the other extream, made close to our thighs like a pair of stockings, neither their doublets with the waste just under our Arm-pits (contrary to our natural

natural shape) and flanting skirts reaching down to the seat, whence it was said of old, *I will sit on your skirts*, when an injury was threatened; for truly in my opinion thus to besot our selves, and overshoot our Judgements in following such a monstrous and Clownish habit, were to render our selves more ridiculous by far then we are already: great Bands and Cuffs, and a little narrow brim'd hat also, unless I could see any reason, comelinefs or profit in them, I can no wise commend.

It were a vain thing in me thus to recite the several alterations and mutations in the garbs of Women, since every day produceth a new Toy; wherefore I shall only name some of their darling-trifles, which are as dear unto them as their lives, and which they constantly observe and resolve to keep, *viz.* Their embroidered, curled, powdered hair; their washings, paintings, waters and Pomatoes to their faces; and when they have done all, their several sorts of patches, half-moons, stars, coach and horses, round, triangled, quadrangled, pointed, little, great, long and short: Vainly and foolishly hereby imagining to make themselves handsomer then *GOD* hath created them, or is willing they should be, and choosing rather to please themselves then him; nay, though it be to the displeasing of him they must and will do it, what care they; their face is their God; they look no further; they believe no other; they care for no more. And as touching their Attire, it would tire *Hercules*, nay *Sampson*, which were far stronger then an hundred such as am I to relate it; and truly were I able, yet have I not patience, there are so many unworthy stinkards and flirts, sneaking Mechanicks wives to be mentioned, which should I attempt, would turn my stomach to think of them, and then instead of Writing, I should present thee with a foul Paper; yet these must be lapt in silk, they are no body if they have not a Silk-Mo-hair, Taffaty, Tabby Gown (nay but for shame they would have cloth of gold or silver, forgetting it is a shame for them to attempt the worst of these) a scarlet, watchet, tabby petticoat, and that must be laced too, gentle-woman-like thus, multiplying garment upon garment, till the apparel exceeds the worth of the bearer by an hundred degrees. They must have these out-sides, though their in-sides be as bad as may be, though they are as dirty that they are not to be touched with a pair of tongs, though their smocks cost not ten groats apeece, nay, though they pinch their bellies, and have hardly bread to eat, yet they must have clothes, and that a thousand times beyond their quality. Can any thing be more vain then this? Do not our Governours deserve severely and sharply to be reprehended they look not into these abuses and vanities, when we know not a Gentlewoman from a Mechanical flirt? *Joan is as good as my Lady*; there is no more difference between them in their cloaths, then is in the dark; all's one; except she write *Lady* on her back, she shall never be known in this Age: Wherefore for distinction sake [if for no other] it is most requisite (as I humbly conceive) it be looked into, and an order taken, so as that every *Fack* and *Gillet* may be known to be Tradesmen, Serving-men, &c. and not equal in habit with their Superiours, by many degrees, & Gentlemen of quality; for now with them (because they are not reprehended in this their vanity)

## To the Judicious READER.

all are counted fellows at foot-ball, to the shame and blemish of the glory of this Nation: It would be much better certainly if the *Cobler* would not go beyond his *Last*, and every one go according to his rank.

Again, what greater madness then to see Lords no Gentlemen, no Gentlemen Lords, no Lords Gentlemen? Serving-men able to buy out their Masters? Wise, sober, solid and judicious Gentlemen be led away, gull'd, perswaded to any thing by their Vassals, even against their own knowledge? Men to believe any reports whether good or bad, with or against their friends or foes, without the least search into the truth thereof? Illiterates that can hardly speak sense, write or read, preach and teach others; learned, reverend, orthodox Divines silenced, or at least not regarded? Such as deserve not only reprehension but severe chastisement, to reprehend and teach others? Such as are guilty of folly, to laugh at folly? Of which number I must now needs rank my self, and be so ambitious as account my self the chief, or greatest Fool, more deserving to be laughed at then any other; wherefore I my self may justly thus question with my self,

Art thou not more sullen, melancholy and mad then *Saturn*? More jovial, merry and temperate at another time then *Jupiter* himself? More fierce, cholerick, peevish, waspish and angry then *Mars*? And again, more gentle, wanton, and fuller of sport then *Venus*? More lofty, proud, ambitious then the *Sun*? More fickle, wavering, and unconstant then the *Moon*? Good with the good, bad with the bad like *Mercury*? Ever in extreams, too merry or too sad? How silly art thou to tell others of their being led away by fair words, and none so soon wrought on as thy self? Condemn others for following Antick Fashions, and none so soon run into them? Plead for wisdom, act nought but folly? Cry down Duels and single Combats, yet account it better not to live then live with an affront? Condemn Drinking, and stay a whole week in a Tavern? To be so mad, as to tell mad-men of their faults? To expose thy self to the censure of every fool by writing publickly, thereby losing the happiness of enjoying thy self to thy self? And to think the smiles and applauses of some, can countervail the frowns and reproaches of others? Art not thou silly? The greatest Fool of all? Worse then mad?

I must confess, should I answer for my self, I could not in the way of excuse plead one word in my own behalf; I must acknowledge my self guilty, and can say nothing but this, that it is a mad world, and therefore should be worse then mad, should I think my self other then mad. Yet less some conceited youngster imagine himself more then he is, I must turn him to *Prov. 26. 12.* and then let him be so mad, as to cast the first stone at me, whence I may conclude all are mad, or at least fools, we being so generally guilty hereof; but I shall name the words of the Text, that you may the better judge of it, *Seest thou a man wise in his own conceit, there is more hope of a fool then of him.* Now I would fain know, if one should strictly examine who is not guilty hereof, whether he should finde any that is free: In former time there were but seven Wisemen; now adays there is hardly so many Fools. *Ergo*, all fools, all

vain,



vain, all mad, mad, mad for company, *This is the world, gather's the Country.*

Thus have I given you a general character of the world or an hint thereof, being altogether unable to paint it out to the life, yet what hath been said [being so obvious to the sense of every capacity] is sufficient to prove it altogether vanity. And now I might also here fitly give you the description of the Courts and Palaces of Kings, Inns of Courts, or the practises of Lawyers, and of Markets; but I fear then I should be inexcusably guilty of prolixity. Wherefore of each of these I shall only give thee a touch, and hasten to conclude.

I shall begin with the last, because it is a thing so frequent amongst us, viz. *Markets.* Anacharsis doth well define it thus, *Est forum locus in quo alius alium circumvenit.* The Market-place, is a place where one cozeneth and defraudeth another. I may well term it (all things being considered) a convention of Cheaters and circumventing Lyers; a place where must much evil needs be committed according to that of the Wiseman, *Between the buyer and the seller must needs be sin.*

*A short description of Markets.*

And what are our *Inns of Court* but meer conventions of Politicians, fomenters of strife & debate? For fight Dog, fight Bear, they will never part you, Incendiaries? Lovers of mischief? Takers of bribes? Resisters and perverters of justice, provided they are well fed? Do they not *Justifie the wicked for a reward, and take away the righteousness of the righteous from him?* Isa. 5. 23. For doth not money do all? *Is it not it that maketh the Mare to go?* right or wrong doth it not carry the cause with these Catiffs? How hard is it for a man to be a Lawyer and an honest man both together? How many such think you, you might find in a century of years? Wherefore the time is coming, and is now even at hand, wherein the Prophets very next words will be verified upon them, viz. *Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as dust, because they have cast away the LAW of the Lord of Hosts, and despised the word of the Holy One of Israel,* Isa. 5. 24.

*Of the Inns of Court, or the Practises of Lawyers.*

And now should we but examine the state of the Chief Courts, viz. *Of the Palaces of Kings,* we shall yet finde therein naught but vanity and madness; from the lowest to the highest, from the King to the Beggar, all are mad: what greater vanity, then to see men that are to Rule thousands, be carried away with every breath of flattery of any one *Parasite*? Then to see Kings and the Grandees of the World so easily perswaded contrary to what they in their own judgements know. If there be any blemish in a King, how soon is it applauded, admired rather for a grace, a vertue rather than a vice? *Alexander* stooped in the shoulders, wherefore all his Souldiers and Courtiers did so too. Yet here I cannot but set down the wisdom and gallantry of our late King *James* of happy memory, in this particular, as I have been by several informed who were conversant with him. Considering one day the vanity of his Courtiers in applauding still all his actions, very seriously about noon looking up to the Heaven out of a Window, demanded of those that were about him, whether they saw not a Star neer such a cloud; for (he said) he

he was confident he did; whereupon every one looking up, began to deliver their opinions thus, one said he saw it, and that it was a little bright star; another that it twinkled very much, &c. every one with a several addition, concluded positively as he said: whereupon he burst forth in these words, or to this sense, *How unfortunate a man am I to have so many Fools to be my Counsellors! No wiser men then right or wrong to say as I say!* Again, what Revelling, Masking, Playing, Feasting, Toying, Fooling, Whoring, Pride, Gluttony, Drunkenness, Wastry, and what not that is evil, or to be reprehended, but is to be found in these places most abundantly? There is no place free, nor thing free, but *all, and in all is vanity.*

The Authors  
exhortation to  
this mad world.

Wherefore since it is so, I can commend nothing in this transitory, momentary, vild World, but the knowledge of God and his Son JESUS CHRIST whom he hath sent in the flesh into the World to save sinners and the world, and that we might through him obtain everlasting life. We have here no abiding place, wherefore what profit will it be unto us should we gain the whole World, and lose our own souls? We came naked in to the World, & we shall carry nothing out with us, all must be left behind, our pleasure, riches, honours, preferments, *parts*, endowments, wives, husbands and children; he that the whole earth could not contain, and that sighing said, *Is there no more worlds to Conquer?* was at last contained in the narrow confines of a Coffin, and could possess no more of what he had gained, then his just length and breadth, which was not denied to the meanest he subdued; you have heard what the Great Conquerour of the East, *Saladin*, carried to his Grave of all he had gain'd, but a poor black Shirt; wherefore let the WORD OF GOD be thy whole study, thy delight both day and night, that when thou ceaseest to be here, thou maist be eternally glorified hereafter, this is the *summum bonum*: the chiefest good, yet next unto it, let me recommend the study of *Nature* before any other thing whatsoever, for that *it is the great hand-maid of the Almighty*, by which thou mayst daily and hourly see the secret operations of his hands, and be drawn neerer and neerer to him; for according to the *Apostle*, by knowing Natural things, we come to know Spiritual the better.

And now here it remaineth I should again return to shew thee the method and manner of the subsequent Work where I left off, and so hasten to a conclusion; but since I have recommended unto you that which is the chief means of our future felicity, I think good first (since our happiness here, and the hope thereof hereafter consisteth much on the goodness or badness of our friends and associates) here to deliver thee some Rules how to choose a true Friend, to know a true Friend, and to keep a true Friend; for commonly according to the company, so we conform our selves, the which if it be other then good, proves our utter destruction, according to the old Proverb, *Evil communication corrupts good manners.*

Instructions  
how to choose a  
friend.

In choosing then of Friends, first negatively, and then affirmatively I shall desire thee to observe these Rules: Negatively, that by no means  
you

you familiarly associate your self with a *liar*, *dissembler* or a *flatterer*, neither with a *proud man*, nor *covetous person*; for they will prove deceitfull, treacherous and self-ended; beware also of *Bragadottia's*; I mean such as boast and glory of their charity or courtesie to others, that they have done this good turn, and the other good turn for them; for though it be true they have been beneficial to such, and that they have done all that they brag of, yet will such [take it for an approved maxime] be never true-hearted unto thee: And such as are so base as to desire or beg that which they see is precious and dear in the sight of any one, are also to be shunned, with those that are not able to keep secret what is committed to them in Trust, and Promise-breakers, and such as merely esteem of thee for thy Riches; for these although they carry a great appearance or outward gloss of Friendship unto thee, yet are they never cordial and real Friends, but fained out-fides. But on the other side let such be dear unto thee, and chosen for thy friends and familiars that are honest and prudent, and as *Cicero* saith, whose integrity, constancy, fidelity and liberality is known to all their acquaintance: Let him that is zealously affected with and to vertuous and religious acts, be thy associate and choice companion; for as *Plato* saith, friendship was given by nature to Mankind to help us and further us to vertuous inclinations, not to vitious, lewd and sordid practices; wherefore *Pythagoras* very excellently said, if we would shun vice we must be familiar but with few; and *Dicæarchus* would intimate the same unto us, when he adviseth us to make the vertuous only our Friends, if we desire to keep the name of vertuous and honest men, and the rest of the world, if possible, well-willers unto us; wherefore wise *Bias* very wisely said, He was not wise that would make every one his Familiar; whence I may also conclude, that in the multitude of friendship is friendship violated. Do not exceed then in abundance of friends and acquaintance; for if thou hast but a few honest men and real friends to be thy friends, thou mayst be assured thou dost exceedingly abound in friends.

And now that thou mayst not be an enemy to thy self in this thy choice, let me here give thee one or two Memorandums. First, that you let not common applause or reproach be a rule or ground to your affection or dis-esteem of any one; but first seriously examine the truth, and then accordingly mayst thou use thy discretion and reason: Secondly, let not the Nation of a man deter thee from real affection, if there be sufficient cause and ground to the contrary; for it were absurd in us to think all Nations evil, and our selves only good: As there are both good and bad amongst us, so is there also in the very ruriest of Nations; what reason have we to think all the Irish blood-thirsty, all the Scots deceitfull, all the French fantastical, &c. because many of them are so? For my part, if I meet with any man of these that is true-hearted and honest, or of any other Nation, they shall be more dear unto me then a thousand English Knaves; and as I will not conclude any man of another Nation a Knave or Honest, till I have experience thereof, so will I not be so indulgent as to make no question of those of my own Nation,

*Caution in  
choosing of  
friends.*

but



but carry a like suspicion of both the one and the other, till I am rightly and truly informed: The *Scots* are vulgarly amongst us traduced and envied, and yet they cannot be so odious here, but amongst them we are as contemptible; Tradition carries a great sway with fools and the vulgar, but with wise men it is never regarded. Thirdly, let not the apparel or cloaths of any one stave thee off from the familiar society of friendship; it is not the Peacocks fine feathers, that can make him sing like a Nightingale: a Philosopher may be in rags, when an Idiot is gorgeously arrayed; look not to the outside, but the inside rather of a man, and thou shalt not be deceived.

*How to know a true friend.*

Now to know the reality of thy friend, or whether thou hast a true friend or no; see that in your tryal of him, you let him not know your condition, let it be in what degree or thing soever you prove him in; it would be too tedious a thing for me to speak of every thing and way whereby thou mayst try him, wherefore I shall here only instance one, by which according to the same method thou mayst judge of the rest. Admit you would borrow money, then be sure first you want not money, lest if your friend fail you, you are exposed to want and sorrow; yet be not known upon any condition to him you are or can be supplied, lest then on the other side, he knowing your ability, readily performs your request, and you thereby kept still ignorant of his affection; for take this for a sure Rule, that that, and that only is real love, that without regard to requital or consideration at all thereunto, sets it self on work, let it be in this or any other kinde whatsoever; wherefore if thou hast found such a Friend as this, thou hast assuredly a faithfull and real Friend indeed; never believe the fair pretences and promises of men, neither their alluring tongues and smooth speeches, which commonly are the properties of dissemblers and false-hearted, or hollow-hearted people: for you shall seldom see a fair tongue and a dissembling heart go asunder; wherefore if any such thou findest, thou hast more matter of suspicion then credit given thee. But remember that in proving of thy Friend thou render not thy self so unfriendly to him; as to require any unlawfull thing at his hand; for then assuredly thou must not only expect a denial of thy present request from thy friend, but the future friendship of thy Friend hereafter.

*How to keep a true friend.*

That thou mayst now keep a true Friend when thou hast found him, it is requisite (as I have promised) to give thee some Rules. Wherefore then let your patience be reciprocal, your opinions mutual, your love in all matters (especially things of indifferency) free, let your love be for love, not recompence or gain. And for that, *Nemo sine crimine vivit*, there is none without a fault; you are to hide them, and to wink at them in one another, provided they proceed from frailty and imbecility of Nature; and when you admonish or reprehend a friend, let it be in a place and at a time convenient; not openly in company, but privately between you and him, otherways you will harden him in his way, and work no good on him; not when he or thy self is in passion, for this will cause thy words to be lightly esteemed, and work no impression on him: And let thy speech be gentle and mild, yet be plain with him, and speak  
to

to the purpose, overcome him rather with mildness and clemency than anger and rigour, by which he will be constrained rather to adhere unto thee and acknowledge himself obliged for this favour, then remain obstinate and wilfull.

But let me now returne to shew thee the method of these my subsequent Labours. In the penning of them I have bin very plain for that I desire to be understood; *Anima scribo non auribus*, I write to edifie my readers understanding, not to please his eare with fine words, rather respecting the matter then syllables; and I have endeavoured to compare one Author with another, and those with a third, and again a fourth with all, almost on every subject; and where one hath been short, I have enlarged with another, and where all have failed to my expectation, I have supplied of my self, according to *Didacus Stella in Luc. 10. Tom. 2. Pigmei gigantum humeris impositi plusquam ipsi gigantes vident*. Dwarfs or Pigmees standing upon the shoulders of Giants, may see farther then those Giants: I would have none therefore wonder to see me frequently dissent from the Ancients and relate my own conceptions in divers places; yet in most I follow my Authors, at least in sense, though not *verbatim*. And in some places I have trod the very ignorant and irrational paths of the Ancients, that so the ingenious and well-willer to this Science may have matter wherewith to exercise himself, and not wholly to give himself over to traditional precepts; for my own part I abhor implicate Faith, or erroneous tradition, without sound and sufficient reason given for it; and therefore you will find I have often in these my labours dissented from my Predecessors. By some perhaps I shall be discommended, and again by others applauded for it, it is an hard matter to please all parties; and therefore I have (I say) let slip some places, on purpose to convince thee that former Ages had not all the knowledge in the World, that so thou mayst be weaned from thy confidence in the writings of the Ancients when neither reason nor experience are on their side; I shall not need to turn you to any of those places in this Book; I hope your ingenuiry will be a sufficient index thereunto: yet least some *Momus* should convert this my silence to ignorance, and endeavour to wound me with my own weapon, by imputing that as a fault in me, which I did wilfully neglect, I shall here mention one place, being so remarkable and so palpable an absurdity, \* *Lib. 4. Sect. 2. Chap. 18.* of this volumin you will finde the significations of the *Sun* when he is Lord of the year in any of the twelve signs *Aries, Taurus, Gemini, Cancer* and *Leo* being expressed, and the rest by varying the former Rules implied, which of all absurdities is the greatest, it being impossible for the *Sun* to be in *Taurus, Gemini, Leo, Virgo, Scorpio, Sagittary, Aquaries* or *Pisces*, in any yearly, half-yearly, or quarterly ingress, which is ever made at his entrance into the first point of the Equinoctials *Aries* and *Libra*, or Tropicks *Cancer* and *Capricorn*; and therefore I must needs conclude the Antients have herein been very weak and as worthy reprehension as applause in other matters. Yet I would not have thee expect any new thing, for I must conclude with *Wecker* in his *Præf. ad Syntax. med. Nihil dictum quod non dictum prius*; there is nothing said or to be said that hath

\* See Bonatus de Revolutionibus, cap. 95.

not been said before, or if you will not believe him, take the testimony of the most wise Solomon, Eccles. i. 9. *The thing that hath been, it is that which shall be, and that which is done, is that which shall be done, and there is no new thing under the Sun:* and if this were so in his days, so long since, how can we in the least expect novelties in this Age, or in these latter days, wherein though the world aboundeth in Books, so that D. King sometime B. of London very well noted, they are in number without number, yet we shall finde the most of them one and the same, expressed in several and divers terms and phrases, according to the strain and fanſie of the Penner, and for the most part we see him that comes last, to exceed his Predecessors.

It had been too intricate a thing for me to have noted where I have in any place enlarged of my own, since it is so general throughout all the four Books, yet my phrase and stile will lead thee I believe unto most of it, it is wholly my own method and no translation, but rather a collection, so that I may well say with Macrobius, *Omne meum nihil meum*; mine is none of mine: yet this I can assure thee, that I do not remember any point or place where I have willingly been dark, or desired to detain any thing from thy understanding: It is, as I may say, even hewed out of the Rocks, and therefore I expect some places may be rougher and more unpolished then I could wish, it is the first draught, and therefore I hope that may a little plead for me; wherefore be pleased (Courteous Reader) to accept of my wel-wishes, and out of thine own goodness and gratefull disposition pardon my defects, which I cannot but fear are many, having not had time to correct it, or alter the stile or phrase, which at the best is but homely, and sometimes very harsh, according to the present condition and fancy of my genius at times, not at all studying to frame or place my words, but *quicquid in buccam venit* served turn; and to tell you the truth, it being once brought forth, I could not endure to think of correcting it, it being a work both so painfull and troublesome, so that I had rather write another Book as big again, and could as soon accomplish it, as correct what I have here written; besides, should I have gone about it, as oft as I should have read it, so often should I have altered it in one kind or other, according to that of Ter. *Adelph.*

*Nunquam ita, quicquam bene subducta ratione ad vitam fuit,  
Quin res, atas, usus, semper aliquid apportant Novi.*

The which you may English thus,

*Naught ever was at first contrived so fit,  
But Use, or Age, or something altered it.*

Wherefore in this regard I was the more negligent thereof, but left it unto thee and thy courtesie, knowing that when I had done my utmost therein, I should never be able to please all parties, if by some I were accepted, by others I should be rejected; I must look for as well frowns, slights and derisions from some, as applause or countenance from others, *Quot homines tot sententia*, so many men so many minds; wherefore (gentle Reader)



Reader) let this consideration plead for me; and be thou so favourable as to pass by my failings, and remember that the best of the Antients had their faults and defects, the which I could here recite, might I justly vindicate my self by the condemnation of others. Besides, I would have thee also know I have not dwelt wholly on this subject, neither do I wholly devote my self to any one study or Science whatsoever, or limit my Spirit to so strait a prison, or narrow confines; I was ever of a roving humour for matter of knowledge, and could never perswade my self I should ever know enough of any thing: and although I am not of capacity to attain ought but the froth or superficies of any study, yet have I endeavoured to be *aliquis in omnibus*, though (being brought to the proof) I should be found *Nemo in singulis*; wherefore let this with the preceding prevail with thee, so as that my most absurd faults may seem little or nothing in thy eye, since indeed these my Labours were penned at spare hours, and on purpose to please my own fancy and humour, although Providence hath now made them publique.

But here it may be some will carp at my writing in *English*; but at such I shall only laugh; for I aym to benefit the ingenious of my own Country, and write to their edification, not to shew my self a Scholar or a well-willer to Forrainers: but I would fain ask such Creatures, whether *Homer* that wrote in Greek, or *Cicero* in Latine, were not as worthy reprehension, as I that write in *English*? since those were also their vulgar tongues; or, what advantage or benefit should the people of my Nation receive by having an unknown language delivered them? I write not to a few, but to them all in general: But if I may be plain, the thing that most troubles them is, their Trade will be spoild by reason their Juglings and Cheatings are beaten down, and the substantial part of the Art so plainly divulged.

But to these men I say, let them sorrow and repent themselves of their hypocrisie, self-enedness, pride and covetousness the root of all evil, and learn love, humility, charity, and to purchase unto themselves general spirits; I know the consciences of some of them will testifie unto themselves they are herein spoken to, and presently imagine I speak in ill will to them, being conscious to themselves they have given me sufficient cause by their frequent disparagements of me to some of my acquaintance.

But I appeal to an higher power to be Judge of this my action, I do not envy or bear ill will to any of their persons, but I cannot endure to have men pretend to promote an Art or any thing else, and yet in the mean time act nothing less, nor nothing more then the ingrossing of it wholly to themselves: it is this, and this only that causeth me in any place to hint at them; wherefore since I know my own innocency herein, I shall be content to let them rail and revile me at their pleasure.

It resteth now I refer you to the subsequent Discourses, but first I shall deliver unto the World a testimony of my Birth, Breeding and Life hitherto, being by some calumniated of late, and now likely to incur more of their bitterness by these my labours, and let not the Reader wonder I witness of my self; for it is no more then many of the Ancients and

The Authors  
Isc.

The time and  
place of his  
birth, and his  
parentage and  
family.

The original of  
my Name and  
stock.

Fathers of the Church have done before me; besides I am not so ancient, but what I write may by one or other also be justified.

I was born the thirteenth day of *March*, in the year of our Lord 1626. *Hilo Anglia*, in the City of *Westminster*, in the County of *Middlesex Anglia*.

My Mother was by birth of *England*, as were all her Predecessors, my Father of *Scotland* and that of an antient family viz. of *Eighther-house*, which hath flourished in great glory for 1500 years till these latter days, as the Records there testifie.

The Original of our Name was from the residence of his and my Progenitors in the Land of *Egypt*, from the pleasantness of the soyl where they inhabited, or of herbs growing thereon, which therefore had the same name, *RAMESSEY*, in *English* being as much as to say *Joy and Delight*, and this was in that County which is called *Goshen*, from thence they came into *Germany* under the conduct of the *Roman Emperour*, in which Wars for their service they obtained of him in a field *Argent*, the *Eagle sable displayed*, with one head for their coat of Arms, whence (the War being ended) being desirous to travel, they took ship, intending for *England*, and being often kept back by strefs of weather and Divine Providence, they at length resolved to take that place for their residence to Posterity where they should be first forced to Land; and not many days after, it so happened they were driven into an harbour in *Scotland* on that coast which is called *Fife*, where they being but eight in number left alive, built the aforesaid house, and called it by that name in their Language, which hath since been thus called, according to the speech of the Countrey, viz. [*Eighther-house*]. It is further recorded of them, that as they increased in number they dispersed themselves into several Families, of the which *Dalhousie* is now reported the chief, *William Lord Ramesey* being Earl thereof.

\* Viz. Some of that Trade to countenance and credit themselves in the Kings time, affirming him to be their Master, and now since by others, through envy, thinking thereby to upbraid and reproach both him and me.

But to come neerer home, when our late Sovereign Lord King *James* of happy memory came to the Crown of *England*, he sent into *France* for my Father, who was then there, and made him *Page of the Bed-chamber* and *Groom of the Privy-chamber*, and *Keeper of all his Majesties Clocks and watches*; this I mention for that by \*some he hath bin termed no better then a *watch-maker*; I contemn no trade or lawful vocation whatsoever, but I would have men speake the truth; it's confest his ingenuity led him to understand any peece of work in that nature; we read the same of *Henry the 4th. of France* and *Lewis the 13th.* and many Princes and Emperors of *Germany* and others, which I could (but for brevities sake) record, and therefore the king conferred that place upon him: Now how this should prove him a *Watch-maker* and no other, more then the late Earles of *Pembroke* ordinary Chamberlains because they bore this office in the Kings house, do thou judge; but this by the way.

where the Author had his education, and how he hath since spent his days.

As soon as I was of any capacity, I was put to School in *St. Albones* in *Hartfordshire*, *Bushy*, *Westminster*, *Milend-green*, and other places; and when I should have gone to *Oxford*, by reason of our late differences I was prevented, and therefore being desirous to further my Learning, I importuned

importuned my Father to send me to *St. Andrews* in *Scotland*, but there also I was disappointed by the frequent approaches of the Marquess of *Montrose* and his Army; I therefore (rather then fail) settled in *Edinburgh* Colledge, where I continued till it pleased God to visit that Town with Pestilence, the which at length growing very hot, I returned in *April* 1645. into *England*, and have remained in *London* ever since, wholly applying my self, as ever, to the study of Nature, and the more secret and sublime Sciences, but practised nothing save Physick; for our homebred differences and distractions, rending me (with many others) mean in the sight of the more inferior Spirits of the world (for wealth and honour I perceive brings not nobleness of mind) I would not associate my self with many men and much acquaintance, but still lived an obscure, retired and reserved life, dedicating my self wholly (I say) to my book, so that I dare boldly averr (notwithstanding I was born and bred-up all my days in and about this City of *London*, save only the time I was in *Scotland*) I am not familiarly acquainted with three people in all *England*; for such is my disposition, that I had rather be a stranger in the Land of my Nativity (in this perverse and rebellious Age) and to the generality of men living therein, then to my self and my own conscience; the which so long as I may freely enjoy, I shall never repine but be ever content with what condition, loss or change soever, God hath farther in his Wisdom and Providence decreed for me; to whom for eternal protection I shall here commend thee and remain

Die 8 19. Januarii,  
1652.

Thy Loving Friend,

*William Ramesey.*

The



On his Ever Honoured, and most Ingenious Friend  
the unparallel'd AUTHOR.

**W** Hy wert not thou produced in those Days  
I n which Philosophers did wear the Bays?  
L earning and Art in this Age are beat down!  
L earning of old was had in great renown.  
I n Syria, Greece and Babylonia,  
A rabia, Persia, Lacedemonia,  
M ongst the Caldeans also and Assyrians,  
**R** Enown'd Egyptians and Sydonians,  
A nd Indians with our Neighbours of France  
M uch honoured it, and still did it advance;  
E ach then in vertue striving to exceed,  
S o vertuous were they; Now in our need  
E ven when it was almost forgotten quite,  
Y ou were brought forth to bring it unto light.

W. D.

*Latromathematicus.*

On this incomparable Work, and my worthy Friend  
the Ingenious AUTHOR.

**W** Hat shall I of these learned Labours write,  
Or of the Author what shall I indite?  
Come all ye Gods, assist this pen of mine,  
Come all ye Sisters, come ye Muses Nine  
Lend here your help, and let now all men know,  
If they in Mysteries desire to grow,  
Here they the Treasure of the East may finde,  
And Natural hidden causes to their minde,  
How by the vertue of the glorious Stars,  
Health, Stickness, Plenty, Scarcity, Peace, Wars  
Are brought to pass in their due time, and all  
Things that are done in this World, great and small;  
And that God worketh not preposstrously,  
As some men strangely have maintaind; but by  
Order and Nature he brings all to pass,  
Which we may clearly see as in a glass,  
Could we but read the volumes of the Skie,  
As here the Author clears it to the eye  
Of every notion; whose elaborate pains,  
Be recompens'd with immortal gains:  
And when he shall be taken from this place,  
Let him be fixt amongst the Stars, to grace  
Those Heavenly bodies and those Lamps of Light,  
For he hath made them glorious in our sight.

I. W.

Vpon the Authors Elaborate Pains in  
these his Labours.

WHO in his Writings seeks all men to please,  
Is not unlike the Merchant on the Seas,  
Meeting with rocks, winds, pyrates, shelves and sands,  
Yet boldly ventures, ere at home he lands  
His Ship full fraught, returned safe and sound,  
Discharg'd of Wealth, wherewith she did abound,  
He sits him still, and lives at quiet ease,  
Thinks the Land better then the boystrous Seat,  
Even so our Friend in these ungratefull times  
Hath brought home learning bred in Forraign Clymes,  
Is sure to meet with Find-Faults for his pains,  
When he seeks nought but profit to their brains  
And pleasure all men; Dolts do ever pine,  
When they see Learning live, and Vertue shine:  
All Ages, Sorts of men, and Learned Schools  
Have honour'd this rare Science, save some Fools,  
Who neither know; nay, will not understand  
Unto what purpose God hath given command  
To the great Lights of Heaven, Planets and Stars,  
To shew their power on these Inferiours:  
I envy none, yet bee's no Friend of mine,  
Who having Pearl's will cast them unto Swine.  
The Commonwealth of Learning cannot flourish,  
If she instead of True-born, Bastards nourish.  
Some say those things are best which are in common,  
But in these speculations; there is no man  
Will so adjudge; For, an illiterate head,  
But only taught to spell, perhaps to read  
His mother Tongue, high Secrets to expound,  
Mis-leading others, runs himself on ground.  
But as our Merchant in some Forraign soyl  
Hath got a precious Jewel by his toyl  
And industry, hoping thereby to raise  
His Fortunes, brings it home, which he doth praise  
Unto his Friends; It they much magnifie,  
And some choice person doth his Jewel Buy,  
And much esteem it: So this Far-fetcht piece  
Of Heavenly Science will the Golden Fleece  
Even much resemble. Th' Author honoured be,  
As Jason was to all Posterity.

I. B.

# The Contents of the First Book.

<b>P</b> roving Astrology to be one of the Liberal Sciences.	CHAP. I.	Fol. 1.
That Astrology and Astronomie are one and the same Science, and that they were ever so received by the Ancients.	CHAP. II.	3.
Shewing the excellency and nobility of the Science of Astrology, as also its antiquity, and the admirable power and vertues of the Heavens.	CHAP. III.	4.
That the Stars and Heavens have influence on inferior and elementary bodies, proved by Scripture or the Word of God, and acknowledged by the Philosophers and the learned in former Ages.	CHAP. IV.	5.
Shewing that observation may be made of the motions of the Stars, in answer to those that hold it impossible for any man in his days to observe the particular configurations of every Planet with the fixed stars, and with one another, as also that thereby we may discern their Influences, if we have any capacity.	CHAP. V.	7.
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Shewing further the influence of the Heavens on inferior and elementary bodies.	CHAP. VIII.	14.
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Containing an Introduction to the vindication of my Lux Veritatis from the aspersions of Dr. Homes and his second, with the first reason why I accounted him not Worthy of my notice.	CHAP. XI.	23.
Comprehending three reasons more why that rabble of theirs was not worthy answering as to every quirk.	CHAP. XII.	24.
Containing the Authors fourth reason, and a vindication of both him and his Lux Veritatis from some of their abuses and untruths, and their jugglings and evasions manifested.	CHAP. XIII.	26.
Containing the Authors fifth Reason, and the Scripture proofs, alledged for Astrology in his Lux Veritatis, proved to remain unshaken.	CHAP. XIV.	30.
Shewing that the Text in the 19. Psal. ver. 3. alledged by the Author to prove the Stars have influence, is no wise refuted.	CHAP. XV.	32.
Proving their Reply to Job 38. 31. shewing the Stars to have influence, to be frivolous and of no effect.	CHAP. XVI.	33.
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That the Stars are proved both signs and causes by the word of God, and the Art lawfull, notwithstanding all their malice.	CHAP. XVIII.	35.
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# ASTROLOGY

FULLY

## Vindicated and Defended

FROM ALL

The Aspersions and Calumnies of the Antagonists thereof : As also its Legality and Verity proved, both by the Testimony of the Scriptures, Fathers, Antients, and the confession of Councils : With a clear Vindication of the Authors *Lux Veritatis*, from the vilifying Reproaches of Dr. *Homes* and his Second ; and that the purity of the Science remaineth still untainted, notwithstanding all their Reply.

### CHAP. I.

#### Proving Astrology to be one of the Liberal Sciences.

**W**HEN I first entred upon these my Labours, I thought by reason of the bulk, and for that it had been of late traduted by the ignorant, it would be very convenient to prefix some Discourse which might tend both to the vindication thereof, and the manifestation of its sublime excellency and verity ; whereupon at my spare times, I entred upon this subsequent Discourse : upon my first conception thereof, I thought it would not have exceeded a short Preface ; but being brought forth, I perceived both for the largeness of its bulk, and variety of discourse, it deserved rather the denomination of a Book, which I call *A Vindication of Astrology*. I shall not need to say any more thereof, only refer thee to its perusal, and here begin our matter, with the Answer of an Objection, the hater to usher in our following intentions ; which is, That *Astrology* is none of the Liberal

Arist.

Aristotle maketh no difference between Astrology and Astronomy, but together with Physicks acknowledge them all one and the same Art, though distinct parts.

Sciences, but *Astronomy* is. The vanity of which Objection shall be cleared here beneath, it being indeed one and the same Art, though two distinct parts or properties. But first, least some may question whether it be an Art, for that, as they suppose, *Aristotle* in some parts of his Works seems to deny it; yet upon better consideration, there is no rational man but will soon finde that he is so far from denying any such thing, that he speaketh as much thereof as any *Astrologer* can. Look further, *Aristotle* *Metaphys.* 6. and 12. and 1. *Polit.* cap. 7. and several other places, too tedious to relate here. Also his 2. *De Caelo* text 17. and *lib. de proprietat. element.* and *lib. de mundo* cap. 9. and in the 4. *de generatione animalium* cap. 10. for there is none that is well acquainted with his manner of Writing, but knows that he indifferently useth the Name of *Astrologer* and *Astronomer* for one and the same; and also in other places, *Astrologer* and *Philosopher*, as making no difference between them, which here to particularize were both tedious and superfluous in so clear a case; and in his *Phys. lib. 2. cap. 3.* he makes no more difference between *Astrology*, *Astronomy* and *Physicks*, then the particular names of the head, hand and foot, &c. do make that they are different things from the body, though distinct members, when all rational men know that notwithstanding they are several parts, yet they all conduce to the composition of one intire body.

Wherefore in my *Lux veritatis* or *defence of Astrology*, chap. 1. sect. 3. I bring *Aristotle* to affirm *Astrology* to be *Scientia media*, a Science between the *Mathematicks* and *Natural Philosophy*; wherefore those that finde not these very words, *Scientia media*, in the above said *lib. de Phys.* cap. 3. if they finde so much inferred, it is sufficient to evince such carpers at Truth, to be either void of matter of discourse, or envious, or both; when it is clear he makes no more distinction between the one and the other, then what you have but now heard.

Astrology one of the Liberal Sciences.

I forbear here, to set down the testimony of *Averroes* in his Com. on the 12. of the *Metaph.* Text 44. and on the second Book of *Phys.* cap. 3. but refer you to the perusal of that 3. Sect. aforesaid, where you shall also finde that in his Comment 7. of the third of his *Metaph.* he affirmeth *Astrology* to be a *Mathematical Art*; and this is acknowledged by all the Judicious and learned; neither do any but Fools and Novices make it a distinct Art or Science of it self, but a part of *Astronomy*, *Physicks* and *Natural Philosophy*, which make up one intire Liberal Science; this is well known to the Learned; yet for the satisfaction of some weak headed *Atomus*es have I thus plainly delivered my self, who carp and rail at what they are ignorant of.

Further *Averroes*, Text 44. of the 12. of the *Metaph.* (amongst many more, which to insert here would make my labours of too great a bulk) acknowledgeth *Astrology* to be an Art; but in this place, I say he hath these words, *Ita autem ars propria est huic intentioni inter alias Mathematicas, quia considerat de substantiis aeternis sensibilibus; alie autem Scientia Mathematica considerant de accidentibus, ut ars Arithmetica, & Geometria.* And in his Comments on the 2. *de Caelo*, Text 58. he attributeth so much to the power of the Heavens over these inferior Bodies, that he confesseth one Star to have a greater power then another: and also in the 68. Text of the same Book, he acknowledgeth every star to have his own particular operation, &c.

Of the legality, great esteem and antiquity of Astrology standing firm and unshaken for ought all the envious carpers and Ignominus can say.

How Astrology and Astronomy came separated.

Astrology and Astronomy one and the same Science.

As touching the legality and great esteem *Astrology* was in in former Ages, I shall here (for brevity sake) refer thee to the perusal of the 4. Section of the 1. Chapter of my *Lux veritatis*, and for its Antiquity to the 5. Section of the same Chapter; for there is nothing more certain, then it hath been ever in most high esteem by all the more grave sort of Counsels, States, Kingdoms and Empires; as also by the chiefest and wisest sort of men studied and maintained, it being the chiefest of all studies under the Sun, and among the Learned the most coveted after.

For though it hath been (by the malicious adversaries thereof) distinguished from *Astronomy*, yet (I say) by the Learned and Judicious never; for though they are distinct parts, yet are they one intire Science, and that, one of the seven Liberal Sciences, as you have heard; wherefore the simplicity and ignorance of some weak-brained men who make this distinction, ought not to be countenanced, staining and traducing thereby the chiefest of Sciences that was ever studied by men; for that they, and they only were the first that made them any wise reputed several, shall beneath appear; for since it comes here so opportunely in my way, I will give you (for the farther clearing of this point) the

the testimony of some former and authentick Writers, though were I not confined to somewhat a narrow bounds, I might insert most or all Writers that were any ways Judicious; but since, *Verbum Sapienti* *sat est*, and the case so clear and unquestioned amongst rational men, I shall (as brief as may be) give thee some, and then proceed, that I may hasten (as hath been said) to say somewhat of one that hath put forth a patcht pretended Reply to my *Lux Veritatis* in answer to Doctor Nathaniel Homes.

## CHAP. II.

*That Astrology and Astronomy are one and the same Science, and that they were ever so received by the Ancients.*

I Have already declared the testimony of *Aristotle* on this point, and if we peruse the works of *Ptolomie*, we shall finde also, that he maketh no difference between the one and the other; and more particularly (not to insist long hereon) *Lib. 1. cap. de Quadr. & cap. 3. de Quadr.* he calleth there the Art of *Astrology* *Astronomy*, and the Predictions *Astronomical*; so confounding the distinction of the parts with the essential name of the Science. Wherefore though *Ptolomie* hath, by some brain-sick men, been brought to condemn *Astrologie*, we see thereby the folly of such envious and ignorant gain-sayers of what they are altogether unknown in: for it is very strange that he should be produced to condemn what he hath taught to the world in four Books in Folio; but such is the stupidity and perverseness of the Antagonists thereof, that when *Astrologers* declare and shew manifestly the power and efficacy of the influence of the *Stars*, there they accuse them with impiety and illegal practices: and when they sincerely teach not to ascribe so much to the *Stars*, as to neglect these inferiour causes, but to joyn the consideration of the one with the other, here (not considering, nor indeed understanding the scope and intentions of their Writings) they pick out certain particular places of their works which they think makes for their idle conceits and cavils to the condemnation of *Astrology*, and the labours of those that herein have spent their whole lives for the benefit of these after Ages; who have by us small requital of their care and pains thus to traduce them, when they ought rather by us to be eternized with Statues of Gold, and whole volumes of praises in perpetuum.

*Hermes Trismegistus* also in his *Censiloquium*, calleth the Art no other then *Astrology*, and the Students *Astrologers*.

And *Tully* also in all his Works calleth the Art no other then *Astrologie*, never so much as once mentioning *Astronomy*; for in *Lib. 2. de Divinitat.* he maketh predictions a part of *Astrology*, and not an Art of it self, when he testifieth of *Cassander* and *Archelaus* that they were excellent in other parts of *Astrology*, yet never used Predictions.

And *Plinius* lib. 7. cap. 37. witnesseth that *Berosus*, for his Divine Predictions in *Astrology*, had his Statue erected him with a golden tongue.

The *Septuaginta* in the 47. of *Isa.* also make no difference of *Astrology* and *Astronomy*, nor *Astrologers* and *Astronomers*, comprehending them both under the name *Astrologi*, and the Art under the word *Astrology*.

*Galen* also, lib. 3. cap. 6. & 12. *De diebus decret.* contrariwise calleth the *Egyptian Astrologers* *Astronomers*.

And again *Cassiodorus* comprehendeth the works and effects of the *Stars* under the word *Astronomy* where he defines *Astrology*: so also *Plato*, *Philo*, and indeed all learned Writers; which, since to the Judicious this is so well known, I shall not need here longer to insist; only shall also add this, that *Bonatus* in his 11. ch. *De confirm. Astrolog. Scientie*, maketh *Astrology* as did *Aristotle* (as you have already heard) a part of *Astronomy* in these words, *Astronomia est Scientia per quam non solum presentium, verum etiam praeteritorum*

*Ptolomie* maketh no difference between *Astrologie* and *Astronomie*.

The apparent folly of these men that produce *Ptolomie* against *Astrology*.

What the Ancients deserve at our hands for their care & pains of us; for Ingratitude is abominable.

*Hermes*, *Tully*.

And *Time*.

The *Septuaginta* also.

*Lib. 3. cap. 6.*

And the same *Cassiodorus*, *Plato*, and *Philo*.

*Bonatus* consenteth to the same.



See also his 14 chap. where under the word *Astronomy*, as you may see in the Contents of the chapter he proveth *Astrology* to be one of the Liberal Sciences.

*teritorum ac futurorum habetur cognitio.* *Astronomie* is a Science by which not onely present things but what is past and to come may be known. Here you see by these words he comprehendeth *Astrology* under the name and word *Astronomie*. And then as I have said in the following words, shews it is a part of the same Art; *definitur etiam alio modo, viz. In duas partes five species ipsius breviser, contemplativam scilicet & activam; que sunt Astrologia & Astronomia.* It is defined also another way, viz. divided into two parts or kinds, to wit, contemplative and active, which are *Astrologie* and *Astronomie*.

Thus you see here what difference the Antients have made betwixt the one part and the other; and he in that same chapter further sheweth how they differ, where he saith, *In quo differunt iste due partes dicam tibi*, in what these two parts differ I shall shew thee; and so forward; wherefore then this being apparently manifest, I shall not here spend more time or trouble thee, referring thee for further satisfaction to his twelfth chapter, where he sheweth clearly both the parts and species of *Astronomie*; and I believe an artificer is best able to deliver a definition of his own Art, and rather to be believed than one altogether ignorant therein, which that man must needs be, that will be so peremptorily base and impudent, or rather imprudent, as to deny what is thus confessed by all Antient and Authentick writers of this heavenly and most delectable and admired Science; neither upon due consideration will any man finde the knowledge of the motions, which is one part of the Science, to be of much use or validity without the true understanding of their effects, &c.

*Astronomy* of no great use or validity without *Astrology*.

And here also I may add one word to that fourth Section of my first chapter; I have referred thee to, that he also in his next chapter, viz. the thirteenth, witnesseth that *Abraham* taught the *Egyptians* his Art, and that *Atlas* who was afterwards so excellent therein that it was thought of him, he was a God, and therefore was supposed (through his excellency in his knowledge therein) to support the Heavens on his shoulders.

### CHAP. III.

*Containing the Excellency and Nobility of the Science of Astrology, as also its Antiquity, and the admirable power and vertue of the Heavens.*

*Astrology* first revealed to the first man *Adam* by God himself; Not Diabolical or illegal, but most lawful and most to be desired of all other natural Sciences. A great means to draw us to God and acquaint us with his Divine incomprehensible self.

Nota.

Look also into the Preface of *Gerson* his *Trilogium Astrologia Theologizata* (who reduces in that piece *Astrology* to Divinity) and you shall finde that he acknowledgeth it an admirable and Noble Science, revealed to *Adam* the first Patriarch by God, and so to his posterity; Ergo, most lawful, and to be desired above all Sciences in the World, not being either Diabolical, Illegal, opposite to trust or confidence of God, but indeed rather a great means to acquaint us with his Heavenly and incomprehensible divine selfe, when by the motions and constant influences of the Coelestial bodies, we know the corruption, generation and procreation of all things in this Elementary world, and so contemplate and talk or converse daily and hourly with him who is not to be beheld by fraile mortal eyes, or flesh, nor to stand in the immediate presence of that dreadful omnipotent God, whose voice alone is a consuming fire, &c. *Gerson's* words (I say) are *Propterea non est hoc negandum de Astrologia, quam esse Scientiam Nobilem, & admirabilem, primo Patriarcha Adam, & sequacibus revelatam, Theologia non abnegat.* Wherefore it is not to be denied of *Astrology*, but to be a Noble and admirable Science, revealed first to *Adam* and his posterity, Divinity refuseth or denyeth not; for there is nothing more certain then that God hath in his secret wisdom so disposed of the constitution of the Coelestial bodies, that his Will by their operations and several influences is acted and performed thereby; so that to the end of the world it is fore-ordained and decreed by him to be so performed and accomplished by them, according to the opinion and excellent judgement of *P. de Ariaco*, who in his Concordance

dance of *Astrology* with Divinity, proveth the Flood, Sects, Schisms and other most notable accidents to be signified in Heaven long before; and this is confirmed also by *Gerson*, who in his second Proposition, acknowledged Heaven to be (as indeed it is) the Instrument of God, whereby he governeth this corruptible and inferiour Elementary world. And further saith he, *Erratur in hic aliqui, dicentes cælum nihil agere, sed tantummodo signum esse, allegantes illud, & erunt in signa & tempora.* They erre who think the Heavens do nothing, but are onely for signes, alleadging that, and they shall be for signes and seasons, &c. For he further in the third Proposition, saith and approveth it to be a probable and subtile opinion, that God foreknowing the chances of men, had described certain agreeable tokens in Heaven, concurring with the course of the world even to the day of judgement. By this I say is my words, and the opinion of *P. de Ariaco* confirmed; and in the fourth Proposition, he declareth that Heaven hath received many and divers vertues of God, according to the variety of the parts of the Stars, of the Planets and of the motions of them, though not comprehended by all men; and so forward he testifieth, that they obey the commandment of God. But this by the way; let us now proceed.

Noah's flood, Sects, Schisms, and other accidents fore-known and signified by the Heavens. The Heavens is Gods instrument, by which he governeth and ruleth this Elementary world. The Heavens have many and divers vertues and obey the Commandment of God.

## CHAP. IV.

*That the Heavens and Stars have influence on inferiour and Elementary things, Proved by Scripture or the word of God; And acknowledged by Philosophers, and the learned in former ages.*

Let us now then, (having cleared this Objection, viz. That *Astronomie* is an Art or one of the Liberal Sciences, but not *Astrology*, and proved that they are one and the same Science, though distinct parts, and that they were distinguished but of late times by ignorant cavillers against it,) prove that the Heavens have influence together with the Stars, on Elementary and sublunary things; being also by many unknown in the works of God, (not to use a harsher terme) denied to have any.

That the Heavens have a great and strong influence on sublunary Elementary things, as touching sterility and fertility, which we shall here begin first with, there is none but who are most impious, will dare to deny, since the Word of God himselfe sheweth us the truth thereof: for first if you look into the 26 of *Leviticus*, ver. 19. you shall finde there, the Lord threatning his children with sterility for disobedience, saith, *I will make your Heaven as Iron, and your Earth as Brass; viz.* The Heavens shall not duly by their influence distill those comfortable showers of fertility, they shall be hard as Iron, and your earth as brass, that it shall not receive any impression there from, &c. And so likewise on the contrary, when of his infinite Goodness and Mercy he promiseth plenty, he sayeth, *I will hear the Heavens, and the Heavens shall hear the earth, and the earth shall hear the corn, and the wine, and the oile, and they shall beare Jezreel*, *Hos. 2. 21, 22.* So that hereby you see cleerly a dependency of the earth on the Heavens, and their influence; Jezreel the people of the Lord, when their ways shall please him, shall be heard by the corn, wine, and oile, viz. all sufficient necessities, they being comprehended under these words; and these having their dependency as it were from the earth, as growing out of it, shall be heard or assisted by it, or furthered to its utmost ability; but all this will not do, without the Heavens bear or assist the earth with its sweet influence; nor then, except God the disposer and orderer of all things, bear and give his blessing to the Heavens; so that hereby we see God most cleer in the order and disposal of nature, who is the first moving and efficient cause, to whom all causes are but subordinate; yet you see that next unto himself the Stars are secondary causes, and from him immediate causes of all our earthly enjoyments or afflictions; for what causeth that amongst corn, the ground being diligently tilled and painfully manured by the Husband-man, and the Corn sowed herein being clean and

The Heavens or influence of the stars cause of Fertility and Sterility. Of Sterility.

Of Fertility.

God is to be seen in the order of nature, and in his works. Nora,

and pure, from other mixture of seeds; what causeth, I say, that yet notwithstanding, there will several flowers both blew, red, and purple, grow amongst it, also out of the same seed, Darnel, foulders, and smutty geare? if this be not occasioned through and by the influence of the Heavens, it is occasioned by nothing in the whole fabrick of the world. But yet for further confirmation hereof, the 33 of *Deut. v. 14.* you see, doth manifestly make it apparent, where the whole influence of the Heavens, and the increase of all Vegetatives are attributed to the *Sun* and *Moon*; viz. *For the precious fruits brought forth by the Sun, and for the precious things put or thrust forth by the Moon.*

Nota.

Further that the stars have influence.

Again we see clearly in many places of Scripture, the stars are called the *Hosts of Heaven*, which certainly would never have been thus named, were they of no force and efficacy, the word *host* intimating their power and strength; see 2 *King. chap. 17. ver. 16.* and *chap. 21. ver. 3. 5.* and *chap. 23. ver. 4, 5, &c.* So likewise God himselfe expressing his omnipotent and irresistible power and force, he is called the *Lord of Hosts*, *Isa. 24. v. 23. If. 23. 9.* and *chap. 22. v. 5. 12. 14, 15, 25.* and many several other places which are worth the while to peruse.

Object.

Ans.

But further to put this matter quite out of doubt, viz. That the stars have their influence on Elementary bodies, see *Deut. 4. 19.* where you see clearly they are for the use of man divided or imparted unto all Nations under the Sun, by which if any man shall conclude and affirm is meant their light, or that distinction which they cause between day and night, and of seasons; I must needs tell him his conclusion is very weak, since we have so small use of their light either in the day or night, that it may very well be counted none at all; and as touching that distinction of days and seasons, the *Sun* and *Moon* would be sufficient for that matter without those innumerable Hosts of Heaven the *starres*: therefore the use of the stars must in this place have a further construction.

Nota.

The influence of the stars extends to the temperature of men, as we see in Lunatick.

To the success of mens affairs also, though denied by some.

The influence of the stars acknowledged by Philosophers.

Moreover that their influences have power and extend to the temperature of men, appeareth *Matth. 17. 14.* where the lunatick is offered unto *Christ* to be healed, whose disemper, as experience and common example sheweth, followeth the course of the *Moon*, and to the success of mens affairs, doth yet further appeare by *Judg. 5. 20.* where it is recorded that the stars in their courses fought against *Sisera*, of the which more anon, as also that passage in the 38 of *Job*, and the 19 *Psal.* as touching the *Pleiades* and *Orion*, and that the *Heavens declare the glory of God*, their voice or language of the stars being gone through the whole earth, &c.

Thus have we clearly seen the influence of the stars proved by the Word of God; how they were esteemed in former ages by all *Philosophers*, *Emperours*, *Kings*, and the nobler spirited people you may see if you will have regard to the 4 *Sec. chap. 1.* of my *Lux Veritatis*, where you may see not onely the great esteem the Art was in amongst all wise and learned men in former ages, but also the names of the chiefest *Patriarchs*, *Fathers*, *Philosophers*, *Emperours*, and *Kings* that were students herein; which notwithstanding the pretended arguments of the envious against it, stands unshaken, as will appeare to any that shall peruse it, comparing it with the pretended *Repliyers* discourse; therefore here I shall refer thee thereunto, being desirous to be as short as possibly can.

CHAP.



## CHAP. V.

Shewing that observation may be made of the Stars motions, in answer to those that hold it impossible for any man in his days to observe the particular configurations of every Planet, with the fixed Stars, and with one another; as also that thereby we may discern their influence if we have any capacity.

**I** Shall here therefore now shew, that observation will clearly evince, that the Stars have admirable influence on these inferiour and elementary things; for though it be most certain that the Heavens make not their Revolution under 36000. years; yet is its variation so slow, as that it dependeth upon the motion of the fixed Stars; so that before there can be any great difference worth speaking of, the same constellations may be often observed in particular, though not in the whole; for the fixed Stars according to the nearest account of our late Writers, or the sphere in which they are, move not above one degree, which is 60. minutes in 72. years, in which time there is none, but who are altogether ignorant, that cannot make sufficient observation of every constellation worth noting for the confirmation of their influence; for though they move from East to West once in 24. hours, so making this Diurne Revolution 366. times in a year, yet since in respect of the motion of this Sphere from West to East these 366. Revolutions causeth not a minutes difference; it must needs follow that the very same fixed stars do rise, culminate, set, and lie in the same Circle of position, and also may be in configuration of the Sun, and any of the other Planets, and that so exactly in one and the same place or part of Heaven, that it is impossible with any instrument to discern any variation either in the longitude, latitude, declination, right or oblique ascension thereof; so that hereby it is clear the nature of any star may be found out, and be exactly known.

Observation teacheth us the stars influence.

That the true nature of the Stars may be known and how.

But now as touching the Planets; first, we attribute, as is clear to every vulgar notion most power and efficacy to the Sun, next to the Moon, then to Venus, and so to Mercury, and next to Jupiter and Saturn, and lastly to Mars; this (I mean) in relation to their motion with the Sun; for by how much the light of the Planets to us is greater and their motion swifter, by so much are their operations necessarily the more apparent and manifest to us or our sense: we prefer Venus before Mercury, for that though he be swifter, yet is she the greater, and so consequently of more efficacy: and the reason why Mars is of least note, or most obscure unto us, is, for that he is lesse then Saturn and Jupiter, who are preferred before him, and moveth in so large and great an Epicycle, that he seldome st rancounters with the Sun.

The power of the Planets.

And we know that the Moon (as I have said in chap. 4. of my *Lux Veritatis*, sect. 2.) finisheth her course through the Zodiac every 28. days and some odd hours, viz. twelve times in a year; by which we may, and do plainly perceive her configurations, viz. Conjunction, Sextile, Trine, Square and Opposition with every Star in the whole Heavens, both fixed and errant, and thereby their nature and mixture often to be known and discerned, and that very certainly.

The significations of the influence of the Stars are soon found out in relation to their configurations with the Moon, with the Sun, Venus and Mercury. In relation to the configurations of Jupiter and Mars with them.

The Sun, Venus and Mercury also, do every year once finish their course, so that also hereby every year we may, and do plainly see and finde out their own specifical nature, and the properties of the other Stars, viz. fixed, as also their mixtures, and that before any sensible error can be made by the motion of the Starry Sphere.

Again, Saturn, Jupiter and Mars, although they are (by reason of their superiority) of slower motion, yet doth it neither any ways hinder, but that their effects may easily and soon (as also their mixtures among themselves and the fixed Stars) be known; for though Saturn be 29. years, some odd months and days, making his revolution, or running

ning his course through the *twelve Signs of the Zodiac*, *Jupiter* twelve years, *Mars* three years; yet by reason of their long continuance in every sign, as also by their retrogradations, stations and directions coming often to the conjunction of the *Stars* in the *Sign* wherein they are, and to the Aspects of others in other *Signs*, we cannot but often and plainly be taught to perceive the several influence of every *star* in the whole *Zodiac*, without the least sense of error, especially since the *Luminaries* also, the *Sun* and *Moon* in the mean time come to them, and so make commixture of their influence, yearly and monethly.

The Influence of the Stars taught at large by former Astrologers.

*Nota.*

Of all which the *Student in Astrologie* cannot be ignorant, if he but warily observe his Authors, who have sufficiently and largely declared them all unto him, as they by observation, and frequent practice have both been found out and approved by them to be most effectually true from Age to Age; yet if thou beest so curious (as I could wish thou wert, and all other ingenious souls) as that thou wilt make particular observation thereof thy self, thou mayest see that before the *Starry Heaven* moveth a degree, *Saturn*, who is the very slowest of the *Planets*, finisheth his course; and cometh to *Conjunction*, *Sextile*, *Square*, *Trine* or *Opposition* of every particular *Star*, of every particular magnitude, in every particular of the *twelve Signs of the Zodiac* twice; and *Jupiter* six times, *Mars* 24. times; the *Sun*, *Venus*, and *Mercury* 72. times, and the *Moon* 864. times or thereabouts; but oftner and more frequently they meet with one another (I mean the *Planets*) as the great *Conjunction* of *Saturn* and *Jupiter* happeneth once in twenty years; of *Saturn* and *Mars* once in two years, &c. So that particular observation of their effects may easily, and that in a mans life be both observed and known distinctly, I say, if any be thus curious.

Thus far chiefly, to clear the point I intend here next to insist upon, viz. That the *Stars* and their influence have power over all sublunary things; least some should (as of late they have) render themselves ridiculous to posterity, in denying both their effects and power, or at least, in affirming man (if they have any) is not able to comprehend the depth thereof, &c.

## CHAP. VI.

That the variation of the Heavens from their places wherein they were in Ptolomies time, or at the first Creation, causeth no erring in Astrological Judgements.

*Object.*

And first, since it is objected by some, That the true effects of the *stars* cannot be known by us, for that *Ptolomie*, whom we account as a chief Doctor amongst us in the delivering the mysteries and instructions of this Art, writ so long since, that the *Heavens* are gone some whole degrees from their places, they were in at his time, and therefore the same Rules will not now hold which he delivered.

*Ans.*

The motion of the Heavens since Ptolomies time, nor indeed since the first Creation, is any cause of error in Astrologers judgements in this our Age.

For the answering of this Objection, I should do well to say no more then this, that it is altogether weak, and occasioned through ignorance, &c. and not trouble my self further to answer what needs no answer; but least those for whom I have undertaken these my labours should then, for that they are not well grounded in the Art, think this *Goliath* to be more then it is; I shall say thus much, that *Ptolomie* tyed us not by his Writings to be confined to use his Rules for those places the *Signs* were in at that time; but thus, *Saturn* in *Aries* signifieth so and so, where ever *Aries* be removed; for it is the nature of the *Sign* the *Planet* is in, that causeth him to have such and such a signification, not the place where the *Sign* is, in respect of the Revolution of the *Starry Sphaere*; for then we (making no such observation for the direction of our Judgements) should never be able to predict any thing of certainty; besides if this had been necessary, *Ptolomy* would

would have taught us accordingly, and also have directed the precepts of the Art to have dependency on the place of the Heavens at the Creation, which were as far removed before his time as they have been since; so that since the first Creation of all things, *Aries* the first sign (and so consequently uniformly all the rest in that Starry Sphære) is removed and revolved in the course of its motion neer upon three whole signs, according to *Ticho* his Account, which if this were of any, or the least moment (as I have said) we should never possibly be able (having no regard thereunto) to foretell any thing with certainty; But our Rules run on another strain (as hath been said) viz. a Planet in such a Sign, signifieth so and so, let it be by its revolution where it will, &c. But this we finde daily certain, and the other consequently then of no efficacy; as for example.

We see clearly, and that to be testified by every vulgar notion, that when the *Sun* comes into the Equinoctial point of *Aries*, the Spring forthwith begins to shew it self; every thing by its humidity and temperate heat, being thereby made to flourish, and as it were to rise again from the dead, which have by the tedious blasts of the Hyemnal Ayr been kept in obscurity; and this without respect to the place where *Aries* was in *Ptolomies* time, or at the first Creation; which neither then at that time had any other but the same efficacy now they have, though they may be intended or remitted by the conjunctions and configurations of the Planets, or by the variation of their declination, as they dart their beams more or less down perpendicularly upon us, and so work more or less powerfully at one time then another in the same place.

So likewise when he enters into the first *Solstice*, or the *Tropick* of *Cancer* (he being then neere our *Zenith*) causeth Summer; in the second Equinoctial, *Libra*, Autumn; in the last *Tropick*, *Capricorn*, Winter, &c.

But to put this matter quite out of doubt, let us but observe when the *Sun* comes into the Sign *Taurus*, and stirreth up the vertue of the *Pleiades* and *Hyades* in that sign, and the *Hadis* to the North thereof, and *Orion* to the South, as also *Arcturus* then letting; and we shall see these Constellations (being naturally violent and tempestuous) do raise Southern and moist winds for certain days together, watering the earth, and causing those seeds and vegetables (not before to be discerned) to spring forth and appear; and this hath not only been delivered unto us from Antiquity, but we every year (towards the latter end of that moneth, we vulgarly call *April*) finde it by experience most true: Hence that old *English* Proverb, even amongst the illiterate that know nothing of the cause, *April showers, bring May flowers*.

Again when the *Sun* riseth with the *Dog-star*, we see it causeth many infirmities, and vehemency of heat, so that *Hipoc. Aphor. 4. 5.* saith, Medicines are hard, or obnoxious that are administred under the *Dog-star*; likewise we see Dogs at this time apt to run mad, the Sea to be troubled, and all Creatures whatsoever in one sort or other perplexed; and this is known commonly to all the vulgar, as well as the learned, and therefore needs not farther to be amplified: yet in some Summers, this time is not so contagious as again in other years, which happens according to the places and configurations of the *Luminaries* with the other *Planets* and *fixed Stars*, according to their intentions and remissions, neither cold nor heat proceeding from the absence or presence of the *Sun*, as some weakly conceive; for then all Summers would be alike hot, as also all Winters alike cold, since the *Sun* keeps his constant motion, and is never more elongated nor appropriated, one year then another: And this we see also every year when the *Sun* comes near the 18. Degree of *Cancer*, wherein the little or lesser *Dog* is, notwithstanding the Revolution of the Starry sphære; for otherwise it would be about the time he is in the 27. Degree of *Gemini*, which is about the latter end of that moneth we commonly term *May*.

Lastly, and with this I shall conclude as touching this point, and then proceed: There is no man that hath any knowledge in *Astrologie*, but can affirm, that the Weather will be tempestuous, stormy and turbulent, *Saturn* going out of one Sign into another, according to *Hermes, Centil. 33.* and other sayings of the Ancients, which if to be observed as they were just at the time *Ptolomies* writ, or at the first Creation, it will now be when he is in the middle, or towards the latter end of a sign, as the signs are now; for that *Aries* is now in our times very far in *Taurus*, or where *Taurus* was in *Ptolomies* time; but this hindreth or varieth no more the Influence of the Heavens from their

The aforesaid objection cleared by example.

Manifested by common experience.

Farther yet manifest.

Why the Dog-Days are not all years alike contagious.

A third manifestation of the constellation there.



natural properties and inclinations, then to affirm a Faggot or any other combustible thing will not burn, although it be put into the fire, because it is not in a Chimney, or any such whimsical assertion, &c. wherefore let us now shew the power of their Influence, and so discharge our former promise, since it here so fitly offereth it self.

The Stars causes next under God the first moving cause. By the study of the Stars we see God in his works.

What hath been already said is sufficient to satisfy any man who is not disposed, or given over to obstinacy, of the verity and certainty of *Astrology*: but for farther satisfaction, I think good yet to proceed to some particular effects of the Stars, that God may be glorified in his Works, being himself the first moving cause of all their wonderful operations, that we may (according to the Apostle) see him in his Works, though not worthy to behold him as he is in himself, nor indeed able, so long as we carry this earthy Tabernacle about us unchanged and unglorified.

First then, because we are to hasten to say somewhat to a pretended reply to my *Lux Veritatis*, least this first Book swell to a bigger bulk then I would willingly have it: I shall briefly speak of the *Planets* first, and then of the *fixed Stars*, or as they are both joyned together, and so hasten to a conclusion.

## CHAP. VII.

*Shewing the powerful influence of the Stars and Planets, and how far we are to have regard to the fixed Stars.*

Moreover, having then seriously considered what hath been said, it is clear to every capacity, that by consequence, according to the account of *Ticho*, the annual motion of the *stars*, not being above 58. seconds, and 58. thirds; it is most palpably clear, that all that while, they rise with the same degree of the *Zodiac* unto which the *Sun* yearly coming, at times prefixed and known, further by their presence the work and effects of the *Sun*, after one and the same manner. and so do not of themselves at all betoken plenty or scarcity more in one year then another; but this variety and change (as also the generation and corruption of all things) is to be referred to those *stars* that have divers motions, viz. the *Planets*, and this there is none that is *Compositus* will shew themselves so ridiculous as to deny; for by means of their various motions, they being particular Agents, apply their vertue and influence diversly on these inferior bodies; causing thereby the difference of the plenty of one year over another, &c. So that hereby the weakest Judgement may soon discern that the diversity of plenty and scarcity between one year and another, dependeth not on the rising or setting of the *fixed Stars*, but on the commixture of the Influence of the *Planets* with them; wherefore we see *Clem. Alex.* in his *Eglogues* doth not only make the *Stars* signs, foretelling the changes of the ayr, and plenty, dearth, plagues, drought, &c. and in his *Strom.* lib. 6. necessities to direct the course of Husbandry and Navigation, but also in the same sixth Book a little further, in his discourse of the *seven Planets*, he ascribeth the Rule and Government of the *Globe of the earth* thereunto, testifying farther that the *Chaldeans* by them, did judge of the future events of all things appertaining to this frail life; and also of Accidents to come. Look more *Ptol.* lib. 1. cap. 2. de *Quadrip.* where may be seen the several operations of the *Planets* and *fixed stars* in and over all Nations, Countreys and People, and the reason of their several Customs, Laws, Manners, and Inclinations.

The fixed stars no cause of plenty, or scarcity of themselves: but the Planets by reason of their various motions are. Dearth, plenty, drought, plagues, alterations of the ayr; the course of Navigation and Husbandry, also the rule and sole government of the earth, as all accidents therein, ascribed to the influence of the Planets.

Thus much for the general, since you have already heard that their force and power may be and is known by observation; wherefore to descend to particulars.

That the Sun hath influence.

If we have regard first to the *Sun*, we shall finde that the power of the *Sun*, and the quality of the *Heavens* cause the inhabitants of the *Torrid Zone*, to be black; such are they which we call vulgarly *Blackmoors*, or *Negrees*, and causeth them also to be of constitution *Choleric*, their hair curled, of mean stature by reason of the temperature of their bodies, which is hot and dry; Look *Ptol.* lib. 2. cap. 2. de *quadrip.* We further know the

the *Sun* doth also tan even us in this our climate; and is the cause also of *Spring, Summer, Autumn, and Winter, day and night*; and the chief cause of the generation of all living creatures, but more especially those which proceed from putrefaction, &c. (every one knows) bringeth also to maturity all the fruits of the earth, and extimulateth all creatures to the act of generation for the procreation of their several kinds. But to be short, that 33. of *Deut.* ver. 14. before mentioned, and the testimony of *Moses, Gen. 1. 14.* (of which anon) that the *Sun* and the *Moon* were constituted for signs and seasons, as well as other *stars*, is cleer. We know also he is of a drying and attractive Nature. That *Chronick* diseases follow his course, as acute and sharp the course of the *Moon*, *cum multis aliis*; but here I shall pass them by, since there is no Peasant but can acquaint us with some one effect or other of this clearly, by experience known unto him.

And who is so ignorant but knoweth that the *Moon* hath a great influence on the ebbing and flowing of the Sea? which every waterman on the *Thames* can justifie; but if some urge, that in the *Atlantick* sea there is no Tides, and so think by this their ignorance, to make ought against this most heavenly *Art*, they are mistaken; for as touching this their idle and vain conceit, I shall not need for the answering thereof, use many words, but let them know, that by reason of the profundity and vast wideness of those seas, I must confesse, little or no Tide can be discerned; yet is it most probable, there is an increase and decrease of that current, as I shall appeal to all the learned in Navigation; for by reason of the indisposition of the subject, the influence (I must confesse) of the *Moon* is not so much discerned as in other things, as all moist and watery bodies; that she wholly, rules as in fresh waters, by reason of the rarity and subtilty thereof, she not having that fit subject to work on, which is requisite, causeth no Tide there; also expert Navigators can testifie, that in some places of the Ocean, Tides are letted by the strength of a contrary Current, &c. But there is no female of twenty one yeers of age, though some at sixteen, nay sooner, but can testifie its effects on their bodies, by causing their menstrues once a moneth; this they finde by experience, though perhaps all know not the cause or reason thereof; you have already heard her influence on lunatics, causing their fits sometimes to be more grievous then again at other times; wherefore then if we further look to shell-fish, we shall see cleerly that they are made by her divers illuminations of or with the *Sun*, both to increase and decrease (this there is no Oyster-wench but knows) the same effect she hath in the humours of all bodies *sublunary*. And there is none so ignorant but knoweth also, that those who sleep in the open fields in *Moon-light-nights*, she filleth them with dulness and heavy drowlines, and their heads with moisture; moreover flesh newly slain, being hung forth in moon-light-nights, doth soon putrifie; and Pease sown in the increase of the *Moon*, never leave blooming and blossoming; and that she is the cause of critical days, and also judicial, you have had shewn you in my *Lux Veritatis*; wherefore here I shall not insist thereon, but refer you thereunto; and to *Galen de diebus decretoriis*; and you shall there finde what admirable vertue and power he assigns her over all alterations of ayr and other inferiour Elementary things, as well as over diseases, especially acute, &c. And not only shell-fish and the humours in men and women do increase and decrease according to her increase and wane, but also the Brain of man and other living creatures.

Again, there is no *Sow-gelder* but can justifie he observes the age and configurations of the *Moon* with the *Sun*, for gelding of Cattle; and every husband-man or Peasant knoweth that it is very useful for him to observe a time of the *Moon* to put his cattle to ingender; and as it is reported by *Gesner* in his 300 page of beasts, *Democritus* affirmeth that if a Horse cover a Mare the third day before the full *Moon*, the Mare shall conceive a male foal; if the third day after the Full, a female; and also in his 207 page testifieth that *Pliny* (knowing the strange secret operation of the *Moon* in Elephants) doth as it were ascribe a kinde of Religion in this creature; for from the Change of the *Moon* till the prime and appearance thereof, they take boughs from off the Trees, and first look or lift them up to Heaven, and then look upon, or towards the *Moon*, which they many times together do as it were in a supplication or adoration thereof. He further relateth of the *Baboon*, who by the influence of the *Sun* and *Moon* on him in the equinoctial times of the year, barks every hour once; viz. twelve times a day, and as often pisseth; and at the Change of the *Moon*, the male *Baboon* will neither look up, or

The Moon.  
Object.

Answer.

Why there is no Tides, or such as can hardly be discerned in the Atlantick seas. Why there is no Tides in fresh waters, and why in some places there are no Tides.

If a Horse cover a Mare the third day before the Full Moon, a male Foal will be conceived.

The third day after the Full Moon a female cat,

eat, but in a forlorn condition (through the sense of that conjunction of the Luminaries) goes up and down; and the female purging her self of abundance of blood: But this is further handled in the fourth chapter of the second Book of this Volume, viz. That which we call the *Introduction*; wherefore here I shall hasten to proceed.

Those born at the time of an Eclipse, or Change of the Moon, live not long, and why.

Again, we see that those that are born at the time of an Eclipse of either of the Luminaries, or at the Change of the Moon, cannot live long; for the Sun or Moon being eclipsed, he being *sensu vita*, and she the mother (as it were) of moisture, the native then by this defect must be deprived (in the eclipse of the Sun) of natural heat and nourishment, he being deprived of his light; and in the defect of the Moon, of convenient moisture to mitigate and to temper the heat, and so also in her Change, &c.

Moreover, there is no Herb nor fruit, that is either set or sown in the wane of the Moon, but the taste thereof is neither so good as naturally the fruit is, nor so kindly, except Pease only, (which you have already heard) being set or sown in the increase of the Moon, will still bloom and blossom.

A remarkable thing of the Pomegranate.

So also that Vines may not spread and grow too fast, and be too forward, they are pruned and cut in the Wane; and such Timber or Wood which we desire to keep long un-worm-eaten, we cut in the wane, for that then the Moons light being abated, so is the sap and humidity of the Tree, which causeth corruption being once lopt; thus much concerning what we would not have grow; but as touching such Vegetables as we would have increase, it is but observing the Moon contrariwise, and we shall soon accomplish our desires therein; as if we be desired any thing should grow up in height, we take care she be at the time of setting or sowing thereof increasing in light and motion, and in an airy sign; but contrariwise, if to take deep root and to grow downwards, we place her in an earthy sign, &c. And it is reported of the Pomegranate (which is a thing worthy the noting) that it will not grow longer then so many years as the Moon was days old when it was first set; and this is most credibly reported by *Lucius Bellantius* in that Treatise of his in answer to *Picus Mirandula*. But *Pliny* and others will at large testify of the admirable power and influence of the Planets and stars over Vegetables; wherefore what hath been already said is sufficient to evince any man (who hath not wholly given himself over to obstinacy) of the verity and certainty thereof; for since you have already heard how evident and clear it is, that the Heavens have Dominion of, and shew their effects on sensitive things, I suppose there is none will render themselves so weak and ignorant (after a serious consideration thereof) as to deny (contrary to the opinions and testimonies of all learned Philosophers) the Heavens and Planets to have influence over Herbs, Corn, Plants, and all Vegetables; for if the vegetative faculty be comprehended and included in the sensitive; (as there is none so stupid as to deny) then as a Triangle is contained in a quadrangle, so is this most certain and consequently an assured truth.

And thus much shall suffice at this time for the manifestation and clearing, that the Moon hath influence over as well men, brut-beasts, sensitives, and vegetables, plants, herbs, &c. as over things without life; viz. of the sea, causing (as hath been said) its ebbing and flowing, humours in men and women, diseases, critical-days, &c. I might here, but for tediousness, deliver unto you the fivefold government of the moneth by the Moon, viz. of the latitude of the Moon, apparition, synodical, periodical and medicinal; but of these (God willing) I may hereafter say somewhat, and that at large, God sparing me life and opportunity, &c. In the interim, I say, let what hath been said suffice as to the proving the influence of the Sun and Moon; and now let us hear what we are taught by Saturn.

The influence of Saturn proved.

The cause of Climacterical years.

The power of Saturn in diseases.

Not to insist long then on the Planets, since their influence is not (by the rational) in the least denied, and we are anon to handle their effects at large, we shall therefore be as brief as with convenience may be; in my *Lux Veritatis*, chap. I. Sect. 6. P. 35. I have declared how that Climacterical yeers happen, and are caused by the profection of the Planets, and first house to the Square and Opposition of their places in Nativities, being more especially occasioned by the motion of Saturn; he having as much power in the decree several of yeers, as the Sun hath in moneths; or the Moon in days; he coming every seven yeers to the Square or Opposition of his place in the Radix of any mans Nativity. Again, there is no skilfull Physician that is acquainted and versed thoroughly in his



his Art (as *Galen* and *Hippocrates* say none are, but who are skilled and acquainted with and in *Astrology*) but knows that he after the Revolution of the *Sun* be cometh chief ruler and orderer of the Disease and critical days; and many times by his configurations with the *Moon* hinders the *Crises* in acute and Sharp Diseases; and observation as hath been said, and the manner taught, will clearly evince all the ignorant, that *Saturn* is cold and Melancholy, as the *Sun* is hot and inclining to birth; for as he is opposite to the *Sun* in nature, so is he opposite in relation to the signs and mansions of the Heaven he rules, and therefore inclines always to cold, as the ☉ doth to heat; whence the ☉ in being the house of ♀ and opposite to ♂ his own house, the weather inclines more to cold. And by reason the light, and so consequently the influence of the *Sun* and the *Moon* is most manifest and apparent unto our sense: yet I say, though the other *Stars* by reason of their obscurity and remote distance from us cannot so easily be discerned, a short time spent in the observation thereof will soon clear the truth of their several influences and inclinations. But to speak more plainly, and home to the matter, do we not at every Conjunction, Square and Opposition of the Luminaries with him, finde all inclination of the ayre to moisture and cold? and that it never fails, but at the Square, Opposition or Conjunction of the *Sun* and him (except the body of *Jupiter* or *Mars* interpose, or some of their Aspects,) cold ayre and wet weather is thereby produced, according to the season of the year, notwithstanding the natural inclination of the *Sun* to heat and dryness: and this since so manifest, and that even in the heat of Summer, we may well conclude he is of a cold nature, especially since by often experience we so finde its effects.

Nota.

Moreover there is none born that hath either the *Sun*, *Moon*, *Mercury*, or the Lord of the Ascendant disposed of by *Saturn*, and he located in the ascendant, or in square or opposition thereunto, or to *Jol*, *Luna*, or *Mercury*; or the Lord of the Ascendant (as hath been said) but the native will be much addicted to melancholy, and surly chumpish dispositions; and in configuration of *Mercury* (as I can justify by many testimonies for truth) the native shall be of slow and ill utterance, of a dull and hard wit and capacity.

The inclination of any one who hath in their Nativty *Saturn* Significant.

And thus much of *Saturn*; and we are next in order to descend to *Jupiter*, and so hasten to proceed, since this point is so clear; viz. That the Planets have influence on sub-lunary and elementary bodies and things: and that by our monthly and yearly prognostications made apparent to every vulgar notion and capacity; so that for the further justification and confirmation thereof, I shall not need to desire any better testimony then my *Vox Stellarum*, and the writings of some of those seen in this heavenly Art, published for the last year, and the two ensuing years, viz. till the latter end of 1654, provided they are guided by the rules of Art.

The Authors appeal to what he himself hath delivered in his *Vox Stellarum*, for the justification of the validity and certainty of *Astrology*, and for the proving the *Stars* and *Planets* to have influence over sub-lunary bodies.

For instance, since as touching my *Vox Stellarum*, now I have so fit an opportunity, First, from page 19, to 21, and from page 105 to 107, you may see I positively concluded we should have war the year 1652, and yet by all judicious men it seemed very improbable both at the time of my penning and publishing that book, it being wrote in August 1651, and Printed in October following, at which time we were in a very seeming settled condition; yet we can all now experimentally testifie, that by the time the Summer quarter was well began, we were at flashing and pelting with the *Hollanders*, and they with us, and at swords drawing in the Spring quarter.

Secondly, in the thirty third page (though I durst not speak plain English then, yet I hope it will be no offence now it is past to mention it) I declared in Latin that those signified by the sign wherein *Saturn* was, should have the better; *Saturn* was then in *Cancer*, under which sign is *Holland* and *Scotland*; and I need not ask either our Army in the one, and Fleet against the other, of the verity thereof; and it is further to be noted, that both these were acted about one and the same time.

Thirdly, in the 134 page, I shewed the inclination of those in Authority to Taxations; and what man is there that looks into his purse, but can aver that in that very Winter-quarter, the Tax was raised 30000 *per mensem* above what it was before?

Fourthly, in the 103 page you may see I mentioned mischief to men by Thunder and Lightning; and how fatal this proved, even to the astonishment of us all, is well known to all England, especially to those in *Leison* in *Cheshire*, in which Town on the 20 of June 1652 being Sunday, there was in the Sermon time eleven slain in the Church by Thunder and Lightning, and many hurt,

To

To be short, let the Merchants, and such as make long Voyages (hinted at in the 16. and 17. pages, and other places of my Book) testify, whether they have not received many crosses, losses and miseries, and the people in general; and whether many have not sustained losses by thieves, and hurts or wounds the year 1652. Also whether there was not an unusual dryness in the Summer, a scarcity of Fruits, insolvency in the Commons, fraud and deceit amongst most men, treachery and such like evils, abundantly mentioned in many places of that Treatise; and many more, which at this time I forbear to particularize.

Only for a farther testimony of the verity and admirable excellency of this Science, let me intreat thee to make particular observation of what I have predicted by the Eclipse of the 29. of March, 1652. treated of also in that same *Vox Stellarum* and *Lux Veritatis*, whose effects will operate till towards the latter end of the year 1654. and tell me then what you think thereof, when you shall see what is here mentioned come so punctually true; as also, excess of heat in Summer, and divers maladies and infirmities, afflicting men in general.

Wherefore let the weakest capacity judge then, what reason or sense there is in such men as shall traduce so worthy and incomparable an Art as this, which they never broke sleep to understand, but content themselves (being altogether ignorant) with a bold facing down the unspeakable validity, worth and excellency thereof, which of all Arts and Sciences is both the most noble (and so deserving the study of the more refined and heavenly Spirits) and also the chief and most delectable of all the liberal Sciences.

Wherefore what hath been said, shall suffice at this time, for the confirmation of the influence of *Jupiter* and the rest, since I desire not to be more tedious then I needs must; and since this will be cleared more fully anon when we come to treat of *Eclipses*, *Comets*, *Great Conjunctions* and *Blazing-stars*, where we shall shew and teach their nature and influence over all earthly things whatsoever; I shall for this consideration, as also for that we are here in this place still to treat of the influence of the Heavens, and then to speak a word or two of that Discourse late published in pretence of a Reply to my *Lux Veritatis*, least this Treatise grow too big, crave your pardon till anon.

## CHAP. VIII.

### Shewing the Influence of the Heavens on Inferiour and Elementary Bodies.

All general accidents whatsoever, are and may be known by revolutions of the World, Eclipses, Comets, great Conjunctions, and Blazing-stars, in a natural way.

**I**N this place then we are to treat of the Influence of the Heavens; you have already heard how for matter of plenty or scarcity they are the immediate causes next under God, and that proved and warranted both by Scripture and the Learned in former Ages; for, then that Eclipses, Revolutions of the World, Comets, Blazing-stars, and great Conjunctions treat of the Accidents general of all Nations, Kingdoms and Languages, there is nothing more true; viz. plenty, scarcity, health, plague, wars, peace, alteration of ayre, and mutations in the Laws, Customs, Rights and Privileges of Nations, and to be short, of things appertaining to the life of man in a Natural way, &c.

And if we have regard to *Ptolomy*, lib. 2. cap. 2. & 3. de *Quadr.* we shall finde that he doth not only refer the Nature and Custom of Nations unto the general Inclination and Nature of the *Triplicity* they are under, but the inclinations of their minde particularly; as well as the shape and form of their bodies; as also their manners and kinde of life; as those who are inhabitants of the *Torrid Zone* (as hath been said) are black, having also black and crisped hair, of a mean stature, and of a hot constitution, and of a fierce and cruel spirit, *propter longam & assiduam solis moram in eorum regionibus*, by reason of the

Of those that live in the *Torrid Zone*.

the long and constant stay of the Sun in that Region or Climate: *Et nigra sunt corpora eorum quia Sol per Zenith suorum caputur currit eosque comburit*; they are black over all their body, by reason the Sun constantly transites their Zenith, and so scorseth them, that they are of that hue.

And these Inhabitants of the South to be of a better and quicker wit, and more ingenious and apter to learning, especially the study of the Stars; *Propter circuli signorum & stellarum erraticarum loca Zenith eorum caputur propinquitatem*, because their vertigal point is near the Zodiack in which the signs are, and under which the Planets move. He also farther teacheth, that those that live further North are of stronger body, but of ruder manners and conditions, because their vertigal point being far removed from the Sun's course, they more abound in cold and moisture, which for that it yieldeth plenty of nourishment, is not by the heat of those places at all exhausted, or but very little: from whence it followeth, that they are of complexion fair, long and smooth hair, their stature tall, and manners fierce and rude.

Of the inhabitants of the South.

Of the Inhabitants of the North.

But it may be some cavillers and envious carpers at the truth, will object and say, That custom and good discipline, we see, doth alter this general inclination. But I answer, That though oftentimes, through the force of good discipline and custom (which is according to the opinion of Philosophers, *secunda Natura*, a second Nature) I must confess this is, or may be much altered; yet we see it hardly so removed, but that some, and those most evident marks thereof, will still remain in force; and this is evident in most or all Nations under the Sun, which might, but for brevities sake, be at large proved and cleared; but we shall here content our selves with the testimony of Bodin, who in his 5. Book of his *Method of Histories*, chap. 5. (though I might shew you what Galen, Hippocrates, Tacitus, Aristotle and others hereon say) saith, and reporteth of the Germans, that in Religion they might equal or compare with the Hebrews; in Astrologie to match the Chaldeans; in Philosophy, to strive with the Grecians; in Geometry, to equal the Egyptians; and in Arithmetick, to exceed the very Phœnicians themselves: and yet there is no Historiographer worth a pins-head, but knows they formerly were a most savage and rude people, without either civility or humanity (as a man may say) so that they did far, in savage and rude behaviour, pass our wilde Irish: and if we farther look to their ingenuity and sharpness of wit, what Nation is there under the Sun, to be found able to match them in Handicraft and Mechanick Arts?

Object.

Ans.

An example in the Germans.

Yet, I say, notwithstanding all this, we shall finde, that neither time, custom, nor education hath been able to extinguish their old and ancient fashions, which is by the genius and nature of their Country hereditary unto them; if we but look into their form and stature of body, their immoderate inclination to tipling and homely diet, their continency, simplicity, severity, exercises and aptness to War; for notwithstanding all their other excellent indowments, we shall still finde in them a smack of these, which is unto them Natural.

There is no man that ever dived into the cause of mens inclinations and dispositions, especially of the several customs and manners of Nations (which is the main scope of Philosophers labours; who are never contented to know this thing is of such and such an inclination, temper and nature, but the reason thereof) but knows the truth of this point: wherefore I shall render my self most weak longer hereon to insist, since not only the Learned, but also every ordinary Reader of Histories (if with diligence he hath observed what he hath read) can testifie the same.

I might also here shew you what the same Ptolemy saith of the Inhabitants of the East and West, but then I fear I should too much transgress my bounds; as also how the whole earth is dividen into parts, and how governed by the fiery, earthy, airy, and watry triplicities; and the reasons of the several inclinations, customs, laws, manners, and tempers of all Nations, Kingdoms, Countreys and Provinces: but I shall here, for brevities sake, refer thee to the aforesaid second and third chapter of his second Book of his *Geographike*.

For there he doth not only shew thee under what sign of the Zodiack every Nation and Countrey is: but also, that those who are under the fiery triplicity, viz. Europe, are (by reason of the triplicity they are under, being in the North-west part of the earth, and by reason of the Planets ruling the triplicity) of magnanimous spirits, given to exploits

Of the Inhabitants of Europe, or those under the fiery Trigon.

and



and feats of War (and truly no disparagement to other Nations, this our Island of *Britany* may compare with the greatest Conquerors, if not far transcend them) *Anglia Ariete & Marte assimulantur, ideoque bellicosi*: England is under *Aries* and *Mars*, and therefore are the Inhabitants and Natives thereof addicted to be expert in War or feats of Arms. I omit here to insist on every particular Region in this part of the world, as he there declareth it, particularly naming every Region under each sign of the *Zodiack*, but refer you thereunto; only in this place we desire but to satisfie our Reader with some particulars, that he may be assured of the verity of the strong influences and manifest operations of the Celestial Signs, Stars and Planets over all Kingdoms, Nations, &c.

Of the inhabitants of Asia the greater, and the reason of their several inclinations.

Again, in the second part of the World, viz. Southern, which he nominates to be *Asia the greater*, being under the earthy triplicity, he sheweth that (among the rest of the Regions and places subject to that triplicity) those who are governed by *Taurus* (being the house of *Venus*) are generally effeminate and delicate; given to their pleasure, especially to the games and sports of *Venus*; wherefore they go still open breasted: likewise those under the sign *Virgo* (being the house, exaltation and joy of *Mercury*) are exquisite in all kinds of good learning, and observers of the motions of the Stars: and those ruled by *Capricorn* (being the proper house of *Saturn*) are of form and shape commonly deformed, of condition sordid, and of inclination fierce; but this I conceive, by reason it is the exaltation of *Mars*.

And if we have regard to the third part of the World, viz. Northern, or betwixt the North and East, assigned to the airy triplicity; as also to that part under the watry; we shall abundantly be satisfied of the undeniable truth of the influence of the Celestial Planets and Constellations in the signs; wherefore in this place, because (as I have often said) I desire not to be too tedious, I shall refer thee to that learned *Ptolomie* himself, and now proceed.

## CHAP. IX.

*Shewing that the Influences of the Heavens and predominancy of the stars in every Climate, is the cause of the several Laws and Customs of the People therein.*

Object.

Answer.

**V**ain and weak then are they who object and imagine (since it is clear that the stars have influence, and that as well general as particular) that Countreys and Kingdoms and Nations are ruled by Laws and Customs only, and not by the power of the influence of the triangle or triplicity they are under, which *Ptolomy*, in the aforesaid place, abundantly sheweth to the contrary, and also confirmeth by reason; look *Ptol.* lib. 2. cap. 3. whither I shall (at this time) refer thee; since natural reason will shew us, that through diversity of Manners, which is caused through the diversity of situations of the places or parts of the World, divers Laws and Customs according to the Natural inclination of the Constellations they are under, are apparent in each Nation, being far different from others; otherways I would fain know, why all Nations do not, or cannot subject themselves to one Law or manner of Custom. I could out of *Livie*, *Plinie* and others, shew thee the Authority of some Nations in these matters; but for that I desire to draw to an end, I shall here content my self with this one testimony of *Bodin* (before mentioned) who in his fifth Book de *Repub.* affirmeth, that the Low-Countreys shook off the Government of the King of *Spain*, by reason their manners are so far different from theirs, insomuch that hardly can there be any thing more; for Laws, all Rational men know, ought to be agreeable, and be applyed to the manners of a Nation, and not the inclinations and manners to the Laws; for what is repugnant to the

the Natural inclination of the People cannot be of any long continuance.

And here I may also affirm, that by reason of the Antipathy between the signs ruling England, and that under which Scotland is, the English out of this consideration, together with some others, as &c. have shaken off the Government of Monarchy, being before under Scottish Kings for above forty years; the reason is, because Aries (the proper Ascendant of England) is hot and dry, and Cancer (the Ascendant of Scotland) is cold and moist; again Aries is a fiery sign, and of the fiery trigon; Cancer is a sign watry, and of the watry trigon: so that since there is as much difference between the natural inclinations of those two, as there is between fire and water; so is it as much impossible to unite them and make them of one inclination and munde, as to make the water and fire so agree, as that the one being thrown into the other, they shall so unite, as not to make a noise or thundring bustle; for they are Nations that do naturally abhor and detest each other; and this I can aver, by what I have by observation found in their inclinations. &c.

But if any say, this is not the reason, and affirm that the English do absolutely detest the Monarchical Government, and therefore have settled another kinde of rule; I answer, that for the removing this Objection, I shall not say any thing but this, that the Stars Argue (sed non cogunt), they incline, but compel not, as to enforce the will of man, (this is more cleared anon;) besides, all rational and knowing men can tell, that a desperate disease must have a desperate cure; *verbum sapientis* (as it is), or *erit*, since I am not permitted to speak all I either could or would; but thus much I shall affirm, that the natural inclination of the people of England, (according to the influences of the Heavens and constellations they are under,) are inclined to be subject to Monarchy; from whence I do positively affirm, that before many years be expired, there will be a *Catastrophe mundi*; we must be content, and not repine at the hand and will of God; who (according to his divine pleasure,) hath ordered all things, so as to work according to his will, even from the first creation, till the subversion of all Kingdoms and Nations; and the earth it self, nay and those celestial constellations who then shall fall from heaven, as being longer of no use.

Wherefore, I say that not onely vain and silly are they who object and talk of the custome of Countries, and yet refer all things to mans own Consultation and opinion; but also most weak and childish; as if any Discipline, Law or Custom were sufficient, without respect to the natural disposition of the people depending on the constellation of the Heaven under which they live, or that (since they would have it to depend on their own inclination) any people will constitute Laws contrary to their own nature; for we have Laws here against Adultery and Incest; and *Diodorus* and others testify that the *Persians*, and the rulers of *Africa* do not onely maintain Incest, but also whole Legions of Concubines: it had been most preposterous therefore for these people to have created laws against what they are so naturally inclined to. The reason why they are so addicted to Venerie, *Ptolome* in the aforesaid 2. de *Quadri. cap. 3.* will shew thee who saith, *in caenando superabundant; ita quod eorum conjugia sunt vixitq; rapina; multosque etiam eorum rex cum alienis ponsis, priusquam earum sponsi, venereos alius exercet; & quorundam eorum sunt uxores communes inter ipsos; ipsi quoque picturas & ornatus concupiscunt, & se more feminino adornant propter Venerem.*

They exceed and abound in venerie, so that their marriages are by force, and their Kings use oftener to accompany, or covet more other mens wives then their own; many have their wives common for one another, and for the most part they delight in pictures, and go drest much after the fashion of women; and all this by reason they are ruled and governed by *Venus*.

This point might be further amplified by many more examples; but since to the judicious and rational it is so cleer, it were vain longer to insist thereon. Thus then have you heard how the Heavens are rulers and disposers of Kingdoms, Nations, and Countries; and that by their influence, they do differ from each other, both in nature and temper; and so consequently the inhabitants, as much vary in their natural inclinations and conditions, Laws, Customs, and manners; as each Climate doth in its herbs, beasts, and Birds; (wherefore now it resteth, that we shew you the influence of the Heavens on the earth, causing health, sicknesses, plagues, plenty, scarcity, mutations of the ayre, inundations, wars, peace and all general and particular accidents in the whole world; but since we shall

The English have shaken off the Monarchical government by reason of the natural antipathy between their inclinations and the Scots, and the reason of their contrariety in Nature.

Object.

Answer.

Nota.

That laws are ordered and constituted according to the inclinations of the people that makes them, is hereby further proved.

Nota.

The Stars have  
influence over  
all things in  
the world.  
The Heavens  
compared to a  
Book.

Nota.

have occasion to treat of this more anon, when we come to handle the rules of the Antients touching the judgements of Eclipses, Comets, Blazing Stars, Revolutions, and great Conjunctions in the fourth book, I shall here desist; since by all the learned it is an approved truth, that by the divers motions, aspects, and conjunctions of the *Stars* and *Planets*, all particular and general events are signified and known; which caused *Origen* and all other good and learned writers, who have anywise had occasion in their works to speak of them to compare the Heavens to a book in which *God* hath as it were writ all that should according to his pleasure come to pass in this world, even to the subversion thereof, as also the actions of men, though some have exempted that; wherefore *Origen* for the confirmation thereof alleadgeth the Narration of *Joseph*, which was in his time tant and in great esteem; affirming therein, that *Jacob* told his sons, the twelve *Patriarchs*, that he had read in the *Tables of Heaven* whatsoever should for the future befall them and their children: and there is none I am certain so stupid as to deny that the *Sun* is the cause of generation, life, motion, nutrition, growing and perfection of all visible and sensible bodies. *Nihil enim visibile est, quod ille non penetret excellenti lucis sua magnitudine: sed ad ipsam quoque generationem sensibilibus corporum confert, ipseque, ad vitam movet, & nutrit, & agit, & perficit, purgatque, & renovat.*

And now this doth give me here a fit opportunity to prove unto thee by the sacred word of *God* that the stars are both signs and causes: but (as hath been already said) since we are anon to clear that, when we come to answer what the pretended Replier to my *Lux veritatis*, hath or can say against it, we shall not in this place touch thereon; but refer thee thereunto.

Astrology lawful  
and the best of  
Studies.

Wherefore now all this being considered which hath been said, let the most malicious against *Astrology* stand up and say if the study of the *Stars* be unlawful, or anywise in the least derogating from the Word of *God* or Religion; may whether it be not a great means of drawing men to acknowledge a *God*, who if they saw him not in his creatures, perhaps would deny him; for what hindreth but a man may as safely study the natural influences and motions of the *Stars* without offence to *God*, as the use of Herbs, Drugs, and Minerals for Physick, or the cure of such and such diseases, which at the first was by the influence of the Celestial bodies (by which they are ruled) found out; for if it be a sin to study and know nature, there is no study lawful; and if not, *Astrology* must then not onely be accounted lawful and good, but the most beneficial and best of all studies.

Yet doth the rashness and ignorance of some men so abound, that they are not only (contrary to any sense or reason) averse thereunto, but also together with *Sextus Empiricus*, *Hemius*, and others, not knowing what to say against it, or what it is indeed they so desire to cry down, they raise idle and foolish questions, making Objections more worthy the laughing at then the answering; or rehearsing; yet by reason of late, some of the same have been by the Ignorant objected to me, I shall in this place touch or hint at one or two of them for the satisfaction of the well-willers to *Astrology*, that they may not by the idle and shallow brains of these men be discouraged from their study in this most divine and heavenly Science.

## CHAP. X.

Containing the resolution of the main Objections against this divine Science.

Object.

**D**O we but seriously consider the vanity of these Objections, it will be sufficient to refut unto us they have no reason for their high words. First then they object, that a man and a beast being born at the same time, must according to the judgement of *Astrologers*, have one and the same fortune. But who



who knoweth not that of all Objections, this is the most weak? since as the influence of the stars comes to us by many means, so they reject not other causes and circumstances; for there is none acquainted with learning, but knows that a man and a beast are more then *membra dividenda*, in that they differ the whole kinde: and since we are taught by God himself in his holy Word, that he created every thing in his own kinde; and indued man with a rational soul, thereby to bear rule and dominion over all creatures who are not reasonable creatures: wherefore these objectors and cavillers do render themselves most ignorant and impious, endeavouring thus by their envy to *Astrology*, to take away Gods Ordinance in the generation and conservation of all creatures here beneath, by the subtile vertue of his second causes; viz. those heavenly lights the stars. Yet if one were disposed to be as ridiculous in answering; as some men are in questioning, it might be averred for ought they can say to the contrary, that the good constellations at the entrance of some horses into the world, maketh them to be tended, rubbed, kept well and delicately with little or no toil, and labour, or stripes; and again, the malevolent constellations do cause some again to be kept in perpetual slavery hard usage and stripes; but thus to compare horses with men, is but to render our selves worse then Asses, or the bruteest of creatures; since you see they were from the first creation, destined to the use of man, and to be subordinate to his dominion, and will which is indeterminate, and so consequently out of the verge of *Astrology*, as you may see at the latter end of this Treatise.

Again, some demand whether or no Dogs, Chickens, and such like, must needs have one and the same end and life; or whether otherways *Astrology* be of any validity or certainty, &c. Truly I fear I do toy in recording these vain Objections, and answering thereunto digress more from the ordinary bounds of Reason, then the Authors thereof; when still what hath been said in the former objection, may and is sufficient to refell this also; besides it remains, that these Objectors prove all the Chickens they speak of, to be hatcht at one and the same moment of time, and the Dogs to be all whelped together (which is impossible) or else they render themselves very currish and snappish against *Astrology*. But whoso desires to be further satisfied, because I hold it not either credit or discretion to insist long hereon, let him peruse *Pencerus* his Tract of Astrological Predictions, and he shall amongst others there find the vanity and childeshness of these foolish cavils silenced, by the example of three whelps (not being worthy to be refuted by learned reasons) which being whelped in an Eclipse of the lesser Luminary, being grown to some bigness, fullfilled the effects and significations of the eclipse by their several deaths; one of them being torn in pieces with Hounds; the second, first by a fall from an high place broke his Thighes, and then the second time his Neck; and the third was burnt.

A third kinde of cavillers we are now to speak of, who not observing and warily searching into the order of causes in Nature, nor the government thereof, are dazled and puzzled with the contemplation of the marvellous and admirable works of God, and so by reason of the diversity and dissimilitude of events and effects in divers matters and subjects, rashly and most inconsiderately deny the powers and vertues of the causes themselves.

Their cavil is, that we see many born at one and the same time, and in one and the same latitude, and the one perhaps is a King, and the other a beggar, the third a Gentleman and the like. But this, (were I disposed to vindicate Nativities,) I might say, is the gross mistake and ignorance of these Carpers at what they know not, that causeth them thus to render themselves ridiculous; for there is no *Astrologer* but doth especially regard in any mans Nativity, the time, place, Parents, and the seed, for the better inabling him in his judgement therein: for he is most shallow and weak, that thinketh it not material to consider whether the Native be born the child of a King, or of a poor and mean parentage: or that it importeth not whether all the causes (the presence of whose help is necessary to the constitution of an effect) do concur: or that some onely be present, or that knoweth not that the force of the general doth prevail over the particular: and of Customs, and those that are universal, that the first cause doth excel the rest, which it sustaineth. I say he that thinketh not these things to be most material, and worthy the consideration, is not onely shallow and weak, but most ignorant in the Art, or at least willfully obstinate. For there is nothing more certain then that *Astrologers* which are true Artists indeed, do

Answ.

I would have no man be so ridiculous as to mistake me in this matter, in catching before they read to a full stop, as of late the ignorant hath done, and so rendered himself a dolt to posterity.

Quest.

Answ.

The Objection touching the various ends of Chicklings, Dogs, and the like; unsdly brought to gain say the validity of *Astrology*.

Object.

Answ.

The quality of the Native, constitution of the Climate, Laws, Customs, and other causes necessary to be observed in every mans Nativity.

warily consider these inferior causes, according as their Rules in Art do prescribe, and admonish to have respect (as I have but now said) to the situation of the Climate of Place, Parents, Laws and Customs, &c.

*Nota.*

The instance of a Kings son and a Beggars both born at one very minute (if such were known) of no validity against Astrologie.

For it were a vain thing for any man to pronounce that such a constellation as giveth beauty here in *England*, should have the same effect in *Bibiopia*; or that he that is the son of a beggar should (because born at the same time the son of the King was) be a King, or the like; but he the beggars son shall as far transcend the degree of his Parents at that time the Kings Son doth come to the Crown of his Fathers, or enlarge his Territories (which is the only way a King can be honoured or raised to dignity) as the Kings son doth his (they being both born under one and the same fortunate constellation;) and thus is the beggars son extolled and raised, in comparison of his degree, as much as the Kings son in relation to his; he being perhaps made some Tradesman, or one in good repute, and well to live among his Neighbours, which his Predecessors were not able to do; For you must know that the general fate doth over-rule the particular; for it is neither agreeable to reason or policy that two Kings or more should be in one Countrey, &c. This, I say, were I disposed to vindicate the practise of some men in judging of Nativities, I might speak in their behalf, and to the silence of the Objectors, who know not how in the least to reply.

What a figure of heaven is.

Moreover, others I have heard also question, nay affirm positively, (and those too which seemed to be of some judgement in other matters; but truly in this rendered themselves the most void thereof that can be imagined) that a figure of Heaven, which *Astrologers* do use to set for the goundwork of their business, is Conjurat[i]on, and illegal, nay Diabolical; when at the worst it is but thus, *The form and shape of the Heavens, or rather the picture thereof*, by which the *Astrologer* is made acquainted with the positions and several situations of the *Planets* and *Stars* in every sign in the Heavens, as we see in a Map the several situations of Countreys, Provinces and Cities: and if it be illegal, diabolical and a Magical trick to set or make such a figure of the Heavens in a piece of Paper, I know not what is lawfull; but this may suffice for the silencing of such simpletons; for let them be demanded what a figure is they thus condemn, and you shall soon finde they have not a word to answer, nor cannot tell how to give any definition thereof, which is sufficient then to satisfie any rational man of their stupidity, who thus rashly and ignorantly go about to condemn that as illegal and Diabolical, which they are ignorant of, and is no more hurt, then to draw a mans figure or picture; for knew they what it were, they would never thus falsely conclude, having no ground for their words but ridiculous tradition: for indeed, it was a most rare and fine invention, and of great use; for I can shew any man thereby, the whole use of the Globe, and the rising, setting and culminating of every Star and Planet in the whole Heavens. So then you clearly see the harmlessness of setting a Figure of Heaven, and the envy of the Antagonists; as also their extreme ignorance, thus to traduce so noble, so worthy, so excellent, so delectable, so satisfying, so lawfull, so true, so transcendent, and so incomparable and innocent an Art.

That there is no harm in setting of a Figure of heaven, is manifest.

I, but say they again (or others) though the Art in it self be lawfull, being a contemplation only and study of Nature and its causes, and though the setting of a Figure of Heaven be so far from any illegal or diabolical practise, as that nothing can be more innocent, yet is the study unlawfull, by reason the Devil oft times brings things to pass in a secret way, according to the prognostications of the *Astrologer*, on purpose to cause the heart to be assured of the inevitable truth thereof; and so bringeth, by degrees, the Student into the labyrinth of believing a fatality, and so consequently, to deny or distrust the Providence of God.

*Object.*

Answer in part. It is confessed by all but Atheists, that God the first and chief cause of all causes can alter and frustrate the power of the stars.

But as touching this confidence, there is none that knoweth that God is the first cause of all causes, (to whom all other must, and do give obedience, and are subordinate) but knoweth there is no fatality on any inevitable decree in the Heavens; but that He the God of all the whole Universe that created them all, can, and may according to his good pleasure alter their several decrees; this there is no Christian, or any who is not indeed an absolute Atheist, but will acknowledge: but this is sufficiently cleared by what hath been already, and what is anon to be said.

Now say some again, If it be so, there is no verity or validity in *Astrologie*, worthy any mans

mans trust or belief; and therefore not fitting for any man to spend his pretious time on such trifles, which when they are attained, are but a bundle of uncertainties.

To answer this vain Objection, I shall not need long to insist in this place, since all rational men know, that though God the omnipotent Creator of those glorious Creatures the stars, can at his good pleasure alter, divert, prevent and annihilate whatsoever is effected by them: yet hereupon it followeth not that he doth so; for God worketh ordinarily, and not preposterously; for as he hath made the Heavens for the ordinary administration of Nature, so he can whensoever it is his good pleasure, as in the days of Joshabab, Hezekiah, and at the death of our Saviour Jesus Christ, alter their course; but since these were miracles, and thus to do were miraculous, and that we read but of these three times he thus did work since the Creation; it is not therefore to be ordinarily or frequently seen, neither ought it then to be objected, since as long as God doth continue the order of Nature, it must needs follow that the effects of the Stars, by which nature is upheld, have very much of certainty and truth, and so consequently the study thereof, and that more then any other study whatsoever, and that for the most part they never fail; but if at any time the Artists fail, it is their ignorance; and likewise theirs that conclude thereupon that the Art is faulty.

Thus far then to clear the latter part of this grand Objection, and the dangers supposed to be brought or caused thereby; but as touching the Objection it self, viz. *That the Devil bringeth the predictions of Astrologers to pass, &c.* Now it is evident that the Devil knoweth not things to come, and therefore is not able to bring these things about according to his pleasure, ergo; to be confessed he cannot thus delude the Astrologer, and cause his heart so to erre, as to run himself over head and ears into the belief of a fatality, and so consequently, was caused thereby to deny the providence of God, which is the main thing these punie Adversaries drive at in this their cavil.

For if the Devil knew things to come, he had never tempted and egged on the Jews to crucifie our Saviour, when his death was the utter confusion of his Diabolical Kingdom and Government; neither had he attempted to tempt our Saviour in the wilderness, had he known he should have had such a repulse: or would he be so busie about the elect in their temptations, did he assuredly know that they would not be subordinate to his will. Wherefore then since this Devil, they talk of, is such a simple fool, who indeed for knowledge of future events they may well shake hands with, it is evident their cavill is alike weak, if not most ridiculous. For if we will admit that the Devil do know assuredly things to come, what difference is there between the Angels that are not fallen and them? besides, there is no man will be so vain as to imagine the Devil knows any mans thoughts or heart, and therefore cannot tell whether his bringing a purpose to pass will a whit advantage his desire, by making the Astrologer believe a fatality. But this is so clear, that I will not dwell longer hereon, but now proceed, &c.

Again, others have this sting at this most heavenly study of the stars, and the Students thereof; that the Art is illegal, and the practice thereof altogether to be shunned, because Astrologers therein do busie themselves, and pry into the secrets of God, &c.

To which there needs no more answer then this, that they are most falsely and scandalously abused, I mean Astrologers, when thus impeached, since the very word of God doth testifie, that the secrets of the Almighty are past finding out: thus much for the clearing of the Students thereof, whose practise and study is altogether legal, being only natural: for how is it possible that that study should be so illegal and diabolical (as they call it) that extends it self to nature only, and the causes thereof?

And as touching the Art it self, you have it defined here beneath, whither at this time I shall refer thee; for the study thereof is moerly natural; and if to know that, be to search into Gods hidden secrets, let the weakest capacity judge; when that is only to be accounted a secret, which immediately dependeth on the secret will of the Almighty; wherefore what is manifest and clear to us in nature then, must consequently be no such thing; for there is none, I am confident, that hath any reason or understanding, and is compassed in, that will say it is a diving and searching into the secrets of God, and so consequently illegal, to foretell any mutation of the ayr, or other accident by the causes thereof, which is manifest by the stars to our sense; when the word of God telleth us, that our Saviour himself confesseth, the Pharisees were able to discern the weather by the

Object.

Answer. Though God can alter and annihilate the effects of the stars, it followeth not that he doth, or that therefore the Art is uncertain.

Answer. to the full. The vanity of this objection.

That the Devil knoweth not future events, is clear.

The Devil a fool in comparison of what some would make him.

Object.

Answer.

That the study of the stars or Astrologic, medleth not with the secrets of God.



the face of the Skie : and since you have already heard that the Heavens are the secondary causes of all generation and corruption, and cause of all mutations on and in Elementarie bodies, causing health, sickness, plenty, scarcity, wars, peace, &c. If any *Astrological Philosopher* (which of all Philosophers is the chiefest) do foretell any or all of these a thousand years to come, as plain as if they were to happen to morrow, or were present, which they may do, if *God* so long continue the ordinary course of Nature, shall any one render himself so ridiculous, as to imagine this man to pry and dive into the secrets of *God*, when he seeth plainly the events by the causes? truly if there be any such, they should be by my consent begged for——

The influences  
of the heavens  
take not away  
Gods govern-  
ment.

So that then hereby thou dost clearly see that the influences of the *stars* do not according to the vain opinions of some weak heads, take away *Gods* Government; for if we will believe that *God* worketh daily new things according as we see them procreated, and brought forth by Nature, we shall run our selves into a gross error; when we are taught that he finished his work in six days, *Gen. 1. Exod. 20. 11. Ergo*, he worketh now no more, but (according to his inevitable decree by his Providence) upholdeth all things by the same power of his word by which they were first made, and leaveth the effecting of all things to the influence of the Heavens and *Stars*, which you have already heard, by the word of *God* hath been proved to be next under him the sole cause of all mutations and blessings here on earth, and in elementary bodies.

What shall I say then, for the farther clearing of this point? I shall not say much more, since who so desires to be further satisfied how far casual events may be referred to the influences of the *stars*, and yet the government of *God* and *Angels* no wise diminished or denyed, let him peruse *Lucius Bellarmin* his answer to *Picco Mirandula*, lib. 4. cap. 2. & 3. Yet one thing as touching Nativities I must here needs clear, which oftentimes the Artift may be deceived in, if he have not special respect to the general fate of the place, occasioned by the general influence of Eclipses, Comets, Blazing-stars, great Conjunctions, and Revolutions of the World, &c. For oftentimes though the Nativity of any man promise health or long life, yet by reason of the affinity he hath with the place of his birth his health may be much impaired, and life shortened, by wars, general diseases and the like; but more especially if the Topical *stars* of that place be in the *Horoscope* or *medium Cali*, viz. the ascendant or first house, or tenth or mid-heaven in the Nativity; and if so, this doth rather give him a fate still subject to general accidents. There are many other ways which may alter the Nativity of any person, but they would be here too tedious to relate, since I have an earnest desire to be no tediouser then I needs must, and for that I fear before I have delivered what I am yet to say, I shall far exceed my bounds; yet are not these so intricate, but by a skilfull and ingenious Artift they may be found out, &c.

Objett.  
Answ.

But here, it may be, some will say, that I do attribute too much to the influence of the *stars* and *Celestial bodies*; wherefore I think good for the clearing of all what hath been already said (least some may be stumbled thereat) to deliver my minde as touching their influence thus.

How far the  
Author hold-  
eth of casual  
events.

That who so thinks by what in any point or part of what hath been already said or to be said, I do detract from the Government of *God* or *Angels*, in my tenets and scope, is altogether mistaken; for I do not so attribute all the actions of men to the *Heavens* as they consist of Bodies elementary, and so subject them to the heavenly influences; but I acknowledge them also subject to *Angels* rule and government, as being indued with *understanding*; and to the Government of *God*, as using *will*; *Astra igitur nisi agunt*, the *Heavens* but incline; and we (being induced by passion) incline either to anger, love, pleasure or the like: but in these the *Angels* may so illuminate the understandings of our minds, that by some intelligible consideration we are therefrom delivered; and *God* directs the will far beyond that wherewith we are inclined to by the *Heavens* or disposed to by the *Angels*; for by how much *God* and *Angels* exceed the *Heavens*, being of a Corporal essence, and they of a Spiritual, by so much the more doth that whereunto we are carried by the illumination of *Angels*, and the direction of *God*, exceed those inclinations, to which we are by the influence of the *Heavens* and *Stars* disposed. Let men therefore apply their study to the knowledge of the chief part of the Art; viz. that which teacheth general accidents; for all this being considered, the judging of the fate of any

any man by the time of his birth must needs be uncertain, and therefore not maintained by me, being not of very much moment.

Wherefore then let not ignorance and stupidity carry thee beyond the bounds of reason and discretion, to condemn or censure what thou understandest not; for it is naught but ignorance which is the cause of all those open mouths which have of late so furiously barked at this most heavenly, dilectable, and most lawfull study; for did they understand it, they would be more hot against the gainsayers thereof, then *Astrologers* are with them, or they with the *Art*; for you shall finde their discourfes fraught with naught but ignorant mistakes, as to think the *Art* Witchcraft, Diabolical, Illegal, and the like; barely because thereby we declare things to come, not considering that we do it by no other means then the influence of the Heavens, which is altogether natural: when they might even as well say, it is Witchcraft for any man to say or affirm, that such an herb, drug, or composition is good and available to the expelling of such or such an infirmity, before he applyeth the medicine, when all knowing men know such imaginers to be most ridiculous, since they are infallibly known to be of such and such a nature and temper, and so consequently available for such and such infirmities or diseases; for no more then this is *Astrologie* unlawfull; nay, it is more then this to be esteemed, and to be allowed of and desired, since without it, the other is of no use or certainty; for *Hippocrates*, *Galen*, *Avicen* and *Paracelsus*, the main pillars on which the fabrick of Physick Medicinal is built, found out the uses of herbs, drugs, minerals, stones, and other medicines, by the influences of the Heavens, as they were known and found by them to be under such and such a constellation, and so concluded by them to be of such and such a nature, and then consequently a remedy for such and such a disease. Hence it was that *Hippocrates* said, that that Physitian which is ignorant in *Astrology*, cannot perfectly be knowing in his *Art*, being never able without *Astrologie* to give Physick safely, viz. when to purge by evacuation, or vomit, or phlebotomie, or for what humours, or in what quantity, neither can he know or come to the true understanding of the chief pillar of his *Art*, viz. the true cause of the malady, without it; neither with it (if well learned therein) can he erre. And *Galen* accounteth that man rather a fool then a Physitian, that is not an *Astrologer*; and he farther saith, that Physick given at unseasonable times, doth not only little avail or help, but oftentimes prove very hurtfull, even to the indangering of the life of the Patient; and that these times are only to be known and judged by the *Stars*.

Ignorance the only cause of mens ill conceit of this most lawfull heavenly *Art*.

*Astrology* is lawfull, as the use of herbs, or any other thing.

More to be desired by Physitians then any other study.

see the History of Physic

Look my Lux Veritatis, ch. 1. Sect. 6. p. 32.

## CHAP. XI.

Containing an Introduction to the Vindication of my Lux Veritatis, from the aspersions of Doctor Hornes and his second, with the first Reason why I account neither of them worthy of my notice.

**E**VEN amongst us, notwithstanding all this, there are some that labour all they can to eclipse the radiant splendor of this most heavenly Science, being blinded with ignorance and malice, as hath been said; for *Astrology* hath no enemy but an ignorant man; Ignorance converteth all the desires and inclinations of a man to wretchedness, and taketh away the light of the minde and intellect, that he is herein as blinde as a man is externally that hath lost his eyes, of which the former is a great deal the greater curse: for knowledge doth distinguish us from brut beasts; and by how much we excel in knowledge and understanding, by so much we transcend the inferiour Creatures; for it is (in my opinion) better not to live, then to live in ignorance; for an ignorant man is not indeed worthy to live, or the earth to bear him; the consideration

The wretched estate of an ignorant man.

What distingueth us from brut beasts.

consideration

\* For I am informed he is an Hay-maker, Plaster-maker, Chyrurgion, Quack-salver, and Tub Preacher; or at least after he hath been all these, he aims at the Preaching of the Gospel; but I will advise him first to get a good and true tongue in his head.

sideration of which, caused the Antients to say; *That every ignorant man was evil, &c.* Wherefore then since it is so, of necessity there must much inconvenience and mischief come thereby, both to the ignorant themselves, and others; I forbear here (for brevity sake) to shew you the prodigious and wofull effects of ignorance in some of former ages as well as in this wherein we live; this is already clear to all judicious and ingenious souls: wherefore to our purpose, I say there are in this perverse age, many sticklers (or so in pretence) against this Liberal and most divine Science; one whereof (for the undeceiving of my Reader, having published a pretended Reply to my Answer to Doctor *Homes*) I shall (craving pardon for my tediousness) here take notice of, although he be not worthy of the same, as you your self shall judge, when you have perused what follows; for, both his quality, and variety of professions, as also rural behaviour and disposition, in whose name it is published, speaketh him not worthy the naming or answering; as I would have done had it been otherwise and better fathered, that the errors and absurdities of that railing Pamphlet might have been divulged to the world. This may be the first reason why the Author holds not the pretended Reply to his *defence of Astrology* worthy the answering.

## CHAP. XII.

*Comprehending three Reasons more why that Rabble of theirs was not worthy the answering.*

**T**HUS have you one reason whereby I am induced to slight it, yet have I these five more for my further inducement thereunto; first for that there is nothing in it but what hath been long since answered by *Belantius, Goclenius, Marascaltres, Pirvanus*, and Sir *Christopher Heyden*, though in the Title page there be sophistically promised an answer thereunto; which the penner thereof is as much able to do, as to remove *St. Pauls Church*.

The second reason.

The third reason.

Secondly, for that by the Author himself it was not thought worthy of his name in the Frontispiece thereof, or else his name was not worth the inserting.

Thirdly, for that it was not worthy of the Authors owning, or else he was ashamed of it, or he had never sent it abroad in another mans name; for let whose name will be at the end of the Epistle to the Reader, it is well known by Mr *Daniel* the Printer in *Paternoster-row*, and the then Composers and Presse-men, that Doctor *Homes* was the Author of it, and not onely payed for the printing, but also Corrected every day at the Press; and let him deny if he can his peevishness with the Presse-men, when they were angry he came not to Correct, and made them all that afternoon stand idle: For it is not likely that a Hay-maker (as it is very well known the owner thereof, or he under whose name it was published, was but two or three yeers since) should be able to hold an Argument against one of the Liberal Sciences, although his ignorance might condemn it.

But truly I cannot but commend the policy of the Doctor herein, who knowing the insufficiency of his brat to refell the Arguments in my Answer to his first discourse, being loth to be seen baffled the second time in Print, for a piece of money knew how to make another father it; and truly therein he also did a very charitable deed; for of all sneaks that ever I saw in my life, (that pretended to any thing) was this poor fellow he got to be the father of this Rabble; for hearing he lay at the Bell in *Carter-lane*, I went purposely to confer with him touching some passages of that book which went under his name, but could not meet with him, whereupon I left a note, desiring him to do me the favour if it were he that owned such a book (for I was unacquainted with him), to let me know, (or whether it might be some other of his name) and he should oblige me therein, and for an answer thereunto, I would be there again the next day at eleven of the clock.

To



To this purpose (I say) I writ a note and left it with the Chamberlain of the aforesaid Inn, and desired that he would importune him for an answer; he promised me he would, and so for that time I departed, came the next day according to promise, inquired for the Chamberlain, demanded an answer, who had no more for me then this, that he had delivered my note, and importuned an answer, but could receive none; then I acquainted the Chamberlain with the business, that there was a Book published in the name of such a one, and being informed it was him that lay there, that owned it, and therefore I desired him in my note to let me receive that favour from him to know whether he was the man, or some other of his name, and so wished him to acquaint him again with my being there at the time appointed, and wondred he would refuse to do so small a favour as to resolve me in such a question, I or no; which he again promised me he would.

But what courtesie could I expect from so mean a spirit, which was never either acquainted with courtesie, civility, or manners, who would refuse to answer me, who wrote unto him in so indifferent a manner? for had I known it had been him, which at last I found it was, I should have saved that pains I put my self to, and had never expected other then I found at his hand. For what can one have of a beggar but a loss? but thinking it might be some other of his name, was the cause of this my oversight; but to return again to our business, I told the Chamberlain (after he had promised me (I say) to acquaint him with my further desire) I would call again the next day at two of the clock in the afternoon, and if he were the man, I should be very glad to converse with him, if his occasions could permit; but when I came at the aforesaid hour, his answer was, he acquainted him to the full with all my desire, but could not persuade him to stay within to speak with me, but bid him tell me, he scorned to deny anything he owned; whereupon I answered, I did no wise question that, if he were a man that had any spark of honour dwelling in his brest, and this was all I could understand.

The which rugged, preposterous and uncivil answer, caused me presently to believe him to be whom I found him at the last; for I knew one of that name and no other, but could never imagine it was he that should shew himself to be Author of such a Discourse, though for the simplicity thereof he might very fitly have served: so then I inquired of the Chamberlain what manner of a man he was, and upon his ill-favoured description, I immediately resolved my selfe of my former question; and then I was very urgent to know when I might meet with him; he told me about noon any day, but he knew he was resolved not to speak with me, and so indeed I perceived by a friend of mine, as soon as I was parted from thence, whom I met, and in some discourse, I acquainting him with what I had been about, he told me that the other day he was chid by this rural *Rufus Rolander*, or *Orlando Furioso*; Perswading him that he and none other had acquainted me with his lodging; and then also I was assured and confirmed, that it was him of that name which I knew, that was the Author (or at least so in pretence) of that Pamphlet.

After this, being very desirous to meet with him, that I might shew him some of his absurdities and abuses towards me, whom for matter of acquaintance he was a stranger to, I went twice or thrice about noon, thinking I might meet with him, but could not; till the 22 day of January 1651. I accidentally rancountred him; it were here both superfluous, and too tedious to relate what discourse we had, he not being able to speak one word without anger and choler, as if his heart were also on fire as well as his head, but amongst other passages, I fell into a very great laughter, the which he not seeming to take notice of, I asked him if he wondred not at this my suddain passion, who answered, yes; I told him then, I could not possibly forbear laughing to see so young a man as he was, pretend to be the Author of that Book wherein I am termed but a boy, and he not above three or four years (at the most) older then my self, and therefore I told him I rather expected to see some grave fellow, whose Beard was at least as long as his waste, and not one whole Beard was hardly so long as his teeth.

But both he and the Ancient Doctor his Master, and Author of that wise word (who confessed (to a friend of mine) nothing vexed him, but that he was answered by so young a man) must know that neither wisdom, learning, knowledge, nor grace is to be measured by the Beard or age, and therefore but a most weak evasion in his Arguments, of the validity and verity of *Astrology*; neither is it any extraordinary witty quibble,

since he cannot as yet confute with all his manhood, what a boy hath affirmed; and if he thought I would take acceptions at this, with the rest of his silly jeers and affronts, railings and abuses, wherewith his Pamphlet is fraught, and therefore thought it fit to make it proceed from one so neer my own age, he must needs think it worthy of much more notice, to procure laughter onely, but no otherwise; perhaps out of a tender respect to my health he did it, knowing me to be a melancholy man: for I know he is also a Doctor of Physick; *residet in Breadstreet; nihil amplius dico*; for the which good receipt, before the closure of this Book, (if I forget not) I shall requite him with a double Fee, for I abhor to be in his debt; but therein he did very ill to send me this medicine by so unworthy an Apothecaries boy, or man (I crave your pardon) if he intended I should ever have taken notice of it; otherwise he had been repayed long ere now; I must confess I am not able to compare Beards with the Doctor; for mine is not by at least two inches so long as a Goats, yet it was full as long as his (though not so hoary) the Sunday after the Eclipse of the Sun in March last, when he beat down *Astrology* which *Phreneticum*, and such like Phrensies; and therefore in this he shall have the prehemineny for *senex his puer*, and so being now in his dotage, I will give him leave to reckon up as many Boys of 26 years of age as he pleases, and make himself more ridiculous then already, if possible, it being no unusual thing with him to speak repugnancies to both Reason and Sense, as will appeare to any that shall peruse his Book, and therefore I shall not need here further to enlarge.

### CHAP. XIII.

Containing the fourth Reason, and a Vindication from some of their abuses, and untruths.

**H**AVING thus entred, let us proceed to a fourth Reason. Fourthly, for that it is a discourse patcht up with nothing but evasions, as not disputing *ad idem*, and scurrilous railing language and abuses towards me; amongst hundreds of which, I shall here onely trouble thee with these three.

I. First, that a godly Scholler reported unto him, I was assisted in the penning of my defence of *Astrology*, Page 33 of his discourse; the which he heathenishly, simply, and ignorantly (I will not say foolishly) termeth *unchristianlike*; I would he had not been thus hypocritical, but had named his godly scholars name (if any such there were) and not have left his Reader and indifferent men thus in doubt; nor so diabolically wicked as thus to invent untruths, rather then he will not disgrace and disparage me, which I shall prove; and also that he is as there term him, and so consequently not worthy the taking notice of, crediting, and that first affirmatively and then negatively.

That he is most diabolically wicked, and inventor of untruths.

First affirmatively, that since it is granted that no godly man will lye, he could not by any one be informed of any such thing, since I never in the least was assisted, or indighted in any part of the Art, by any man or party living or dead, much less in penning of that Book, which none ever saw till it was finished and brought to be Licenced; besides, I do here declare to all the world, I am not familiarly acquainted with any man living upon the face of the earth, that is a student in this most Noble Science, and therefore dese that man whosoever he be, that shall herein so grossly abuse me; for I desire any one (be it whom it will) that can herein disprove me, to publish it to the world, and I shall be content to subscribe my selfe no other (and then I am sure I shall be bad enough) then this most malicious and unworthy *Orlando* would perswade the world of me.

But

But he had done well for the prevention of this my Answer, to have acquainted his Reader (as I have said) both with the name of his *godly scholar*, and the names of those that I borrowed aid of; wherefore to any rational man, what hath been already said, is sufficient to conclude him not worthy my Answer to every particular of his Rabble, and that he is as I have affirmed him. And therefore I refer him to Rev. 21. 8. to receive his portion with such as are there express'd.

Secondly negatively, that he is neither Godly nor Religious; for since there is nothing more certain, then that a godly man will not lye: so (by the rule of contraries) is there godly or religious any thing more affirmative, then that that man that doth lye, is nowise godly or religious; & that he erred in this particular is cleer; *Erge*, Not Religious nor godly himself, although such a pretender. And for the assurance thereof, let him but make it yet appear to the world that he was by any (whether godly or no) informed of any such matter, and the names of those should give me any assistance, that there be any in the world that will justify it, and I do here promise (though if I overcome, I shall gain thereby no credit) I will honour him so far, as to let posterity know he was worthy of R A M E S E T S Answer.

And such is his malice, he cannot be content with this, but upon my expression of the *Blessed State of the Philosophers* which was but brought in by the way, he quibbles on it, (leaving the matter still in question, and his Reader unsatisfied) and that with invective, malicious, slanderous speeches against my father, inferring by his rabble in the 39 page thereof, that my father was not onely ruined by his study in that matter, but also lay in prison thereby, which is most notoriously false, as all that are of his acquaintance can justify, for that he neither is in prison or ever was upon any such score: there is nothing more certain. It is true, much he hath expended in trying conclusions that way, but I desire any man living to say he put him to a penny charges therein; but so intolerable is his further abuse herein, that I cannot but deliver it to the world, both for the clearing of my father and manifesting this Furioso's maliciousness; in the same place he hath these words, persisting thus in his wicked slanders; and truly for this had he his due; this ears should be cropt to teach him to keep his tongue within compass; after he had mentioned most falsely and unworthily, he was in prison thereby, he saith, *though the late King bore with his defeating him of his expectations, and of scores of pounds, yet other men will not* cannot bear such wrongs; intimating as will soon appear to the judicious Reader, that he had mony from the King for his charges in those works, but to his great damage brought naught to pass, which of all mischiefs and envies, is the greatest; for there is none who had any acquaintance with the King, but can acquaint the world, he was ever averse to such a belief; and had many times dissuaded him from such expensive courses (this truly is a pretty world when such fellows as he shall speak of kings actions and expectations) and so far was he from lending him mony, that he owed him in arrear when he died, 5500*l.* as is testified under the hands of Sir Robert Pye, Sir William Vindale, Sir David Cunningham, Cap. Falkonbridge, Auditor Collins and others; but certainly he that will presume in print thus to affirm untruths, and those so scandalous, will not stick to say any thing, right or wrong, so he may but advantage himself fixpence.

Wherefore what he saith in derision of that most sublime Revelation and heavenly secret, which men vulgarly call *the Philosophers Stone*, but in effect the *soul of the world*, and that whereby all things both Celestial and Terrestrial that are creatures, subsist, increase, and next under God himselfe, have their being; I say whatever he or any such Animal to whom God hath not bestowed so much mercy, as to believe such a thing to be *in rerum natura*, or in posse, saith against it, is not much material; for my part, if I should see such kind of creatures believe and discourse thereon, I should (had I never before heard thereof) have concluded it to be meer foolery, and madness, as these mad kind of people do; \* but if I should ask him what he thinks of Coining, I believe he would conclude that a great deal the better Trade; but I shall pass by that, for he knows well enough what I mean. He warrant you, he thinks his a more blessed thing a great deal.

Again secondly, in his 43 page he saith, *I was set on by my Brethren the Astrologers (being one of the silly weak ones) to confute Doctor Holmes;* and in divers places he informs and assures his Reader, *I study and practice the Art in a mercenary way, and gain mony by resolving questions;* whereby you may plainly see how his envy runs him into an absurdity, and instead of speaking sense, he committeth nonsense, and rendreth himself ridiculous.

Upon the clearing of his words, the Author promisseth him that honor, as to answer him, which otherwise he holds him not worthy of.

\* A good jest, were it not too tedious to relate.



by this his *Ball*, that I being one of the silliest & weakest Students in *Astrologie* was chosen out of all the other to confute the Doctor and vindicate the Art; Ha, ha, he! by this, the Doctor and he are both very much credited that their strong Arguments should be refuted by the weakest Astrologer, and that all that they can do cannot silence him, nor vindicate themselves in the least point, save with railing, quibbling, and evading with quilllets nothing appertaining to the business in hand; for if high words and abuses are of sufficient force to maintain an Argument, I will get an Oyster-Belins-gate-wench shall confute them both in any Argument they dare mention; and as touching my practising *Astrologie* in a mercenary way, I shall appeal to all my acquaintance; for I practise no such thing; my practise publicly in *Physick*, and with it I privately consult with *Astrologie*, and all such Sciences as conduce to the knowledge of Nature, of which I prefer *Astrology*; for without it (as you have sufficiently heard before) there is no Physician able to be perfect in this Art, let them say what they will, and colour their ignorance over as they please; I have both *Hippocrates*, *Galen*, *Avicen* and *Paracelsus* for it, which I am sure were better and more expert Physicians then any now adays which are against it.

Thirdly, whereas he saith, and that most impiously and falsely, that I hold and maintain a necessity and fatality in the stars, both that very *Lux Veritatis*, which these malicious wretches so endeavor to rail down, and my *Vox stellarum* will witness for me; and as for my *Vox stellarum*, there is hardly three leaves can be read together, wherein a clear manifestation of my denying fatality may not be had; therefore I shall not need to particularize any part thereof, only refer thee to the perusal at thy best leisure; but as concerning my *Lux Veritatis*, which they so *pleno ore* endeavour to cry down, it being thus under the censure, I shall here give you its language.

\* The Religious, and such as are throughly regenerate and born again by water and fire on such must confess, none but the Son of righteousness, and the lesser stars of his graces and blessings have influence or power; but so long as they continue to be born only according to the flesh, and the natural course and order of the world, *Astra regunt homines*, &c.

Both the Dr. and his man by their own words convicted of the badness of their cause, and therefore other testimonies are needless, &c.

First, In the Epistle to the Reader it hath these words, *Astrologie*, or the influence of the stars hath no fatality, except some contingency be mixt therewith; for this were to deny the Providence of God; and again, in the 97. page of the Book (being the first Sect. of the 4. chap.) it saith thus (and so forward) *Sapient dominabitur astris*, a wise man may rule the stars (but this is \* *Salomons* wise man that is here understood) and *Astra regunt homines*, sed regit *Astra Deus*, the stars rule men, but God rules the stars; not meaning when we say, *Astra regunt homines*, any fatal necessity to be attributed to the influence of those heavenly bodies, nor to have power over men farther then such men are guided only by sense as bruis beasts, and not by reason, and farther that they *Agunt*, non *coagunt*, they all or incline, but no wise compel; but where grace or reason supports a man, there, or on such a man the stars have no power: And in the 52. page thereof, thus, *The stars of their own wills* (as if they were living souls) decree not future events, nor necessarily usurp power over our minds, but only to signify the inclinations of the elements, and of all things compounded of them.

All this thou mayest clearly see in my *Lux Veritatis*; and but for tediousness, I might rehearse yet some other passages in Page 69. line 15. pag. 70. l. 17. p. 73. l. 11. p. 85. l. 17. p. 97. l. 28. p. 94. p. 96. l. 29. &c. But by what hath been already said, thou mayst see their palpable malice and envy, as also their intolerable abuses and untruths; for you see they care not what they say or affirm, so it may be but to their advantage, or what they rail out so to the disparagement of those that please them not.

Wherefore now Reader do thou judge, and tell me (all this being considered) whether by their own words (*It is to prudent men the sign of a bad cause, that needs to be defended by bad words*) their cause be to be judged or accounted good, who have so often been guilty thereof, and that most maliciously, in both inventing and affirming detracting and most abusive speeches and stories: and whether their cause then be not only bad, but the basest and worst of causes, who in all that rabble of their pretended Reply have hardly one page wherein there is not some abuse, foul language or untruth.

Now as touching their evasions, I shall briefly run over two or three of them that so they may be known for Sophisters, and then proceed; for it would be folly in me to take notice of more. In the first page of my discourse I shew the Reader, the Doctor in all his Book declares not what *Astrologie* is he so strives to beat down; and therefore for their better understanding of what we so *pro* and *con* maintain, I there delivered a definition thereof, which I gathered from the 1. chap. and 1. book of *Ptolemies Quadripartita*, the which, say they, is not in that place, nor any other set down by him, after they had as you

you have heard, gone on in their invective railings and abuses to make me odious, and then by this their weak evasion they endeavour to give an inlet to all their absurdities, which indeed must needs consequently follow, if this be admitted.

But admit that definition was never recorded by him or any other *Astrologer*, yet are they never the nearer to their purpose; for, if I may (that am to vindicate the Art) have liberty to tell them what it is that I stand for and maintain, since they have not, nor cannot shew what it is they condemn, why then, I say, I define *Astrologie* to be that *Art*, which by the constant motions, configurations, and Influences of the Stars and Planets, teacheth how to judge of the Natural effects and mutations to come in elements, and in and on elementary bodies; the which I say again, although not in *infirmis verbis*, is to be found in the aforesaid place; yet would rational men have found the same in effect, which might and doth very well serve turn, which they know well enough, though they endeavour by this their weak assertion to evade, giving any answer thereunto, which indeed they are not able to do otherwise; wherefore what in all this their Galimaufry they condemn and argue against, deviating from this my definition, they neither speak nor argue to what I have said; Ergo, against what they know not, nor are capable, in saying they write against *Astrology*; for what is more then I have here expressed, I deny to be *Astrology* in its purity; but if they will not admit me to tell them what it is I hold to be lawfull or maintain, I must confess they may easily convince me; but to this definition I stand, upon which as I in the 100. page of that Book in answer to the Doctor say, so here again I dare undertake the vindication of the validity and legality of the Art, against not only what he hath said, but all the Divines and men in the World put together in one can or will say against it: for I am certain he that can finde fault herewith, is not *Compos mentis*; and therefore I shall appeal to the learned and indifferent Judges that are judicious, whether my Arguments, that are grounded hereon, are not in full force, and remain as yet by them unshaken, notwithstanding all their simple querks, whimsical tricks and quilllets, and ridiculous quibbles like themselves, which soon vanish, not being worthy of any wise mans notice, they no wise disputing *ad idem*.

But this is not all; Who so shall but take the pains to compare my discourse with their pretended Reply (although they pretend to the Reader they set down my chapters and sections *verbatim*) will soon finde their Sophistical juggles, and the Reader deceived; for they not only omit here and there somewhat, which maketh absolutely against them, but also in most sections and chapters there is some very considerable points elaped their notice, for that they had disparaged themselves to have expressed them, knowing they could not give any solid or sober Reply thereunto, I shall here only mention one whole section they have omitted, referring the rest to your own search at your leisure; for it were an intricate and too tedious a thing in this Book to particularize every one, and the reasons why they omitted them; since, I say, they have been herein so generally guilty, and not only so, but also in many places of what they have set down thou wilt finde they have clearly wrested the sense and meaning of my words, and made them conformable to their own intentions, the better to have liberty for their bald jeers, abuses and sophistications: wherefore should I take notice of such shufflers so as to trouble myself to return them an answer, according to that of the wise man, *Prov. 26.4.* I should render my self more ridiculous (if possible) then they are already.

But (as I said) if you have regard to the 104. page of their ridiculous pamphlet, you will soon finde (not knowing how to give any satisfactory Reply) they have omitted my whole 6. Section of my 3. Chapter, being an answer to the 2. of *Dan.* the 1, 2, 3, 4. and 5. verses, alledged by Doctor *Homes* to condemn *Astrologie*; pretending to their Reader there is nothing therein contained, but what was left to me by Sir *Christopher Heydon*, and therefore not worthy the setting down, and this the impudent Penner endeavours to prove by these words, *As I dare be judged by the learned in his own judgement*; and if so, I am sure he will be condemned both for his false assertion and his impudence thus to appeal to the Learned, in my judgement, in so untrue a thing, which his own conscience accuseth him of, and must needs lie in his face for this, as for many other his abuses and untruths; for Sir *Christopher* in no part of his Discourse so much as mentioneth that passage; for indeed, it came not at all in his way, not being alledged by Mr. *Chambers* whom he wrote against; and therefore, before a friend of the pretended Replyers in the aforesaid

aforesaid Inn where he lodged the 22. day of Jan. 1651. I offered him 10. l. to shew me any one passage in all that Section in Sir Christopher Heyden, or so much as that passage of Scripture mentioned by Mr. Chambers: wherefore what reason the Reader hath to credit him in his other assertions and allegations through out all that Book, that dare thus peremptorily say and affirm any thing, though never so false, let him judge; but the truth is, he could not (though he stood upon Doctor Homes his shoulder, who had formerly wrested that text, thinking no body understood the Scripture but himself, because he is a time-serving Divine) answer, or give any sufficient reply to my Arguments in that sixth Section, and therefore omits it, that his Reader might not know what was therein, and so comes sneakingly off, with telling him it was not worth the setting down, being left to me from Sir Christopher Heyden; the which if it had been true, being a passage of Scripture, and brought by the Doctor to condemn Astrologie, and again his affirmation refuted, it had not only been worth the setting down, but also answering (if he had been able) had he had any desire to give his Reader any satisfaction in the thing in question.

But alas poor fellow, he never looks to that, knowing he cannot well lose his credit more then he hath already; so he might have money for the fathering of it, what cared he what was in it, good or bad, sense or nonsense, tis all alike to him. And thus much shall suffice for my fourth Reason, why I hold not that pretended Reply worthy my Answer.

#### CHAP. XIV.

*fifth*

Containing the Authors ~~fourth~~ Reason, and the Scripture proofs alleged for Astrologie in his Lux Veritatis, proved to remain unshaken.

Reason 5.



Reason 5. Fifthly, For that it is not an answer to my Discourse, which the learned and judicious will soon find; I mean the Penners thereof have no ways answered to those passages of mine they have expressed and pretend to refell. I might here set down many passages of that rabbling Discourse for the manifestation thereof; but least I should make this Book too large, and trouble thee with the rehearsal of such unworthy stuff, I shall here only clear some places of mine, wherein I shew Astrologie not impugned by Scripture, but rather upheld thereby and allowed by that Divine Writ, and that thereby also the Stars are proved both signs and causes, notwithstanding what these Punies have or can say against it; now these being the considerablest points, and all others depending thereon, we shall in this place touch on no other: but for your farther satisfaction, refer you to the discourse it self.

In my 2. Section and 1. Chapter, being about to undeceive my Reader, that the Divine Writ allowed not of *Astrologie*, and that it was not everywhere therein condemned, as was wisely affirmed by Doctor Homes, who when all came to all could produce but six places against it, and those but imaginary neither, as may appear by the third chapter of my *Lux Veritatis*; I use these words, being penned by that glorious King David, who was a great Prophet, and had a large measure of the Spirit of God, being a man after Gods own heart: *The heavens declare the glory of God, Psal. 19. 1. The language of the stars is heard over all the earth, or the uttermost parts thereof, Psal. 19. 3. As if he had said (say I there) there is no part free from the power of their influences; for their power hath a general extent over all Nations, Kingdoms, Countries, Provinces and Languages; I pray who can restrain the sweet Influences of the Pleiades? Job 38. 31. And did*

That the stars have influence, is here proved by the Divine Scripture.

not



not the stars in their courses fight against Sifera? Judg. 5. 20. One of these places had been enough to have convinced him of great wickedness, in denying the Scripture doth anywhere allow of Astrologie, &c.

To all which they reply thus. To that of *Psalm* 19. 1. they say those words shew only that the Heavens were framed by the Word and power of God the Creator, which if no other meaning were in these words to be understood, the Prophet might as well have said, a Dog, Cat, or any other Creature declares the wonderfull works and glory of the Almighty; but the meaning thereof is, that he effecteth thereby and worketh; and herein are his wonderfull works the more manifest, and to be admired. I thought the Doctor and the other now of late pretending to be a Minister of the word, had been better versed in the sense and meaning of that Scripture; but this by the way.

And as touching *Psalm* 19. 3. in their 22. page, where they should have proved it no ways available to my Argument or purpose, disputants like, alas, they tell their Reader, my interpretation must give place to the Apostles, *Rom.* 10. 18. viz. preaching of the Gospel, not of Astrologie; and for the Pleiades in Job, say they, they are answered after; and for the fighting of the stars against Sifera, compare *Josh.* 10. 11. *Exod.* 9. 23. but name the words of none of these places; for that would discover their wickedness in wresting the Scripture by affirming what is not; as also their ignorance and weakness in not knowing how otherwise to answer the business, but by quoting the like number of Texts, and pretending to their Reader, therein he shall receive clear satisfaction, never regarding whether they were any thing or not to the purpose.

But since ye are so cunning, I will be as cunning as you; and since the point is so considerable, as that the legality of the Art, and the warrant thereof from Divine Scripture dependeth thereon, I shall shew you (because you have thus played the Sophisters with your Reader in this as in all other) what those passages you quote speak, and then let any that hath but half an eye to discern between light and darkness, good and bad, truth and falsehood, judge of the business.

But first, let me shew you what they have unawares confessed touching that of Judges, thinking it will confirm that ridiculous assertion of theirs, That the meaning of that 7 *Exod.* is, the storms, Tempests, winds and rain fought against Sifera: Ha, ha, he! I never knew in my life (nor I am confident) the antientest and wisest Philosopher that ever was) any star that had the name of storm, tempest, wind, rain or hail; the Divine Writ expressly telleth us, that the stars in their courses fought, &c. and yet these ———, what shall I call them, render it storms, tempests, wind, &c. and therein themselves both envious and ridiculous, having no better a come off; if all their learning cannot distinguish between stars and storms: they are not so fit to hold or maintain an Argument, as to go to school to learn to spell better; for although they are so antient, *nunquam sera est*, &c. for (no disparagement to them) I have known wiser, nay and far more solid and discreet at 18. years of age; but perhaps this their error proceeded not from any defect of Judgement, but of old Age and wanting their spectacles mistook & read storms for stars, as their quondam brother read *green-bay-horse* for *bay-tree*; wherefore since they are in their dotage, or at least since these and such like mistakes are usual with them, I shall not farther take notice of such animals; but return to shew you what a rod they have given me to whip themselves, which they had very well deserved, had they been thus tardy at School.

In the same 22. page of their Pamphlet, they confess (but certainly unawares, as I said before) that those storms, tempests, winds, &c. were accounted by Junius to be caused by the Influence of the stars and heavenly bodies; whereby you may clearly see how much they know what they write against, when the influence of the stars is confessed by them to be the cause of those storms, tempests, &c. that discomfited Sifera's Army (this is as much as I desire) and yet in their very next words they deny that that passage of Scripture maketh any thing for Astrologie; wherefore since you have at large already heard, and now here again by their own Arguments and words I have fully proved and warranted that the stars have influence on elementary things, I need not here spend time to shew you farther what might be understood; and is indeed to be collected affirmatively out of that text for this our purpose; but hasten to shew that (notwithstanding what they have said) the stars are by the same testimony, viz. the word of God, proved to be both signs and causes; yet first let me shew you their impudence, wresting of Scriptures, and concealedness, touching whom the wisest of men, (*Solomon*) *Prov.* 26. 12. testifyeth.

\* But some of his other old Trades do better become him: for neither his humour, nor natural inclination do anywise suit with it.

That the stars have influence, is clear from their own Arguments and words.

## CHAP. XV.

*Shewing that the Text in Psal. 19.v.3. alledged by the Author to prove the stars have influence, is no wise refelled.*

Their reply to  
Psal. 19.3. pro-  
ved insufficient  
and weak  
for their pur-  
pose.

**A**S touching the first, viz. Rom. 10. 18. *Which they say is rather to be taken then my interpretation*, merely hereby to deceive their Reader, not being indeed able otherwise to give any solid answer thereunto (as hath been said.) The words are (the Apostle having before spoken of the difference of that righteousness which cometh of the Law, and that of Faith in the foregoing verse, *Faith cometh by hearing, and hearing by the Word of God*, and then he saith) *but have they not heard?* (meaning the People or Nations) *yes verily; their sound went into all the earth, and their words unto the end of the World*; being about to shew that both Jews and Gentiles shall hear the word preached unto them; but hereby they prove not (to any rational man) that because these Texts agree and come neer to one another in words, therefore they are one and the same in sense; for that were to render themselves both void of sense and reason; for we see clearly the Apostle here promiseth in a Prophetick way the Universal preaching of the word, or at least that it should shine in the dark corners of the Gentiles, who were then unbelievers; but not one word or mention either in this Text, or to be gathered out of all the Chapter, of the stars or their influence: but in that 19. Psalm and the third verse we see clearly, *there is no speech nor language, where their voice is not heard*; meaning the voice of the stars, viz. their influence; having (as you have heard) in the preceding words said, *The Heavens declare the glory of God, and the firmaments sheweth his handy work*, and in the subsequent words, viz. vers. 4, 5, 6. *their line is gone out through all the earth, and their words to the end of the World: in them hath he set a Tabernacle for the Sun, which as a Bridegrooms cometh out of his chamber, and rejoiceth as a strong man to run a race; his going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof*; By which you may plainly see that David there speaketh of all the Heavens in general; the heavens declare, &c. and stars therein, when he mentions *their voice*, and particularly the Zodiack, which he calls a Tabernacle for the Sun; moreover, you are quite put out of doubt, that he before spake of all these, and the influence of the stars by his mentioning this more particularly, the Sun, *Qui est Rex astrorum*, and his heat, and so comprehending all under him being the chief of them; intimating also that his influence is universal throughout the whole earth from the East unto the West, the which course he rejoiceth to run *as a strong man to run a race*; so that from hence here can nothing in the least be gathered for the uniting those two Texts in sense being as different as the North is from the South, or as Heaven is from Earth, and altogether as impossible to be united; as it is to joyn the East with the West, or the Pole Arctick with the Antarctick; for it was merely the marginal notes in some of our Bibles, which led these two learned Teachers of the Word of God out of the way, and into this weak business, serving no whit at all to their purpose; which they knew well enough; and therefore it was they delivered not the words of the Text they quoted, perswading themselves that their telling the Reader it was St. Pauls interpretation of the Psalm agreeing somewhat in words, would be sufficient, and truly so it is for the making them ridiculous, but for nothing else; for sure I am St. Paul, never made either an interpretation or exposition of the Psalms, or the marginal Notes in our Bibles; but me thinks they should have taken the 4, 5 and 6. verses before mentioned with them, and have made all concur, they depending so unanimously one upon the other; but this is clear, let us now to their answer to that in Job by me alledged, and so proceed.

CHAP.

## CHAP. XVI.

Proving their Reply to Job 38. 31. shewing the stars to have influence, to be frivolous and of no effect.

**M**ark how as touching this point, they tell their Reader *it is answered after*, but they tell him not in what manner; for if they had, they had been unwise, for all the answer that I could find in all their Galimatufry was only this, *that what I said was false*, according to the old saying, *in a word thou liest*; a pure way to confute an Argument, and very easie! But who so shall peruse St. *Augustine* upon *Job*, which here would be too tedious to discuss, and in a manner (being so clear, and that by the testimony of so good an Author) superfluous; I say no more on this matter, only desiring thee also to peruse but the preceding and subsequent words of that passage of St. *Augustine* which they bring; seeming to make for them, and thou shalt finde therein also their juggling tricks to deceive their Reader: just as they brought *Ptolemy* to condemn *Astrologie*, which I hinted at in the beginning of this Book; for it is very strange that *Ptolemy* should speak against that which he taught to the World in four Books in Folio; but if the sense and meaning of the Author be not regarded, it is an easie matter even in the best of Writings to finde out some seeming contradictions.

But I dare positively affirm and maintain that St. *Augustine* doth in no place of all his works condemn, and positively disallow of *Christian Judicial Astrologie* in its purity, and not abused; and this may sufficiently be manifested by those five opinions I have set down in my *Lux Veritatis*, chap. 2. sect. 3. which he recordeth in *libro de Civitate Dei*, lib. 5. cap. 1. for though the superstitious abuses thereof be by him condemned, it argueth not therefore the natural uses are to be abolished; and therefore though before his conversion he followed the Heresies of the *Manichees*, who maintained the stars to be adored and prayed unto, and afterwards wrote against them; yet can it not be made apparent, that he utterly condemned this liberal Science, as will appear by these words of his in *libro 5. cap. 6. de Civitate Dei*; *Non usque quaque absurde dici possit ad solas corporum differentias, afflatus quosdam valere fidei, sicut in solaribus accessibus, & recessibus; videmus etiam ipsum anni tempora variari, & lunaribus incrementis & decrementis augeri & minui quadam genera rerum, sicut echinos & conchas, & mirabiles affus oceanis, non autem & animi voluntates passionibus siderum subdi*: whereby we see nothing exempted from subjection to the stars that is bodily, but only our spiritual part; neither doth he ascribe this power to the stars in general, as that their specificall virtues are not possible to be known by man; for in his Book *De gen. lib. 2. cap. 5.* he agreeth with *Astrologers* that *Saturn* is cold.

Lib. 5. cap. 4.  
and lib. 20.  
cap. 6. contra  
Faustum Math.  
schem.

Again shall we admit that St. *Augustine*, and with him all the Fathers unanimously are against *Astrologie*; yet may we not hence make our selves so ridiculous as to conclude *Astrologie* of no validity or efficacy, they being but men, and therefore subject to error; and since it is nowise condemned by the word of God (which should be the touchstone of all mens writings) further then that men should not give the power of the Creator to the creature, nor impose a fatal necessity and trust therein; and therefore St. *Augustine* in the aforesaid fifth Book, and first chap. of his *City of God*, delivering five opinions (as I said) concerning destiny, in his first sheweth, that by destiny is understood *The providence, will, and power of God*; and therefore he warneth *Astrologers*, that they continue their opinions, but correct their tongues; for that through custom of speech the vulgar commonly understood nothing by the word *fate*, or *destiny*, but the inevitable power of the stars; and so becomes a means to draw them from a true trust and confidence in God and his word.

And truly were it not for fear of making this Treatise too great, I could shew you that every part of *Astrologie*, nay even monethly Prognostications (which some men think are condemned by the word of God) being grounded upon observation deduced from



causes in nature, have ever been permitted and suffered in all well ordered and Christian Common-wealths; and that not only the Fathers and latter Divines, but even Mr. Calvin himself in his admonition, with others (that attribute as little to this Art as they may) do allow thereof, so far forth as it extends to the state of the weather, of health, sickness, plenty, dearth, and to the direction of the Physician when to purge by Pill, when by Potion, when by letting of blood; this being as far as I maintain the Art, and make my study therein proceed, as shall be cleared before the closure of this Treatise; but let us here proceed.

## C H A P. XVII.

*Proving their Reply to Judges 5. 20. weak, and nowise available to their intent or purpose.*

**E**NTer we now on the last Text, viz. That in *Judges*, with which they bid us compare *Iosh. 10. 11. Exod. 9. 23.* the which you shall see maketh altogether as little for their turn as all the rest have in the other, and therefore it was they durst not deliver the words, which are these, *Iosh. 10. 11. And it came to pass as they fled from before Israel (meaning the hosts of the 5. Kings) and were in the going down to Bethoren, that the Lord cast down great stones from Heaven upon them unto Azekah; they were more which died with hale-stones, then they which the children of Israel slew with the sword: in all which, we see only the vengeance of God executed on those people that Ioshuah was ordained to drive out from before the children of Israel: how doth this prove that the stars in their courses fought not against Sisera, in the fifth of Judges? or that they did not indee fight also against these 5. Kings? for by their own confession, the storms, hale, wind, and tempests that discomfited Siseras Army, were occasioned by the influence of the stars; and therefore I know no reason to the contrary, but that they were also occasioners of these hale-stones, so that they have gained little by this their first place to be there-with compared.*

As touching the second, it is this, *Exod. 9. 23.* The words are, *And Moses stretched forth his Rod towards Heaven, and the Lord sent thunder and hale, and the fire run along upon the ground, and the Lord rained hale upon the Land of Egypt; a strong argument truly, that the stars in their courses fought not against Sisera! what would they have it to be, or their Reader to understand by these their weak come-offs? would they have it the hand of God? I say the same; would they have it hale-storms? I say so to; what would they have it to be? Can they shew me in either, or both these their texts, that the stars in their courses fought not against Sisera? or can they shew that thereby we are taught and shewn to read that place otherwise? but they must know this, that though in neither of them there is a word to be found or mention made of any stars, yet in that of *Judges* there is both mention of them, and expresse testimony they fought against Sisera, *The stars in their courses fought against Sisera.**

So that you see clearly my Arguments, proving Astrologie to be warranted by the word of God, do remain yet unshaken, and that notwithstanding all that they have or can say; no solid Reply can be by them produced to the contrary; wherefore it mattereth not (should we make no more words) what either of them both or all the men in the World that are either ignorantly or obstinately or traditionally against it, do say against it; for as I end that 2. sect. of my 2. chap. where I prove the stars to be both signs and causes, I may here, you see, again triumphantly sing, *Et si Scriptura, & ipse Deus nobiscum. qui contra nos?* If the Scripture and God himself be with us, who can be against us?

Wherefore you see now what great cause the Penner of that rabble had to say after these evasions and juggles, *Thus with a touch it appears that Mr. Ramesey is deserved in his conclusion to the said proofs, that one of them were enough to convince any man the stars have influence; for, nor one, nor all, nor an hundred such, are in any shew sufficient to convince a prudent man of this, &c.*

Thus you see he denies the very testimonny of the word of God, nay although it were affirmed by an hundred places, and yet with all his wit he cannot refell the least of these, save with his facing down with a bold forehead, which to the judicious will be but a laughing stock; for now it is most manifest, that whereas he said, I was then in a dream, he is in such a dream that he knoweth not where he is, nor how to return or betake himself for refuge, but by railing and spitting his venome Viper-like against me and that wherewith I have wounded him to the quick: for it is most apparent, that (although he saith *thus with a touch, &c.*) he hath so slightly touched my Arguments, that they yet stand unshaken; and had he not said *thus with a touch*, we had not known whether he had touched them or no. Wherefore now lets see how my Arguments also by the word of God that the stars are both signs and causes, are still left also unrefelled, and so hasten to a conclusion.

## CHAP. XVIII.

*That the stars are proved both signs and causes by the word of God; and the Art lawful, notwithstanding all their malice.*

SO in my *Lux Veritatis*, chap. 2. Sect. 2. From these Texts you will finde I prove that the stars are both signs and causes, *Gen. 1. 14. Hos. 2. 21. and Deut. 33. 14.* the which because it would here be too tedious to rehearse, I refer unto thee to peruse at thy own leisure; to all which thou shalt finde no other reply returned then this at the latter end of the 73. page. *The Doctor denies not that the stars are causes*, and this I believe is granted me, because they knew no other reply, without rendring themselves ridiculous to the World; but if so, and (as it is farther granted) that he alloweth of Natural Astrology, and so consequently that the stars are also signs; let me ask any rational man what they argue against then, if the stars be confessed signs and causes of wind, hale, storms, tempests and alteration of weather? or how is it then unlawfull, Diabolical, or a doctrine of Devils, to practise or prognosticate thereby of these accidents? as Doctor *Homes* most wisely and discreetly termeth it: And thus hast thou briefly been shewn the utmost of that discourse for the refelling of mine, by which you see, notwithstanding, *Astrologie* to remain in full force; that the stars have influence, and are both signs and causes warranted by the Divine Word of God. It resteth therefore now, I only add this one place more in the 4. lect. of the 1. chap. of my Discourse, wherein I prove that the Art of *Astrologie* is not prohibited by the word of God, nor the study thereof by God himself, but rather by him allowed, and then shall conclude with a Relation of the power and subject of *Astrologie*, and how far it is by me defended or maintained, and pass over all the residue of that rabbling, railing, reply as not worthy my notice.

In that fourth Sect., (I say) proving the legality of *Astrologie*, and that God doth not prohibit the study thereof, as is clear by that testimony of the Holy Ghost by St. Stephen in the 7. of the *Acts* ver. 22. speaking in the commendation of *Moses*, he giveth him over and above the commendation aforesaid in that same 7. chap. this praise, *That he was learned in all the wisdom of the Egyptians, and was mighty in words and deeds*, which (I say in that place) is clear to any rational man, "That if it had been anywise sinfull; Diabolical or odious in the sight of God, *Moses* would not have applyed his study thereunto, or at least it would never have been recorded in his praise: I might instance here *Daniel*, *Solomon* and others; but this is so clear that to insist longer hereon, were but vain; thus far I insisted in that place above quoted.

Now as touching a Reply thereunto, they have none in the world, but a bold Assertion of an untruth in these words, pag. 38. of that Pamphlet, *The Doctor hath fully answered that these Saints were not judicial Astrologers.* But in what place, the Reader is left to

to seek, which right Disputants are never guilty of; but catch either the Doctor or this *Rufus*, without an evasion or juggle, and ——— you may do what you will with them.

So also when I prove further, that Astrology is a lawful Art, being not prohibited by the Word of God, their Reply is, *it is onely my passing my word for it*; but I would fain see them pass any sound word or Argument against it, and not content themselves with these silly and weak come-offs.

Again, in that 4. Sect. I come further to shew that, “We see by experience, that God doth (so far as he is from disallowing and prohibiting the practice of Astrology) absolutely allow of both the Art and Artifts, in his shewing of blazing-stars to them onely that study Astrology (not to the vulgar and proficient in other Arts) to forewarn his people of the danger and punishment to come; and if it were not so, he might as well shew signes of his future pleasure to the Illiterate by common vulgar things, as in heaven, to the learned Astrologer who can onely judge of their effects.

Now but warily observe their Reply, and thou wilt have fit matter of laughter; for in the 38 page, they say *that my alleadging that God shews blazing-stars onely to Astrologers, is a gross untruth, Confessed by thousands of the vulgar yet alive in England, who saw the blazing-star many nights that appeared afore the Swedish wars in Germany; for what binders but shepherds, saylers, watch-men, and Illiterates should perceive that which is obvious to the common eyes of man-kind, and distinguish a Comet from a star by his nearness, motion, and his feather or long taile?*

And truly herein they have told us a long tale to no purpose; for should I deny that such things can be discerned that are obvious to the common sense of seeing, I should indeed render my selfe as ridiculous as they have in not apprehending my words, who deny not in the least, but that they may plainly be seen of Sailers, Watchmen, Shepherds, illiterate Hay-makers, also dolts, and Asses if they be not blind or asleep, which is nothing at all to my Argument; for I was to let my Reader know that God more especially (allowing of the study and contemplation of his heavenly creatures in his servants) sheweth such things as are *Comets and Blazing-stars* to Astrologers onely; I say because they onely of all other men, are the ablest to judge of their effects and portences, that the people might be forewarned of their misery and the like; for otherwise he might shew his wonders in common vulgar things.

But if we observe, it is wonderful to see how learnedly these zealous blades by this their Reply prove that God (contrary to what I have alleadged) doth not in the least allow of Astrology, or the Students thereof, by this his shewing of Comets or Blazing-stars; and that this my Argument conduced not to the validity of the Art or Artifts, and not to come off so blewly to argue on what was never affirmed; but poor men they are to be excused; come once to talk to them of Comets and Blazing-stars, and you put them quite out of their speare: therefore I shall onely propound this question to them, and look for an Answer when they are able to understand English; they say I am shamefully out in my Latin, because I interpret not the words of the *Bachbaren* Councell *verbatim*, but deliver the sense of them. I thought I had writ to men, which would have been content with the sense, and not to children that must have it word by word expounded; but however, this must needs be a Bull to affirm that therefore I was out in my Latin; but they cannot deny they are in this place out in their English, which is a far greater fault, and deserves both the *ferula* and *flagellum*, and therefore I say I shall onely ask them this question, because they understand neither English, sense nor honesty, for perhaps thereby they may come to understand what I said; *viz.* whether it was the *Astrologer* I spake of, or the *Shepherd, Sailer, Watchmen, and Illiterates* they speak of, that told them the Comet in 1618. *forewarned the Swedish wars in Germany, that they talk of?*

Nether the  
Doctor nor Ru-  
fus understand  
English or  
Sense.



## CHAP. XIX.

*Proving Astrology to be warranted by Councils, in spite of their Rabble.*

**E**VEN in that same 4. Sect. having thus (as you have heard) shewed the legality of *Astrology*, and validity of the study thereof, not being prohibited by God, &c. I conclude then, that whatever Doctor *Homes* alledgedh was the Law of the *Romans* against it, was of no validity; since of necessity (if warranted by the Word of God) it must be allowed by the Councils, especially the godlier sort of Councils, whose Acts and determinations will be grounded on piety and the Word of God; and if otherwise, I value not what their censure is; for they are but men and (guided by their own reasons and opinions) fraile, subject to infirmities and errours; *humanum est errare*.

To which in their 39 pag. they Reply, *that as I prove Astrology not to be condemned by the Word of God, just so (and no wiselier) do I prove it not impugned by Councils, namely by bare facing it down with a bold forehead.*

Now desire no better proof that it is not condemned by Councils then this; for if their wisdoms will admit this to be proved as wisely, and just as I have the other, which all their wit you see, could not in the least and weakest point silence, my Argument will be good and firm enough, and evident to the Reader, that they remain as yet by them unshaken, and that they have no other refuge but *barely to face it down with a bold and impudent forehead*, especially being in the former so shamefully baffled.

Wherefore now it resteth I shew you the full power and subject of *Astrology*, and how far I maintain or allow of the Art, and here desist, referring you for further satisfaction to that discourse of mine, which is able to justify these my words, since for all that the Replyers thereunto can say, the Art remains *unshaken*, and it unanswered; wherefore they had but small reason to title that weak piece, *Judicial Astrology judicially condemned*, when alas there is hardly a judicious sentence to be found between the beginning and end thereof, unless borrowed of some other Author, neither are they or it able to shew their faces before the judicious and impartial Judges of the matter, without suffering condign condemnation themselves.

## CHAP. XX.

*Containing the power and subject of Astrology, and how far the Author vindicateth it.*

**Y**OU are now to receive "The power and subject of *Astrology*, which by "all what you have heard, dealeth with such things as are performed by "Art and Nature, with the will of man indirectly and accidentally, and "his inclinations, temperance, and dispositions; as also with his affecti- "ons and body, and with natural and secondary causes, and general acci- "dents and contingencies: But not with rare contingencies or such as have an indif- "ferent respect to the opposites, as depending upon unknown and indeterminate causes, "which may happen one way or other, neither with mans will doth *Astrology* meddle, but "accidentally, so far as the Soul with the faculties thereof follows the temperance of the "body; neither with the Providence of God; or shew a cause of miracles; or with the "secrets of God; for they are (saith the Scripture) past finding out. *Ergo, Astrolo-* "gers, that are men that contemplate but natural causes, are falsly and most scandalously abused

How the au-  
thor sets down  
the power and  
subject of *Astro-*

"abused when thus impeached, neither hath the influence of the stars any fatality as inevitable, except some contingency be mixed therewith; for this were to deny the Providence of God.

How far the  
Author main-  
taineth or just-  
ifieth Astrology.

Now as touching the parts of Astrology, I shall here according to Ptolomy, in the beginning of his second Book of his *Quadripartite*, chap. i. divide into two, the first and chief part being general, as having relation to Countries, Kingdoms, Provinces, and Cities, alterations of Kingdoms, Laws, Customs, death, plenty, wars, peace, health, sickness, and mutations in the Air, &c. The second particular, viz. To mens Nativities, as to know the particular constitution, temperature and natural inclination of any man or woman: but not other accidents, as whether a man shall live long, the time when he shall die, and what manner of death, whether he shall be rich, and how attain it, &c. Which are, as also *Horary* questions depending thereon, not certain.

The Authors  
opinion touch-  
ing Nativities.

The first is judged by the position of the Heavens and the Planets, and their Natures and significations at the time of any Revolution of the years of the World, the appearance of Eclipses, Comets, Blazing-stars, or great Conjunctions; The latter, at the time of the parties birth: and so far, and no farther do I any wise allow of the Art; for, What is called Astrology more then this, is not *ASTROLOGY*, but the meer abuse of the Art; I mean *Chiradery-Astrology*, and other superstitions of the Arabians, and Chaldeans, also *horary* questions, and elections, if not depending or grounded on the Radix of the parties Nativitie, or rather on that part which teacheth of the general accidents of the world, are neither countenanced or vindicated by me in the least; for I have studied and know sufficiently the experience thereof, neither do I wholly rely on the setting of any mans Nativitie, though it hath been approved of by some of the learned; for, since the stars have no power on such as are ruled either by Reason or Grace, (as you have heard where I say, *Altra agunt, non cogunt, et sapiens dominabitur astris*) to what end then is it for a man to busse his head about such uncertainties, when except the native be a man meerly natural, no Prediction shall fall out true, as to accidents and dispositions? sure it is worse then madness then, to spend time on this part of the Art.

Touching Ho-  
rary questions,  
and Elections.

Wherefore it must needs follow then, that the resolution of questions and elections thereon depending, are more uncertain; yet I must confess the Astrologer may undertake in some sense to answer the demands of the Querent by his Art, without regard to the Radix or ought else, since he may be confidently assured that such inquirers are nowise either rational or religious, and so consequently are easily carried on to the temptations and delusions of the devil, or according to the natural inclination and influence of the Heavens.

Needs must he  
be most implor-  
ous and igno-  
rant that tradu-  
ceth Astrology.

Yet know, that Elections touching the administration of Physicke, Phlebotomy, using of Husbandry and Navigation, I do allow of, as also all other elections if they depend on this matter; but what is more then this, doth (in my opinion) subject mans will to the power of the stars, and all his voluntary actions; Which to affirm, were most ridiculous.

And thus far is the glory of God made clearly manifest in his creatures; and to deny this which is indeed the pure Art of Astrology, is to deny the most heavenly and chiefeest study, (next to Divinity) under the Sun, and also that which of all studies else most conduceth to the praise and glory of the omnipotent and omniscient creator, for which they and all things else were first created; and then consequently must the traducers thereof be most impious and ignorant.

Reader, I shall here for conclusion say no more then this, that thou first seek thy Creator and serve him, before thou apply thy minde unto this subsequent or any other study, for that so thou shalt be made the more excellent and perfect therein; yet particularly as for this heavenly contemplation, let me tell thee, wert thou an Heathen before thou wert seen therein, yet wilt thou clearly be made thereby (when thou art acquainted therewith) to see thy Creator and his unspeakable wisdom therein; wherefore in all thy study give him the whole praise and glory, who hath disposed and ordered all things according to his divine will, and inevitable decree; and that thou mayest be the better enabled thereunto, thou shalt never want my prayers nor service.

Die 11 31. JANUARII

1651.

FINIS.

\* Ergo, far from  
making men  
Atheists (as  
some have affir-  
med) except  
they believe a  
fatality, which  
in this study is  
to be wholly  
denied, and by  
me ever was,

# INTRODUCTION

John Henry de Soto

## ASTROLOGY

7





AN  
INTRODVCTION

TO THE  
Iudgement of the Stars.

WHEREIN  
The whole ART of  
ASTROLOGY

Is plainly Taught, and the Ground-work or  
Reasons thereof for the benefit of the Students  
therein delivered, the better to confirm them in every  
point thereof; as also to satisfie such who  
shall either enviously or ignorantly traduce  
or cavil against it.

---

By WILLIAM RAMESEY, Gent.

Student in *Astrology Physick*, and the most Heavenly and *Sublime Sciences*.

---

Job 38. 31, 32, 33.

*An constringes delicias Pleiadum? aut lora Orionis dissolues? induces ne remotiora signa, quodque tempore suo? aut Arcturum cum filiis suis duces? An cognoscis de statutis Cæli? an disponere potes dominium ejus in terra? &c.*

---

LONDON,  
Printed for R. W. 1653.

# INTRODUCTION

## Hygiene of the State

THE

## ASTROLOGY

It is a duty of the State to provide for the health of its citizens, and to do this it must first of all secure the health of the individual. The health of the individual is the foundation of the health of the State. The health of the individual is the foundation of the health of the State. The health of the individual is the foundation of the health of the State.

THE

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THE

LONDON

Printed for J. W. 1833



HONORATISSIMO  
DOMINO NON MINVS VIR-  
TVTE SVA QVAM GENERIS  
SPLENDORE INSIGNI,

ILLVSTRISSIMO

WILHELMO SEYMOVR,  
MARCHIONI ET COMITI

DE  
HARTFORD:

DOMINO IN  
SEYMOVR, BEAVCHAM, &c.

Salutem & Felicitatem Perpetuam.

DOMINO SVO

MVLTI NOMINIBVS OBSERVANDO

HANC SUAM

AD ASTROLOGIAM  
INTRODVCTIONEM

SUBMISSE DEDICAT

*Wilhelmus Ramefeus.*

ОМІСІТАЯОНОН

STATE OF TEXAS

SPLENDOR IN GRASS

ОМІСІЯ ТІПІ

WILLIAM MOSEY MOVER

D

ДЛЯ

ИТОГИ

SEYMOUR BEAUCHAM & CO.

... ..

ONE OF THEM

MILITARY AND NAVAL OFFICERS

МАЛЫС ДИДЕН

AD ASTROLOGIA

INTEROD V CTIONEM

2/11/52

2192 (1918)



TO THE  
RIGHT HONOURABLE

AND

Truly Noble both for Learning and Parts,

William Seymour,

Marquess and Earl of

HARTFORD,

Lord SEYMOUR and

BEAUCHAM, &c.

Right Honourable,



Should I have the least hope of merit  
from your Honour by this my Dedica-  
tion, Having never had the happiness to  
appear in your Honours presence, I  
should render my self both weak and  
presumptuous, but my comfort is, I  
write to a Person of Honour, Learning and Parts, who



## The Epistle Dedicatory.

is of that Magnanimity, that he will not despise the smallest gift or the meanness of the Giver, or the first for the unworthiness of the last; *Artaxerxes* King of *Persia* disdained not the water a poor man, as he saw him pass by, brought from a River in his hand and gave him, but received it with a smiling countenance, not measuring the grace of the Gift according to the value of the Present, but according to the good Will and intent of the Giver, accounting it no less an act of Magnanimity and Kingly bounty to take small Presents in good part, then to give greater. And truly, though this my mite may seem small, proceeding from so mean a hand as my own: Yet let me say thus much of this Science, which is the chief of these we call Liberal, together with *ASTRONOMY*, *PHYSICKS*, and *NATURAL PHILOSOPHY* which make up all but one intire Science, and of themselves are but parts thereof, as witnesseth *Aristotle* Lib. 2. Cap. 2. *Phil.* as also further in his *Metaphis.* 6. and 12. and 1. *Pol.* Cap. 7. and in his 2. *De Cælo*, Text 17. and Lib. *De Proprietat. element.* & lib. *de Mundo*, cap. 9. and in his 4. *De Generatione Animalium* Cap. 10. using in all his Writings indifferently the Name of *ASTROLOGER* and *ASTRONOMER*, and *ASTROLOGER* and *PHILOSOPHER* for one and the same; for the Contemplaters of Nature in and by this Science, are of all Philosophers the chiefest; and this Antiquity maketh plain unto us, as testifieth the most Ancientest Historiographers, who Record that the Priests and Kings amongst the *EGYPTIANS*, the *CHALDEANS* amongst the *BABYLONIANS*, the *GYMNOSOPHYSTS* amongst the *INDIANS*, the *MAGICIANS* amongst the *PERSIANS*, the chief *PHILOSOPHERS* of *GREECE* and *ITALY*, and the *DRUIDES* of *FRANCE* were all *ASTROLOGERS*; and esteemed by these Nations as the wisest men. And therefore

And not only  
*Aristotle*, but  
also all other  
Ancient and  
Authentic  
Writers, as doth  
more appear in  
the first Book  
of this Volume.

## *The Epistle Dedicatory.*

fore I say, as it is a part of the chiefest of the Liberal Sciences, so hath it been still in high esteem amongst the Nobler and Graver sort of People, and the more refined Souls in all Ages, especially amongst the Chaldeans, Egyptians, Assyrians, Lacedemonians, Sydonians, Indians, Persians, Greeks and Arabians; for amongst the Egyptians, it was not Lawfull for any man to take the Function of Priest-hood on him, except he were an *ASTROLOGER*; neither could any be chosen King, except he were of the Colledge of the Priests: And *Rodiginus* reporteth; that for the prevention of Treason, the Nativities of all Infants born therein was brought to the King to be judged on; and *Dion.* recordeth the same to be practised by the Emperour *Tyberius*; and in the Prophesie of *Daniel*, we may see that the Monarchs of *Babylon* attempted nothing of importance without first asking Council of the *Caldeans*; And the Kings of *Lacedemonia* suffered none to sit in their Councils, but who were *Astrolugers*; And amongst the *Persians* none was admitted to the Crown, but who were excellently skilled in *ASTROLOGY*.

Wherefore (my LORD) since this is an *ART* that hath ever been esteemed amongst the Nobler, Wiser, Greater, Ingeniouser and the most refined Spirits of the World from Age to Age, and chiefly Studied, Maintained, and Upheld by them, I humbly presumed to Dedicate this Introductory Part unto your Honour, since all these Properties are Naturally Inherent in your Noble Self; for true Nobility is the fittest Patron for such Noble *SCIENCES*, neither are they fit to be offered to any but who are really such, it surpassing the reach of the ordinary capacity of the World; so that (my LORD) my hope is, that if not for the Wel-wishes and Honour the Presenter thereof beareth to your Lordship, nor the Antiquity and Excellency of the Thing

## *The Epistle Dedicatory.*

Thing presented; yet your Honour will accept thereof out of the Munificence of your own Innate Magnanimity, it being sufficient honour for me to acknowledge my self

**My LORD,**

**Your Honours**

**Most Humble Servant,**

*William Ramefey.*



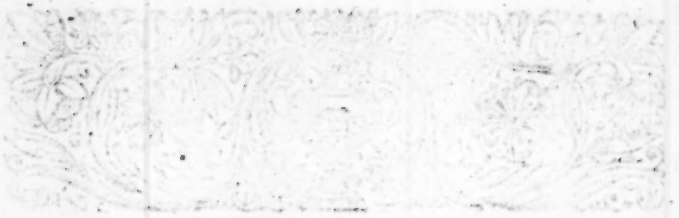


## To the Reader.

**H**Aving before in the First Book sufficiently proved, and shewn the validity, excellency, certainty and legality of this Noble Science, and vindicated it from all its aspersions; it resteth now I shew thee the grounds and reasons of the Art, *viz.* the Number of the Signs, their Names and Natures, the Dignities, Number and Names of the Planets, and the Reasons of all these, and what is else most expedient and necessary to be known, that thou mayst not be to seek, but be sufficiently enabled to answer all opposers and gainsayers thereof; in which thou hast also a plain and easie Introduction to the whole Art; wherefore thou oughtest to be very well skilled and perfect in every point and part contained in this Book, before thou venturest to proceed to the two other subsequent Treatises; for otherwise thou shalt never be able to apprehend them; the which (contrariwise, if thou art perfect in this) will prove very easie unto thee; wherefore that it might be so, I have in this place prefixed it: Let the benefit be thine or no, I am sure the Pains and Labour hath been mine; yet now I rest

Thy Loving Friend,

*William Ramesey.*



The Contents of every Chapter contained in the Second  
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 of the STARS.

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AN  
INTRODVCTION  
TO THE  
Iudgement of the Stars.

CHAP. I.

*Of the Names, and Number of the Planets, with their several Characters, and of the significations and nature of SATVRN.*

**V**E are to know first, There are *Planets* in number seven, viz. The Number of the Planets. *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury* and the *Moon*; Their names and Characters are thus Charactered; *Saturn* ♄, *Jupiter* ♃, *Mars* ♂, *Sol* ☉, *Venus* ♀, *Mercury* ☿, *Luna* or the *Moon* ☾; there are also other Characters which thou wilt meet with in this Treatise. and others of this nature, and those are ♊, Dragons head, ♋ Dragons tail, ♎ part of fortune. Every of which Planets have their several significations and influences on Sublunary and Elementary bodies; viz.

*Saturn* is the highest of all the Planets, which is the reason the Antients begin The nature of with him, both when they relate their names, and declare their natures and qualities; he is masculine and cold, he is not of a bright splendent colour, as are *Jupiter* and *Venus*, neither is he so big to our vulgar sight, but as a star of the third magnitude; yet according to *Tycho*, his Orb exceeds the Orbe or Globe of the The Globe of earth 22 times. *Albotegnius* saith 79 times, and *Alfragannus* 91 times, (their *Saturn*. reasons for these their opinions, were too tedious here to relate, I refer therefore the curious therein, to their works) he is easily known, he never twinkleth, (neither indeed do any of the Planets) he is of a pale wan leaden colour; flow in Colour. Revolution. Diurnal motion. then 29 years 156 days: for he seldom goes above three or four minutes in a day, on. Distance from but six minutes is his swiftest motion; this is in relation to us by reason of his distance; the earth.

H

A semidiameter of the earth.

h. when well fortified.

When weak.

Humours.

Profession or mastery when well fortified.

Profession when weak.

Nature.

Corporature or shape of body.

Oriental.

Occidental.

Without latit.

Meridional.

North latitude.

South latitude.

1. Station.

2. Station.

Qual. of men.

Savours:

In man.

Herbs, plants and trees.

Birds.

stance; which according to the former *Tycho*, is, 10550. semidiameters of the earth; *Albategnius* and *Alfraganus* say 15800 semidiameters; the semidiameter, or half thickness of the earth, is, 860 miles.

*Saturn* well fortified, and Lord of the year in any annual revolution, signifies that the people shall that year, or during that revolution, build and erect houses; shall make many alterations in Fabricks, and shall abound in all things: the earth shall be fruitfull, and the people shall be in esteem and honour with all their neighbours; the husband-man shall exceedingly increase his store and wealth, and be successfull in all his labours.

But if *Saturn* be Lord of the year and weak, there shall be much cold during that Revolution, great and grievous infirmities, and men shall sustain much sorrow, losses and crosses, and great damage by storms, winde and rain (but this must warily be considered, if other significators of weather concur, and then mayst thou be the more assured thereof) antient and old men and women shall die; and these things shall chiefly happen to those Places, Cities and Regions under *Saturn* his Dominion, and the Dominion of the sign which he doth then possess.

Of Humours, he is author of Melancholy. And such men if they take to love any one, let them be man or woman (which happeneth but very seldom) they love most constantly and intirely; and if they hate (as most commonly they do) they hate to the death, and with a perpetual hatred, hardly to be removed.

If he be fortunate, of professions and Mastery, he denotes such as are profound and occult, antiquities, things and callings belonging to labour, care and rarities, and such as belong or have any relation unto water, or near water; Saylers, Tankerdbearers, Plummers, Ship-Carpenters, and the like; and such as belong to the earth, as Curriers, Broom-men, Bearers of dead corps, Hostlers, Brick-makers, Plow-men, Scavengers, Colliers, Ditchers, Carters, Chandlers, Gardners, Herd-men, Dyers of black cloth, Shepherds, Coach-men and Cow-herds, Brick-layers, &c.

When unfortunate, he denotes generally labourers, emptyers of Jakes, Diggers of Cole-pits, and the like fordid and base occupations.

He is cold, dry, Melancholick, author of solitariness.

Corporature or shape of the body, he gives a middle stature, pale, swarthy, or muddy, small black eyes, looking downward, a broad forehead, black or very dark hair, and it rugged or harsh, great ears, lowring eye-brows, thick lips, and Nose, thin beard, a lumpish heavy countenance, large shoulders, stooping, and many times crooked, a short lank belly, thin thighs, indecent feet, shuffling against one another.

Oriental, the stature is more short, but decent and well composed. As touching this and other terms of Art, have recourse to the 43. chapter.

Occidental, more black, and lean, less hair.

If he want latitude, he is more fat; if it be Meridional, but quick in motion, fat and fleshy, and so of the rest of the Planets.

If the latitude be North, hairy and much flesh; his greatest North latitude is two degrees, 48 minutes.

His South latitude is two degrees, 49 minutes, and more he hath not.

In his first station, a little fat.

In his second station, fat ill-favoured bodies and weak; observe this in all the other Celestiall bodies.

Quality of men in general, he signifyeth fathers, grand-fathers, old men, day-labourers, Beggars, Clowns, Husbandmen, Monks, Jesuits, &c.

Savours, bitter, sowre, sharp.

In man he ruleth the spleen.

Herbs, Hemlock, Starwort, Bears-foot, Wolf-bane, Fern, white and black Helebor, Henbane, Burdock, Dragon, Parsnip, Poppy, Pulse, Mandrake, Vervine, Nightshade, Mofis, Angelica, Box, Tutlan, Orage, Sage, Bithwind, Spinach, Cummin, Fumitory, Shepherds-purse, Horse-tail, Tamarisk, Capers, Polipody, Sene, Hemp, Savin, Rue, Willow-tree, Pine-tree, Yew-tree, Cyprus-tree.

Crow, Owl, Crane, Thrush, Ostritch, Lapwing, Peacock, Rat, Black-bird, Cuckoo. Stones



Stones subject to him are the Saphir, *Lapis Lazuli*, or that stone of which Azure Stones is made, unpolished black and blewish stones.

Minerals, he governeth Lead, the Load-stone the drops of all Mettals.

Fishes, the Tortois, Eel, and shel-fish.

Beasts, the As, Cat, Hare, Mouse, Mole, Dog, Wolf, Bear, Elephant, Basilisk, Crocodile, Scorpion, Serpent, Adder, Toad, Hog, all manner of creeping creatures breeding of putrefaction.

Places, he delighteth in deserts, woods, obscure vallies, dens, caves, holes, sepulchers, Church-yards, ruinous buildings, holes-pits, links, muddy dirty stinking places, wells, and houses of offices.

Weather, cloudy, dark, obscure ayr, cold and hurtfull, thick, black and condense clouds, this is but generally; his particular and immediate alteration of weather is to be known from his severall positions and aspects with other Planets, Fortitudes and Debilities, &c. of the which more hereafter, according as I have leisure.

He delighteth in the East quarter of Heaven, and causeth Eastern winds.

In gathering of his herbs, turn thy face towards the East, in his hour when he is in an Angle, and well fortified essentially, and no wise accidentally impeded; and let *Luna* apply by a *Sextile* or *Trine* to him.

Observe this method in the rest of the Planets, *visatis mutandis*.

Of the signs, he ruleth *Capricorn* by night, and *Aquarius* by day, and the airy Signs *Tripl-*  
*city* by day.

Old Age.

His Angel is *Cassiel*.

His Friends are *Jupiter*, *Sol*, and *Mercury*.

His Enemies are *Mars*, *Venus*, and *Luna*.

He ruleth *Saturday*, beginning the first hour after *Sun* rising, and that night we commonly call *Tuesday* night.

Regions, he ruleth *Bavaria*, *Saxony*, *Stiria*, *Ramandiola*, *Revenna*, *Constantia*, *logofrad*.

His orbe is 9. degrees before and after any Aspect; which is to say, his influence begins to operate, when either he applies to any Aspect of any Planet, or they to him, and is within nine degrees of the perfect aspect, and continueth in force untill he is fully separate nine degrees from the aspect *Parill*. What a *Parill* aspect is, you shall have anon in the 29. chapter; but note this in all the rest of the Planets.

In generation, he ruleth the first and eighth moneths after conception.

His greatest yeers he signifies are 465.

His greater 57.

His mean 43. and a half.

His least 30.

The meaning hereof, is no more but this; If a Kingdom, City, Town, Family, or the like, have its beginning when *Saturn* is essentially and accidentally well fortified, its probable the Monarchy, City, Building, &c. may continue firm, and in good condition, as at the first, 465. years; and so of the rest, &c.

In long journeys, when he is Significator, he portends long and laborious travel, Journeys, perilous dangers and imprifonments.

Diseases caused by *Saturn*, are, the Falling-sickness, Flegmatick humours, De-  
fluations, Melancholy, Leprousie, Fistulas, Morpew, Aches and Colds in the joynts, Deafness, Tooth-ache, pains in the bones, in the bladder, all cold diseases, the Gout, Scab, Palsie, Consumptions, Black-jaundies, Quartan Agues, the Niack-passion, Drop-  
sie, Chin-cough, Catarrs, &c.

He is Stationary before Retrogradation five days, and five days before direction.

He is Retrograde 140. days.

## CHAP. II.

## Of the Significations and Nature of JUPITER.

The nature  
and complex-  
ion of  $\mathcal{J}$ .  
The globe  
of  $\mathcal{J}$ .

**I**N the next place we are to proceed to *Jupiter*, who is in height next unto him. He is masculine and temperate, the greater fortune, bright, shining and clear; the biggest star in magnitude (as to our sight) except *Venus*; yet according to *Tycho* he exceeds the globe of the earth in bigness 14 times. *Albategnius* saith 81 times, *Alfraganus* 95 times; yet many of late hold him to be equal in bigness with *Saturn*.

Mean and diu-  
nal motion.

He is swifter in motion then *Saturn*, (as to us) his middle motion is 4 m. 39. f. his diurnal motion is 8, 10, 12, or 14 m.

Revolution.  
Distant from  
the earth.

He finisheth his course through the twelve signs of the Zodiac in 12. years. His distance from the earth is according to *Tycho* 3990 semidiameters; yet *Albategnius* and *Alfraganus* say 10423 semidiameters of the earth.

$\mathcal{J}$  when well  
fortified, and  
Lord of the  
year.

*Jupiter* when he is Lord of the year and well dignified, the King shall do Justice, and it shall be happy for those that are Noblemen, Judges, Councillors of the Law; and men of all sorts of Religious Orders shall be in a successfull, happy, pleasant and good condition, and shall live pleasantly and contentedly, in honour, and also great esteem; and the people also shall be in a good and prosperous condition, and shall receive good from their King and Superiors, and they from the people, and the year shall be healthy, plentiful and good, a temperate ayr, rain, fair weather, and frost in due season, &c.

When weak.

But if *Jupiter* be weak, judge the contrary, according to the strength of the affliction wherewith he is afflicted and impeded.

Humours.

Of Humours, he is author of the Sanguine or best complexion, moist, temperate, sound, healthful &c.

Quality of  
men when well  
placed.

Quality of men; in general this is to be understood, as indeed most of the qualities and attributions aforesaid: he signifies Judges, Councillors, all Ecclesiastical men both Priests and Levites, Chancellors, Lawyers, or those that follow the Law from the highest to the lowest, all Scholars and Students in general, Clothiers, Woollen-Drapers.

Quality of men  
when weak.

When he is weak, he signifies Mountebanks, Quack-salvers, Empericks, Cheaters, Takers of Bribes, &c.

Nature.

He is author of sobriety and temperance.

Corporature or  
shape of body.

He gives an upright strait tall stature, brown ruddy and lovely complexion, an oval visage, plump, high forehead, soft hair, large gray eyes, brown hair, and it thick, and a strong well set body, a short neck, and usually a kinde of a black spot between his two fore-teeth, and indeed throughout a handsome compleat body, sober and grave in discourse, and of a most noble disposition.

Oriental.

If he be Oriental, the skin is usually more clear, sanguine, great eyes, a more fleshy body, &c.

Occidental.

If Occidental, a pure complexion, yet a more short stature, a browner hair, smooth, not curling, &c.

North latitude.

His greatest North latitude is 1 d. 38 m.

South latitude.

His greatest South latitude is 1 d. 40 m.

Qual. of men.

He signifies Religious men, Church men &c.

Savours.

Sweet, delicious pleasant savours.

Colours.

He ruleth the ash-colour, green, blew, purple, green and a mixt yellow.

In man.

In man he ruleth the Liver.

Spice, herbs,  
and drugs.

Gilly-flowers, Nutmegs, Sugar, Mace, Cloves, Strawberries, Flax and Bitony, Balm, Fumitory, Lungwort, Walwort, Wild Marjoram, Sweet Marjoram or Organy, Pimpernel, Rubarb, Alheal, Wheat, Basil, Bugloss, Borage, St. Johns-wort, Laskwort, Pyony,

Pyony, Liquorish, Violets, Pomgranates, Mint, Mastix, Saffron, Dazy and Feverfew, and all such herbs as are helpfull to obstructions of the Liver, &c.

The Almond-tree, Hazel, Fig-tree, Olive-tree, Oak, Cherry-tree, Ash, Goof-Trees, berry-tree, Pine-tree, Coral-tree, Pear-tree, Birch-tree, Ivy, Vine, Mulberry-tree, &c.

Of Birds, he ruleth the Eagle, Peacock, Pheasant, Partridge, Stock-dove, Snipe, Birds, Stork, Lark, Bee, &c.

The Topaz, Amethyst, Marble, Emerald, Chrystal, Saphir, Hyacinth, Bezoar, Free-Stones, stone &c.

Tin, Pewter &c.

The Whale, Serpent, Dolphin &c.

The Sheep, Unicorn, Doe, Hart, Stag, Ox, Elephant and all such beasts as are beneficial and usefull to mankind.

Churches, neat and curious places, Gardens, Synods, Courts of Justice, Wardrobs, Places, Palaces, sweet places, Oratories.

He commonly causeth pleasant healthfull weather, serenity, temperate ayr &c.

He ruleth the North and North-east winds.

He ruleth of the Coelestial signs, *Sagittary* and *Pisces*, *Sagittary* by day and *Pisces* by night; the meaning thereof is, that if *Jupiter* be significator in the Revolution of any year, being by day, and in *Sagittary*, he is so much the more fortified; in *Pisces* in a Nocturnal Revolution &c.

He ruleth the fiery triplicity by night; so that if *Jupiter* be in the 20. d. of *Aries*, or the 10. deg. of *Leo* in any Diurnal Revolution, he shall be accounted peregrine, as not having any dignity there, not being in his house, exaltation, term, triplicity or face; in a Nocturnal Revolution he had not been peregrine; for then he hath triplicity in these signs.

He is exalted in the 15. d. of *Cancer*.

He suffers detriment in *Gemini* and *Virgo*; for that they are signs that are opposite to his Houses. *This you must observe in all the other Planets.*

He is in his fall in the 15. d. of *Capricorn*, for that it is opposite to the sign of his exaltation; so also note that all the Planets are in their fall in that sign which is opposite to their exaltations.

Middle age or years of most perfect judgement and discretion.

His Angel is *Zadkiel*.

His Friends are *Saturn*, *Sol*, *Venus*, *Mercury* and *Luna*.

His Enemy *Mars* only.

Of the days of the week, he ruleth *Thursday*, and of the nights, that which we call *Sunday* night.

*Spain*, *Hungaria*, *Babylon*, *Cullen* and *Persia*.

His Orbe is 9. d. before and after any of his Aspects.

In generation, he ruleth the second and ninth moneth.

His greatest years he gives are 428.

His greater years are 79.

His mean years are 45.

His least years are 12.

In journeys, when he is significator, he denotes pleasant travel, good success, safety, Journeys, health and mirth.

Infirmities of the Liver, Obstructions, Plurisies, Apoplexies, inflammation of the Diseases, lungs, infirmities in the left ear, palpitation of the heart, cramps, pains in the back, all infirmities of the reins, or proceeding from corruption of blood and putrefactions therein, Squinzies, windiness, Feavers proceeding from abundance of blood; all griefs in the head, pulse, feed, arteries, convulsions, prickings and shooings in the body, &c.

He is Stationary five days before retrogradation, and four days before direction.

He is Retrograde 120. days.

Minerals.

Fishes.

Beasts.

Places.

Weather.

Winds.

Signs.

Triplicity.

Exaltation.

Detrimet.

Fall.

Age.

Angel.

Friends.

Enemies.

Day of the week.

Regions.

Orbe.

Generation.

Years.

Stationary.

Retrograde.



## CHAP. III.

## Of the Nature and Significations of MARS.

The nature and complexion of $\delta$ . Globe of $\delta$ .	<b>L</b> ikewise after <i>Jupiter</i> , or next under him, is located <i>Mars</i> ; of whom we are now to treat; he is of a fiery shining bloody colour, or as you see the fire burning in its strength: to out ordinary sight he is somewhat bigger then <i>Saturn</i> , yet not so big as <i>Jupiter</i> , but as a star of the first magnitude (he is masculine and nocturnal) or somewhat less, and according unto <i>Tycho</i> , he is 13. times less then the earth: <i>Albategnius</i> saith he is (in comparison of the earth) is seven times to six; and <i>Alfraganus</i> saith, he is bigger then the earth by one half, and distant 4384 semidiameters of the earth; yet <i>Tycho</i> saith but 1745.
Distant from the earth.	His mean motion is 31. $27^m$ .
Mean and Diurnal motion.	His Diurnal motion is sometimes 32, 34, 36, 38, 40, 42, 44. m. a day.
Revolution.	He finisheth his course through the 12. signs of the Zodiac in one year 321. days or thereabouts.
$\delta$ when well fortified.	When he is Lord of the year, strong and well placed, all such as belong to arms, as souldiers, and the like, shall be fortunate and in good condition, and shall overcome their enemies; there shall be also, during that Revolution, sufficient and plenty of rain, and at such times (and no other) as is convenient and requisite; and the people shall be prosperous and happy; but if he be weak, judge the contrary, and that the good or evil by him portended, shall be chiefly incident to those Places and Regions subject to the sign wherein he is.
When ill placed. Humours.	He is author of anger, haste, choler, and ruleth these dispositions in man; hot, fiery and dry.
Qualities of men when well placed.	Conquerours, Usurpers, Tyrants, Generals of Armies, and all Souldiers in general, Physicians, Apothecaries, Chirurgions, Alchymists, Marshalls, Butchers, Gunners, Watch-makers, Barbers, Armourers, and all such as use Iron tools, Carriers, Tanners, Gamesters, Dyers, Carpenters, Cooks, Cutlers, Taylors, Smiths, Bakers, &c.
When ill placed. Nature.	When he is ill placed and not strong, he denotes hangmen, thieves, bayliffs, sergeants, cutters by the high-way, murderers, jaylors, and all cut-throat people.
Complexion or shape of body.	He is author of passion, extravagancy, heat and choler. Red-haired, a red face and round, a fiery sparkling eye, yet tending to a saffronish colour; of stature, neither high nor low, but between both; <i>I have still observed that a right Martialist doth seldom exceed in height; or to be at the most above a yard and a half high: a bold confident countenance, and it most commonly very harsh, strong and big-boned, seldom fat.</i>
When oriental.	When Oriental, he is somewhat above the middle size, and hairy-bodied, and a pure complexion then hath been already rehearsed.
When occidental.	When Occidental, he is ruddy, and not so tall, a little head, and not so hairy-bodied, yellowish hair, and of a drier constitution.
North latitude.	His greatest North latitude is 4. d. $31^m$ .
South latitude.	His South latitude is 6. deg. and $47^m$ .
Savours.	Sharp, bitter, and unpleasant.
Colours.	Red, yellow, or saffron colour.
In man.	He rules the back, veins, gall.
Herbs and spets.	All such herbs as are hot and dry, and such as have sharp-pointed leaves; and are red, they usually grow on dry places and such as are barren and hard stony places; the thistle, Devils-milk, brambles, briars, nettles, cammock, onions, lingwort, radish, arsmart, mustard-seed, ginger, pepper, garlick, hemlock, red sanders, tamerides, castoreum, <i>Carduus benedictus</i> or the blessed Thistle, horehound, leeks.
Trees.	All Trees that are thorny or prickly.

The Hawk, Kite, Raven, Vulture, Owl, Cormorant, Crow, Mag-pie, and all ravenous birds or birds of prey, &c.

Blood-stone, Load-stone, Jasper, Touch-stone, Adamant, the Amethyst of divers Stones.

colours.

Iron, Steel, Arsenick, Antimony, Brimstone and red Vermillion.

Minerals.

The Shark, Pike, Barbel, Fork-fish; all stinging Water-Serpents, and hurtfull Fish.

The Mastiff, Wolf, Tyger, Cockatrice, Panther, and all such beasts as are ravenous and bold.

Thunder, lightning, fiery-meteors, pestilential ayr, and in it strange apparitions, &c.

All places that are appertaining to fire and blood, as slaughter-houses, Furnaces, Places.

Smiths shops, &c.

Winds.

He ruleth, and causeth Western winds.

Signs.

Of the Coelestial signs, he ruleth *Aries* and *Scorpio*.

He hath Triplicity or Rule over the watry Triplicity or Trygon, viz. these signs, which are *Cancer*, *Scorpio* and *Pisces*; he hath absolute dominion therein both night and day; yet some of the Antients do joyn with him the *Moon*, &c.

Triplicity.

He hath exaltation in *Capricorn* in the 28. deg.

Exaltation.

He suffereth detriment in *Libra* and *Taurus*.

Detriment.

He is in his Fall in the 28. deg. of *Cancer*.

Fall.

From 22. till 45.

Age.

*Samael*.

His Enemy is the *Moon* only.

Angel.

His Friends are *Saturn*, *Jupiter*, *Sol*, *Venus* and *Mercury*.

Enemies.

Of the days of the week, he ruleth *Tuesday*; and of the nights, that night we vulgarly call *Friday* night.

Friends.

Day of the week.

*Jerusalem*, the *Roman* Empire, even to the West, &c.

Regions.

His Orbe is seven degrees before and after any Aspect.

Orbe.

His greatest years are 214.

Years.

His greater years are 66.

His mean years are 40.

His least years are 15.

In journeys, he portends thieving, sacking, robbing, slaying, much danger or hurts, viz. to the Traveller, if *Mars* be significator, and weak, and ill-placed, &c. of the which more hereafter, in our Treatise of Elections.

Journeys.

Feavers, and those burning, contagious and pestilential; Megrim, overflowing of Diseases; the Gall, Phrenzies, the Plague, distempers through the whole body, Shingles, Fistulae, Stone in the reins, yellow Jaundies, and all such diseases as proceed from excess of Choler, Passion and Anger; all diseases proceeding from the Gall, Putrefaction of blood, &c.

He is Stationary two or three days before Retrogradation, and two days before Stationary direction.

He is Retrograde 80. days.

Retrograde.

## CHAP. IV.

Of the Nature and Significations of the *SUN*.

The order of  
the Planets.

**L**et us descend now unto the *SUN*. We are by Gods blessing come now to the *SUN*, which is successively next to be treated on; he is under *Mars*, placed in the midst of all the Planets, being the chief light and president of them all, sitting as a Judge or King amongst his Nobles; for as *Saturn*, *Jupiter*, and *Mars* is placed above his sphere, so are *Venus*, *Mercury* and *Luna* beneath him; wherefore some of the Antients have ascribed to him chief rule, and made him, as it were, an Emperor amongst the Stars.

*Saturn* is his Vice-roy, for that all Planets give unto him their light, or do homage and reverence unto him, by reason of his slowness.

*Jupiter* hath assigned him chief rule and dominion in the Realm, for that he is of a temperate, sober, good, honest and religious inclination.

*Mars* is his chief Captain, or General of all his Forces.

*Venus* is Receiver, or Master-Comptroller of his house, by reason she is nearer *Sol* than any other.

*Mercury* hath assigned him chief Secretary of State, by reason when the King goeth any Progress or Journey, he goeth; and when the King stayeth, so doth also *Mercury*, for he is never far from his beck.

*Luna* is his Standard-bearer, being furthest from him; she is also, as I may say, Embassador, Messenger, &c. to do his business.

The fixed Stars of several magnitudes, are Officers and Commanders under these; I mean those especially of the first, second and third magnitude; the other are only subjects, as it were, to the above-named, or equivalent to common people.

Wherefore then upon the meetings of these Superiors, are concluded, the rise, subversion, confirmation, alteration, prosperity, scarcity, plenty, poverty, beginning and subversion of States, Kingdoms, Empires, Common-wealths, and what not? nay and the whole government of the Elements and this Elementary World, and all things and causes external and internal in them, as in a Council or Senate, &c.

The nature  
and complexion  
of ☉.  
Globe of ☉.

The *SUN* is so vulgarly known, that here to insist on his colour, complexion or light, were but vain; he is masculine, Diurnal, the fountain of life, &c.

Distant from  
the earth.

He exceeds the earth in bigness according to *Tycho* 140 times, *Ptolomie* saith 166 times, and *Copernicus* 162.

Mean motion.

He is by the estimation of *Tycho* distant from the earth, 1150. Semidiameters of the earth. *Ptolomie* saith, 1165. semidiameters; and *Copernicus* saith, 1142. semidiameters of the earth.

Diurnal.

His mean motion is 59. m. 8. sec.

Revolution.

His Diurnal motion is sometimes 57. m. 16. s. never exceeding 59. m. 8. sec.

When well  
placed and  
strong.

He finisheth his course through the 12. signs of the *Zodiack* in 365. days, and six hours or neer upon &c.

When he is well dignified, the King and Nobles shall exceed and increase in glory and renown; Corn, Beasts and Birds shall be plentiful; the people generally prosperous and successful, and all things in a good condition, whereof the *SUN* hath any signification: All this is meant, if he be Lord of the year in any annual Revolution; but if he be weak, judge the contrary.

Quality of men  
when well plac-  
ed.

Emperours, Kings, Monarchs, Princes, Dukes, Marqueesses, and indeed all Noble and High-born people, and in general all Gentlemen, and those that are in office or command of superiority in City, Town or Countrey; Coyners, Masters of the Mint, Goldsmiths, Spinners of Gold and Silver, and all such near Trades, Silver and Gold-wyer-drawers, and the like.

Tyrants,



Tyrants, Usurpers, Constables, Head-boroughs, and all such as bear any petty or usurped authority. When ill placed or weak.

He is Author of magnanimity, state and majesty, heat, &c. Nature.

One of no tall stature, but about the middle size, strong and portly, having a stately majestical gate, of a saffron-coloured complexion, or Sun-burnt, flaxonish, or light fair hair, somewhat crisping or curling; a large full hazle eye, a broad forehead, a very decent, handsome body throughout. Corporation or shape of body.

The *Sun* is not, nor cannot be said to be Oriental, or Occidental, other-wise then as he is in any Figure located near the East angle, or verging towards the West; for all other *Planets* are said to be Oriental, or Occidental, as in relation to the *Sun*, in that they rise before him, or set after him. Oriental, and Occidental.

The *Sun* hath never any Latitude; for he ever moves forward in the *Ecliptick*. Latitude.

Sowre and sharp favours.

Savours.

Yellow.

Colours.

In man, he ruleth the heart, brain and right eye; in women, the left eye. In man.

Saffron, Pyony, Mary-gold, Balm, Ginger, Dittany, Sallendine, Vervine, which being gathered under its proper constellation, driveth away evil Spirits; and it is also used in prophesying; Pomcitron, Ambre, Rosemary, St. Johns-wort, Musk, Herb-grace, Rosa-Solis, Cinamon, Eye-bright, Cinquefoil, lignum Aloes, Barley, Lavender, Herbs and spice.

Sweet Marjoram, Pepper, Frankinsense, Honey, Aromaticus, &c.

The Bay-tree, the Ash, Cedar, Ivie, the Vine, the Orange and Lem-Trees, mon-tree.

The Phoenix, Swan, Cock, Hawk, Nightingal, Lark, the Buzzard, &c.

Birds.

*Asites*, the stone called the eye of the *Sun*, because it is like the apple of the eye in form, the *Carbuncle*, the *Chrysolite*, the stone called *Iris*, the stone *Heliotropion*, the *Hyacinth*, the stone *Pyrophylus*, the stone *Pantauras*, *Pantiberus* or *Pantocras*, in the Scripture it is called *Evantbum*; the *Topaz*, *Rubie*, *Diamond*. Stones.

The learned and most famous *Cornelius Agrippa*, Lib. 1. Chap. 23. of his *Occulta Philosophia* saith, that *Albertus Magnus* and *William of Paris* gave to these stones these virtues as followeth.

*Asites*, or the stone that is found in the Eagles Nest, cureth the Falling-sick-ness, and poysons. The virtue of *Asites*.

The eye of the *Sun*, is singular good for comforting the brain, and strengthening the eye-sight. Of the Eye of the *Sun*.

The *Carbuncle*, is of great vertue against Aëry and vapourous poyson. Of the *Carbuncle*.

The *Chrysolite*, is of marvellous operation, in preserving the Lungs, and helpeth much those that are Asthmatical; and if it be bored through and filled with the Mane of an Assie, and bound to the left arm, it driveth away idle imaginations, melancholy fears and foolishness. Of the *Chrysolite*.

The *Iris*, it is like the Chrystal in colour, it commonly having six Corners; it being part held in the shadow and part in the rays or beams of the *Sun*, it gathereth the rays of the *Sun* into it self, and reflecteth them again in the form of a Rainbow. Of the *Iris*.

The *Heliotropion*, is in colour green like a Jasper, speckled with red; this causeth the bearer to be constant, renowned, famous, and conduceth to long life; it is said to turn the beams of the *Sun* into the colour of blood, viz. when it is joyned to the juice of the herb of the same name and put into water, it dazleth the sight so much that the bearer can hardly see it by the help of the afore said herb. Of the *Heliotropion*.

The *Hyacinth*, is good against poyson and pestiferous vapours; it keepeth the bearer safe and acceptable; it conduceth also to riches and wit; it strengthens the heart, being held in the mouth, and wonderfully cheereth the minde. Of the *Hyacinth*.

The *Pyrophylus* as *Aesculapius* maketh mention, There is a certain poison so very cold, which preserves the heart of man (being taken out) from burning, so that if for any time

time it be put into the fire, it is turned into a stone; whence it is called *Pyrophilus* from the fire.

It is marvellously efficacious against poyson, and it makes the bearer renowned and dreadful to his enemies.

Of the *Pantura*.

The *Pantura* is of that sympathetical vertue that it draweth other stones to it as a load-stone doth iron; admirable against Poysons.

Look my *Lux Veritatu*.

I know there are many good wits in this Nation that have not the least faith in these matters concerning the vertues of stones; and indeed of the whole scope of these my writings; yet they must pardon me if I will not conclude as the vulgar and illiterate in such mysteries do; for I have learned this modest lesson (which I could wish were also imprinted in their breasts) *Not to condemn what I am ignorant of*; for of all things (in my opinion) there can be none so ridiculous as for a man to dislike, contradict, gainsay or condemn what he is ignorant of: if thou hast no belief in these matters; yet mayst thou benefit thy self thereby; it is but thy pains in trying the conclusions; if they fail, then mayst thou on good ground condemn them; if they hit, thou reapst hereby a double benefit, knowledge and experience; wherefore by the way I thought good to hint at this, that thou mayest not persist in thy ill conceit of this *Heavenly Art of the Judgment of the stars, or Astrology*, since thou mayst let it alone till thou beest urged by any Artiste to have any esteem thereof, though never so slight: but to our business in hand.

Minerals.  
Fishes.

Of Mettals or Minerals, the *Sun* ruleth gold.

The Sea-Calf, whose Nature is to resist lightning, Shel-fish, the Star-fish for her parching heat, and the fishes called *Strombi* that follow their King, and *Margari* which have a King also; these *Margari* being dried, are fixed into a stone of a golden colour, as witnesseth *Cornelius Agrippa*.

Beasts.

All such Beasts as are stately, furious, bold, strong and invincible, as the Lion, Crocodile, Wolf, Ram, Boar, Bull, Horse, and Baboon; of the which it is Recorded, that he barketh every hour in the day, viz. twelve times in a day, and that in the Equinoctial times of the year he pisseth twelve times, viz. every hour, also as often in the night. *Gesner* on Beasts, pag. 10. Whence the *Egyptians* (as *Cornelius Agrippa* and others, *Lib. 1. cap. 23. de Occult. Philos.* relate) did use to engrave them on their Fountains.

Moreover the *Egyptians* did use to preserve them amongst their hallowed things; for that by them they knew the time of the Conjunction of *Sol* and *Luna*; (see *Gesner* of Beasts pag. 10.) for after the aforesaid Conjunction, the Male *Baboon* will neither look up nor eat, but goes still dejected, as it were lamenting the ravishment of the *Moon*, with this disdainfull passion; in like manner the Female at that time sendeth forth blood out of her womb of Conception; for which cause the *Egyptians* signifie by a *Baboon* the *Moon*, and her rising by his standing upright, holding his hands up toward heaven.

Weather.

He causeth Weather according to the Season, &c. of the which more hereafter.

Places.

Princes Palaces, Courts, Houses, all magnificent Buildings, Halls, Dining-rooms, Parlors, &c.

Winds.

He loveth and delighteth in the East part of the World, and Eastern Winds.

Signs.

Of the Coelestial signs, he ruleth for his house only *Leo*.

Triplcity.

He ruleth by day the fiery Triplcity, viz. *Aries, Leo, and Sagittary*.

Exaltation.

He is exalted in *Aries* the 19. degree.

Detriment.

He suffreth Detriment in *Aquaries*.

Fall.

And Fall in *Libra*.

Age.

The strength of years.

Angel.

His Angel is *Michael*.

Friends.

His Friends are, *Jupiter, Mars, Venus, Mercury, and Luna*.

Enemies.

His Enemy *Saturn* only.

He ruleth Sunday of the days of the week, and of the nights that which we call Day of the week.

He ruleth the fourth Climate, Italy, Bohemia, Sicilia, Caldea, the Roman Regions.

Empire.

Is 15. degrees before and after any Aspect.

In conception he ruleth the fourth moneth.

His greatest years are

Yet Bonatus, and some others say, but 461.

His greater years are

His mean years are

His least years are

In journeys he giveth good success.

He signifieth hot and dry Diseases, palpitation of the heart, infirmities of the eyes, cramps, soundings, giddiness in the head, diseases and infirmities of the mouth and brain, Catharrs, rotten Feavers, &c.

The Sun is never Stationary.

He moveth always direct in the Ecliptick, and is never Retrograde.

Orbe.

Conception.  
Years.

Journeys.

Diseases.

Stationary.  
Retrograde.

## CHAP. V.

### Of the Nature and Significations of VENUS.

**I** Come now to Venus, who is next under Sol; she is the lesser Fortune, transparent, bright and shining; she is very well known by the Country people by the name and complexion of the Evening Star, when she sets after the Sun; and she is sometimes by them called the morning Star when she riseth before the Sun, Feminine and Nocturnal.

And again, by some she is called the Shepherds Star.

She is to our sight the biggest of all the Stars and Planets, except Sol, and Luna; The globe yet according to Tycho, she is less then the earth six times: Ptolomy, Albategnius of 2. and Alfraganus say 36. times, &c.

She is distant from the earth, according to the same Ptolomy, Albategnius and Alfraganus 618. semidiameters of the earth, but Tycho and Copernicus say 1150.

Her mean motion is 59. m. 8. sec.

Her diurnal motion is sometimes 62. m. 64. m. 65. m. 66. m. 70. m. 74. m. or 76. m. but she never exceedeth 82. m.

She finisheth her course through the twelve signs of the Zodiack in the same time Revolution, the Sun doth, or thereabouts.

When she is Lady of the year in any Revolution, and essentially dignified, the year will be advantagious unto women, who shall generally be free from infirmities and mischiefs; they shall love and delight in the society of their Husbands, shall be fruitful, easily conceive and bring forth; the people shall also generally thrive and be prosperous, shall delight themselves in recreations, sports, feasting, mirth and jollities, and all pleasure whatsoever; also in fine apparel; but if she be weak, judge the contrary.

Musicians in general, Gamesters, and what Game soever it be, Embroiderers, Jewellers, Linnen-Drapers, Perfumers, Picture-Drawers, Ingravers, Mercers, Silk-men, and all such Occupations as serve to the adorning of women; &c. Women, Wives, Mothers, Virgins, &c.

Fiddlers, Pipers, ordinary Painters, Seamsters, Glovers, Womens-Tailors, Upholsters, &c.

She is author of voluptuousness and pleasure.

When ill placed or weak.



Corporature or shape of body,	A light brown hair, smooth, and much of it, a mean stature, a fair complexion, tending to blackness; lovely black eyes, a round face, having a Love-dimple in the chin, a lovely mouth, cherry lips, extraordinary lovely and delightfull, a pleasant looking countenance, an exceeding well-shaped body throughout, loving neatness, spryness, trimming and the like; lovely in all his gestures, speaking softly and sweetly, studious and solid in his deportment; in all exercises of the body light and nimble.
When oriental.	When she is Oriental, she gives a taller stature, upright and straight, not corpulent, but decently composed.
Occidental.	When Occidental, not so tall, yet very comely and well-favoured.
North latitude.	Her greatest North latitude is 9. deg. 2. min.
South latitude.	Her South latitude, at the most, is no more.
Savours.	Delightfull, pleasant, toothsome, sweet favours.
Colours.	Blew, tending to white, or white, &c.
In man.	The Reins, Back-bone, Seed, and the Vessels of Seed, the Privy-parts both of man and woman.
Herbs and spices.	All such herbs and plants as are odoriferous, pleasant, sweet and delectable, and such as invite to Venery, viz. the Satyrian, Daffidel, Cucko-Pintle, Maiden-hair, the Violet, Valerian, Vervin, Time, the Rose, Lilly, &c. All such Spices as are fragrant and sweet, &c.
Trees and perfumes.	The Fig-tree, Pomegranate, the Cypres, sweet Apple-tree, Pear-tree, the Mirtle-tree, Walnut, Almond-tree, Peach, Apricoks, the Raisin-tree or Vine, Turpentine-tree, the wild Ash-tree, &c. And of Perfumes, Amber-greese, Musk, Civet, the Gum Ladanum, and all such sweet Perfumes, Frankinsense, &c.
Birds.	The Swan, Water-wag-tail, Swallow, Pelican, Nightingal, Pigeon, Sparrow, Turtle-Dove, Stock-Dove, Crow, the Burgander, the Eagle; because as the Egyptians report, it will come to the Male (if called) after she hath been trod thirteen times in a day, the Partridge, Thrush, Black-bird, Pye, Wren, &c.
Stones.	The Beil, Chrysolite, Emrauld, Saphyr, Green Jasper, Corneola, Jetites, the Lazul, Coral, Alabaster, Marble.
Minerals.	Copper, Brass, and sometimes Silver, &c.
Fishes.	The Pykhard, Gilthead, the Whiting, Crab, Tithymallus, Dolphin.
Beasts.	All such Animals as are of a strong love, delicious or luxurious; the Dog, Cow, Sheep, Goat, Bull, Calf, Panther and Hart.
Weather.	Weather, she denotes gentle showres in Winter, and temperate heat in Summer.
Wind.	The South wind.
Places.	Beds and Bed-chambers, Dining-rooms, Dancing-schools, Gardens, Fountain Wardrobes, Banqueting-houses, Play-houses, and Bawdy-houses.
Signs.	Of the Celestial signs, she ruleth, and hath for her houses <i>Taurus</i> and <i>Libra</i> .
Triplcity.	She ruleth the Earthy Triplcity by day, viz. <i>Taurus</i> , <i>Virgo</i> and <i>Capricorn</i> .
Exaltation.	She hath Exaltation in the 27. deg. of <i>Pisces</i> .
Detriment.	She suffereth Detriment in <i>Aries</i> and <i>Scorpio</i> .
Fall.	She is in her Fall in the 27. deg. of <i>Virgo</i> .
Age.	From 14. to 22.
Angel.	<i>Anael</i> .
Enemie.	<i>Saturn</i> only.
Friends.	Friends are <i>Jupiter</i> , <i>Mars</i> , <i>Sol</i> , <i>Mercury</i> and <i>Luna</i> .
Day of the week.	She hath <i>Friday</i> assigned to her Dominion, and that night we call <i>Monday</i> night.
Regions.	<i>Arabia</i> , <i>Austria</i> , <i>Campania</i> , <i>Polonia</i> , <i>Cyprus</i> , <i>Vienna</i> , <i>Parthia</i> , <i>Turin</i> , and the first Climate.
Orbe.	Her Orbe is 7. deg. before and after any Aspect.
Years.	Her greatest years are 151. Her greater years are 82. Her mean years are 45. Her least years are 25.
Journeys.	In Journeys, she causes good success, mirth, and sport by the way.
Diseases.	Cold and moyst Diseases, such as happen in the members of generation, veins bladder,

bladder, back, belly, navel, matrix, the Running of the reins, Gonorrhea, Pox, both French and Neapolitan, Priapism, Surfers, the Pissing Disease; weakness in the reins and members of generation, all strains by over much excess of Lust.

She is two days Stationary before Retrogradation, and two days before Di-Stationary rection.

She is 42. days Retrograde.

Retrograde.

## CHAP. VI.

### Of the Nature and Significations of MERCURY.

**A**fter Venus, or next under her, and above Luna is located Mercury, of whom by Gods blessing we are come now to Treat; he is of a silver-colour, but duskyish; seldom seen by us, by reason of his proximity to the Sun, he being never distant from him above 27. degrees to our sight: he is the least of all the Planets to our sight, except Saturn; but according to Tycho, he is less then the earth 19. times; Albatagnius saith 19000. times, and Alfraganus 22000. times.

And by the opinion of Tycho, he is distant from the earth 1150. semidiameters of the earth; Albatagnius and Alfraganus say but 115. semidiameters of the earth.

He is like an Hermaphrodite, participating of both sex; he is Masculine when joyned by Conjunction or Aspect to a Masculine Planet, Feminine when with a Feminine; good and fortunate when joyned with the Fortunes; bad and mischievous when joyned to or with the Malevolents.

His mean motion is 59. m. 8. sec. and sometimes 40. m. never more.

His Diurnal motion is never above 100. m. in a day, sometimes 86. m. 80. m. 70. m. 68. m. and 66. m.

He finisheth his course through the 12. signs of the Zodiack, much about the time that Venus doth, yet he is the swifter of the two by somewhat.

When Mercury is strong and Lord of the year, he signifies Merchants, Tradesmen, and all such as give their minds to learning Arts and Sciences, shall have a successful year; but if he be weak, judge the contrary.

Astrologers, Philosophers, Mathematicians, Secretaries, Diviners, Merchants, Sculptors, Poets, Advocates, School-masters, Orators, Embassadors, Commissioners, Attorneys, Ingenious Artificers, &c. and all learned men in general.

Scriveners, Accomptants, Clerks, Solicitors, Thieves, Carriers, Messengers, Foot-men, Usurers, Petty-foggers, &c.

He is Author of Wit, Fancy, Ingenuity, and Invention.

Not much colour in his face, nor much abounding in white nor duskyish, but a kind of a Sun-burnt-colour, long visage, a high forehead, long nose, thin lips; his eyes of a saddish gray, not altogether black; a dark brown hair, long hands and fingers, and of a tall, upright, straight, spare body.

When he is Oriental, he is not very high, but big-boned, of a honey-coloured complexion, small eyes, and in disposition one altogether self-ended, but well shaped.

When Occidental, of a thin spare body, swarthy visage, hollow-eyed, of a dry constitution, &c.

His greatest North latitude is 3. d. 33. m.

His greatest South latitude is 3. d. 35. m.

Sourish, and sharp savours.

A mixt Galimaufry of colours, purple, &c.

The brain, tongue, and left ear.

Complexion of ♀, his place, Signifies to the eye.

Distant from the earth.

Nature of ♀.

Motion mean. Diurnal.

Annual motion.

♀ when well fortified.

Quality of men when well dignified.

When ill placed and weak.

Nature.

Corporature.

Oriental.

Occidental.

North latitude.

South latitude.

Savours.

Colours.

In man.

The

Herbs, and Drugs.	The herb <i>Mercury</i> , Five-leaved grass, Fumitory, Marjorum, Parsly, Pimpernel, and such as are of divers colours, and mixed natures; they have chiefly relation to the brain and tongue, to dispel wind, to comfort the spirits, and open obstructions; Adder-tongue, Lungwort, Dragonwort, Cubabs, and all such herbs as are beneficial to the Muses and Divination, as Vervin, Hiera, Treacle, Diambra.
Trees.	The Walnut-tree, Filbert-tree, Hazel, &c.
Birds.	Those Birds that are Naturally witty, melodious and inconstant, as the Linet, Nightingal, Black-bird, Thrush, the Bird Ibis, the Bird Porphyrio, Parret, Swallow, Popenjay, Cockatoo, Crane, the Jack-Daw, Lark, the Bird Calandra.
Serpents.	Serpents and Adders.
Stones.	The Emerald, Agates, Red marble, Topaz, and such as are of divers colours, Millstone, Marchasite.
Minerals.	Quicksilver, Tin and Silver Marchasite.
Fishes.	The Trochius, the Fox-fish, the Mullet, the Pourcontrell, the Fork-fish.
Beasts.	Of Beasts, the Dog, and such as are of quick sense, ingenious, inconstant, swift, and such as are easily acquainted with man, Apes, Foxes, Weesles, the Hart and Mule, the Hare, Civet-cat, Squirrel, Spider, Pilmire, the Hyana, &c.
Weather.	He must principally be observed, the sign he is in and season of the year; but usually he causes rain, hail-storms, sometimes thunder and lightning, according to the nature of the Planets in configuration with him, of the which more hereafter.
Winds.	He delighteth in the Northern Quarter of Heaven, yet commonly he causeth such winds as are signified by the Planet to which he applies.
Places.	Schools, Common-halls, Tennis-Courts, Fairs, Ordinaries, Markets, Bowling-Allies, Tradesmens-shops; in a gentlemans-house, his Hall, &c. Studies, Libraries.
Signs.	Of the Cœlestial signs, he hath for his houses which he ruleth, <i>Gemini</i> and <i>Virgo</i> .
Triplicity.	He ruleth the Aëry Triplicity by night, viz. <i>Gemini</i> , <i>Libra</i> , and <i>Aquaries</i> .
Exaltation.	He is exalted in <i>Virgo</i> the 15. degree.
Detriment.	He suffreth Detriment in <i>Sagittary</i> and <i>Pisces</i> .
Fall.	His Fall is in the 15. deg. of <i>Pisces</i> .
Age.	From 7. to 14.
Angel.	<i>Raphael</i> .
Enemies.	His Enemies are <i>Mars</i> , <i>Sol</i> , and <i>Luna</i> .
Friends.	His Friends are <i>Jupiter</i> , <i>Venus</i> , and <i>Saturn</i> .
Day of the week.	He ruleth <i>Wednesday</i> , and that night we call <i>Saturday</i> night.
Regions.	<i>Flanders</i> , <i>Gracia</i> , <i>Egypt</i> , and <i>India</i> both <i>East</i> and <i>West</i> .
Orbe.	His Orbe is seven degrees before and after any Aspect.
In conception.	He ruleth the sixth moneth.
Years.	His greatest years are 450. His greater years are 76. His mean years are 48. His least years are 20.
Journeys.	In Journeys, he is according as he placed and in Aspect with the other Planets.
Diseases.	Vertigo's, Lethargies, Madnes, Frensies, Diseases of the brain, Ptifick, Stammerings, Defects in the memory, Hoarsness, Dry-cough, the Hand and Feet-gout, all imperfections in the Fancy.
Stationary.	He is Stationary one day before Retrogradation, and one day before direction.
Retrograde.	He is Retrograde 24. days.



## C H A P. VII.

## Of the Nature and Significations of the MOON.

**M**Y Intentions are now to treat of the lowermost of all the Planets, and next unto the earth, which is the *Moon*; she is Feminine and Nocturnal; her colour is so vulgarly known, that it were superfluous or needless here to relate, since our intentions and scope of our writings are to inform the ignorant and illiterate of what they as yet are ignorant of; she is the biggest of Planets to our outward sight, except the *Sun*; nay and it is hardly discernable externally, which of the two is the greater; but this is by reason of their nearness unto our sight, whence in *Genesis* she is called one of the two great lights (which is to be understood as in relation to our sight.) But according to *Tycho*, is 42. times less then the earth. *Ptolemy* saith 39. times, and *Copernicus* 43. times.

The nature  
and complexion  
of D.

And according to *Tycho*, she is less then *Sol* 5848. times; *Ptolemy* saith 6348. times, and *Copernicus* 7000. times.

Globe of D.

And distant from the earth, according to *Tycho*, 60. semidiameters at her greatest elongation; in her least elongation but 32. semidiameters; *Ptolemy* saith 64. semidiameters; her least 34. and her mean 49. *Copernicus* saith, her greatest 68. her least 32. and her mean 60.

Comparison  
of O.

She is neither fortunate nor unfortunate, but as she is placed and in configuration with either the Fortunes or Malevolents; she is most powerfull in operation of all the other Planets, on Elementary bodies, by reason of their proximity to us, and her swiftness, by which she transfers the light and influence of all the Superiors to us, by her configuration with them.

Nature of D.

Her mean motion is 13. deg. 10. min. 36. sec.

Mean motion.

She never exceedeth 15. deg. 2. minutes in one day.

Diurnal.

She finisheth her course through the 12. signs of the Zodiack in 27. days, seven hours and 45. minutes or thereabouts.

Revolution.

*Moon* Lady of the year, and strong in any Revolution, denotes there shall be no want of rain in its due season, both former and latter; men shall be generall healthy, fortunate, safe and punctual in all their actions and promises, especially if she be in reception with her dispositor or good Aspect therewith, &c. but if she be then weak and unfortunate, you are to judge the contrary.

When well  
placed.

One of a palish, whitish colour, round face, gray-eyes, yet having a kind of a lowring or cloudish eye-brow, very hairy, fleshie and plump, of a large stature, corpulent, and well set.

When ill  
placed.

When Oriental, she inclineth more to fatness.

Oriental.

When Occidental, not so well set.

Occidental.

Her greatest North latitude, is, 5. deg. 17. sec. } or neer upon.

North latitude.

Her greatest South latitude, is, 5. deg. 12. sec. }

South latitude.

She signifieth common people.

Quality of men

Fresh watrish tastes, or such as one can hardly say what taste it is of.

Savours.

Silver-colour, white, a pale-green, and a pale yellow.

Colours.

She ruleth the Flegmatick humour, the brain, all watrish and excrementitious humours; the left eye, and the right eye of a woman, her menstrues, &c.

In man.

Sea tangle, Lunaria or the *Moon*-herb, Hysope, Rosemary, Agnus-castus, the herb

Herbs.

Chinoffa, Pompion, Melon, Muskmelon, Gourd, Cucumber, Colwort, Cabbage, Endive, Mushrooms, Poppy, Lintseed, Rapeseed, and all such herbs as turn towards the *Moon*, and increase and decrease as she doth.

The Palm-tree, for that it sends forth a twig every time the *Moon* riseth, and all such trees and plants as participate or sympathize with her, and are juicy and full of sap.

Trees and  
Plants.

Goose

Birds.	Goose, Swan, Duck, Divedapper, Moor-hen, and all Fowl using the water, Night-owl, Night-raven, Bat, &c.
Stones.	All stones that are white and green, the Marchasite, the Chrystal, the Senenite, and soft stones.
Minerals.	Silver.
Fishes.	<i>Alurus</i> , whose eyes increase and decrease according to the course of the <i>Moon</i> , all fish of the like nature; the Tortoise, the <i>Echeneis</i> , Crab, Oister, Lobster, Cockle, Musclee, and all shel-fish, also the Eele, &c.
Beasts.	Such Beasts as use and delight in water, as the Otter, &c. and such as sympathize any wise with the <i>Moon</i> , as the Camelion, Dog, Hog, Frog, Hind, Goat, Baboon, Panther, Car, the Civer Cat, all monstrous Beasts, Mice, Rats, &c. Of the Baboons passions I forbear here to speak, since you have had it related in the 4. chapter, being caused by the secret influence of <i>Sol</i> and <i>Luna</i> .
Places.	Fountains, Fields, Sea-Ports, High-ways, Rivers, Deserts, Pools, Fish-Ponds, Bogs, Brooks, Docks, Springs, Common-shores, Wharffs, &c.
Weather.	According to her configuration with the other Planets, viz. with <i>Saturn</i> , cold, moyst and cloudy weather; with <i>Jupiter</i> heat and temperate ayr; with <i>Mars</i> wind and clouds; with the <i>Sun</i> according to the time of the year; with <i>Venus</i> showres; with <i>Mercury</i> wind and rain.
Wind.	She usually causeth that wind signified by the Planet she applies unto.
Signs.	Of the Cœlestial signs she hath but one for her house, viz. <i>Cancer</i> .
Triplicky.	Her Triplicity is the earthy Triplicity, which she ruleth by night, viz. <i>Taurus</i> , <i>Virgo</i> , and <i>Capricorn</i> .
Exaltation.	Her Exaltation is in <i>Taurus</i> the 3. degree.
Detriment.	She suffers detriment in <i>Capricorn</i> .
Fall.	Fall in <i>Scorpio</i> 3. degree.
Age.	Infancy till seven years of Age.
Angel.	<i>Gabriel</i> .
Enemies.	Her Enemies are <i>Saturn</i> and <i>Mars</i> .
Friends.	Her Friends are <i>Jupiter</i> , <i>Sol</i> , <i>Venus</i> and <i>Mercury</i> .
Day of the week	Of the days of the week, she ruleth <i>Monday</i> and that night we commonly call <i>Thursday</i> night.
Regions.	<i>Denmark</i> , <i>Holland</i> , <i>Zealand</i> , <i>Flanders</i> , <i>Norinberge</i> .
Orb.	Her Orbe is twelve degrees before and after any Aspect.
Years.	Her greatest years are 320. Her greater years are 108. Her mean years are 66. Her least years are 25.
In conception.	In conception she ruleth the seventh moneth.
Journeys.	According as she is strong or weak, strengthened or debilitated.
Diseases.	Megrims, Frenzies, Apoplexies, Vertigoes, Wind-Cholick, Diseases in the bladder, Testicles and left-side, and in the liver of women, and members of Generation, Menstrues, Fluxes, cold Rhumes, Belchings, cold stomach, hurts in the left eyes of men, and right of women, Sciatica, Surfets, Coughs, Convulsions, Falling-sickness, Apophumes, small Pox, Measles, and the Kings-evil.
Stationary.	She is never stationary.
Retrograde.	Nor Retrograde, but when she goeth less then 13. deg. in 24. hours she is accounted equivalent to a Planet retrograde; but in her own proper motion she ever moveth direct forward.

## CHAP. VIII.

## Of the Essential Dignities of the Planets.

**I** Have already shewed the Natures and Significations of the Planets; I am come now to shew their essential Dignities, without the which there can no part of this Art be understood, or indeed be any wise beneficial; wherefore it is necessary that all the Students herein, warily observe their Fortitudes and Debilities in any part of their works; to which end they must be exceeding well skilled herein; which, that they may diligently study to do, I will (God enabling me) cordially and sincerely to the full here relate.

A Planet then is said to be essentially strong, or in essential Dignities, when he is in his own House, Exaltation, Triplicity, Term, or Face: How these are assigned to every Planet, you may see by this Table following, though there hath been much difference therein amongst the Ancients; with the which if thou agree not, I hope thou art not hurt hereby, since thou hast liberty to follow what Authors thou pleasest.

When a Planet is essentially dignified or fortified.

A Table of the essential Dignities of the Planets according to Ptolemaic.

Hours of the Planets	Exaltations	Triplicities D. N.	The terms of the Planets	The Faces of the Planets	Declination	Full
♈	♌	♈	♈	♈	♈	♈
♉	♍	♉	♉	♉	♉	♉
♊	♎	♊	♊	♊	♊	♊
♋	♏	♋	♋	♋	♋	♋
♌	♐	♌	♌	♌	♌	♌
♍	♑	♍	♍	♍	♍	♍
♎	♒	♎	♎	♎	♎	♎
♏	♓	♏	♏	♏	♏	♏
♐	♈	♐	♐	♐	♐	♐
♑	♉	♑	♑	♑	♑	♑
♒	♊	♒	♒	♒	♒	♒
♓	♋	♓	♓	♓	♓	♓
♈	♌	♈	♈	♈	♈	♈
♉	♍	♉	♉	♉	♉	♉
♊	♎	♊	♊	♊	♊	♊
♋	♏	♋	♋	♋	♋	♋
♌	♐	♌	♌	♌	♌	♌
♍	♑	♍	♍	♍	♍	♍
♎	♒	♎	♎	♎	♎	♎
♏	♓	♏	♏	♏	♏	♏

## The Use of the Table.

**I**N the first Column you have ♈, ♉, ♊, &c. under each other to the end of the signs; over them is written signs, intimating all these beneath are the Characters of the signs.

In the next Column to signs, you have written the Houses of the Planets, under which you see ♂. D. over against it on the left hand is ♈; and under ♀. D. you have ♉. N. and over against her on the left hand, ♊. intimating no more but this, that ♈ is ♂ his day house, signified by D. and ♉ is ♀ her night house, signified by N. and so all along underneath you have declared what sign properly belongeth to every Planet.



In the next column you see written *Exaltations*; under it and over against  $\gamma$ , you finde  $\odot$  19. and under him, over against  $\delta$ , you see  $\triangleright$  3. which is,  $\odot$  in the 19. degree of  $\gamma$  is in the very point of his exaltation, and  $\triangleright$  in the 3. degree of  $\delta$ ; and so of the rest.

In the next column you see *Triplicities*, and under is D.N.& under D.N. you have  $\odot$   $\gamma$  under D. and  $\gamma$  under N. and over against  $\gamma$ ; so also over against  $\delta$  in the same column you see  $\odot$   $\gamma$ , and again over against  $\delta$ ; which shews no more but that the  $\odot$  hath triplicity in the Day, signified by D. in these three fiery signs or Triplicity, and  $\gamma$  in the night signified by N. so you may see  $\odot$  and  $\triangleright$  rule the earthy *Trygon*,  $\odot$  by day,  $\triangleright$  by night;  $\delta$  and  $\gamma$  the airy;  $\delta$  the watry only; where you finde  $\delta$  both under D. and N. shewing that both night and day he ruleth the watry *Trygon*.

In the next column and over against  $\gamma$ , you see  $\gamma$  6. and in the next column 14. and next unto her over against  $\gamma$  still you finde  $\gamma$  21. &c. and over their heads you have written *The terms of the Planets*; the meaning whereof is, that  $\gamma$  in the first 6. degrees of  $\gamma$  hath terms,  $\delta$  from 6. to 14. hath terms,  $\gamma$  from 14. to 21. hath terms, &c. and so in order of the rest.

In the tenth column over against  $\gamma$ , you finde  $\delta$  10.  $\odot$  20. and  $\gamma$  30. over their heads, *The faces of the Planets*, which is,  $\delta$  in the first 10. degrees of  $\gamma$  hath a face,  $\odot$  from 10. to 20. degrees, and  $\gamma$  from 20. to 30. degrees: mark this all along the rest.

In the thirteenth column, you finde  $\delta$  over against  $\gamma$ , and under her  $\delta$  over against  $\delta$ , next  $\gamma$  over against  $\Pi$ , and over all, written *Detriment*, estimating  $\gamma$  in  $\gamma$ ,  $\delta$  in  $\delta$ ,  $\gamma$  in  $\Pi$ , are in detriment, viz. in houses that are opposite to their own, whereby they are debilitated or suffer detriment or damage, and so you may see of all the rest of the Planets.

In the last column you finde over against  $\gamma$ ,  $\delta$ ; over against  $\delta$ ,  $\gamma$ ; over against  $\gamma$ ,  $\delta$ ; and over all, written *Fall*, shewing that  $\delta$  in  $\gamma$ ,  $\gamma$  in  $\delta$ ,  $\delta$  in  $\gamma$ , &c. and in their Falls, viz. in the signs opposite to their exaltations.

To know the strengths and debilities of the Planets in any figure.

But, that you may fully examine the strengths and debilities of the Planets, in judging of any part of this Science, and to know how many dignities essential a Planet hath; when in Exaltation, what in house, how many in Triplicity, term or face, nay and accidental dignities, as being in Aspect or Conjunction with the Fortune and located in good houses, &c. or debilities essential or accidental, have special regard to this following Table.

*A Table, shewing the Fortitudes and Debilities of the Planets.*

<i>Essential Dignities.</i>		<i>Debilities.</i>	
A Planet in his own house, or mutual reception by house shall have dignities,	5	In Detriment.	
In exaltation, or reception by exaltation.	4	In Fall.	
In Triplicity.	3	Peregrine.	
In Term.	2		
In decanet or face.	1		
<i>Accidental Fortitudes.</i>		<i>Accidental Debilities.</i>	
In Medium Cell, or ascendant.	5	In the 12. house.	
In the 7. 4. or 11. houses.	4	In the 8. or 6.	
In the 2. or 5.	3	Retrograde.	
In the 9.	2	Slow in motion.	

In the 3.	1	h, v and d occidental.	2
Direct.	4	g and y oriental.	2
Swift in motion.	2	y decreasing in light.	2
h, v, or d oriental.	2	Combust of ☉.	5
g and y occidental.	2	Under ☉ beams.	4
y occidental, or increasing.	2	Partil ♂ with h or d.	5
Free from combustion and ☉ beams.	5	Partil ♂ with v.	4
In Cazemi.	5	Besieged of h or g.	5
In Partil ♂ with v and g.	5	Partil ♀ of h or d.	4
In Partil ♂ with Ω.	4	Partil □ of h or d.	3
In Partil Δ with v or g.	4	In Conjunction with <i>Caput Algol</i> in 20.	
In Partil * with v or g.	3	degrees of <i>Taurus</i> .	5
In g with Cor Ω in 24. deg. of Ω.	6		
In g with Spica Ω in 18. deg. Ω.	5		

## CHAP. IX.

*Shewing the Use of these former dignities, &c.*

**U**SE: The use that is to be made of all this, is no more but this; if you finde a Planet in his own house, and he significator, he shews a good state of the person or thing he signifieth in any scheme whatsoever. As if in the Revolution of the year of the World, he be significator of the King, People, &c. he signifies thus much, That their condition is, and shall be during the time of his being essentially strong, in great esteem, prosperity, health, plenty, &c.

If a Planet be in his Exaltation, he shews a man of a high and majestical carriage and disposition, very high-minded, lofty and proud, taking more upon him than becometh.

If a Planet be in his Triplicity, it shews a man meanly endued with the goods of this life, not meanly, nor very well defended; yet his present condition to be good.

If a Planet be in his Terms, it shews a man rather participating of the temper and shape of the Planet, then of the wealth, power or dignity signified by the nature of that Planet.

In Face, a Planet no otherwise fortified, then but being in face, and significator of any one, shews him signified to be, as it were, at the last shift, or as we say, *at the last gasp*, not knowing how to bestow himself, nor what course to take; and so judge of any thing signified, to be either in a good or bad condition, according to the strength of the significator.

## CHAP. X.

*Of the Houses of the Planets, and wherefore they were so distributed.*

Of the Luminaries and their houses.

**D**iligently note this Chapter. The Reasons why the signs are (as abovesaid) in that manner attributed and assigned to the dominion of the Planets, I thought good here to relate, that the Students in this Noble Art may not want grounds and reasons for their Rules; as also, that they may be able to give an answer to the proudest Antagonists. We will then, according to our method, begin with the Luminaries, viz. *Sol* and *Luna*, who have *Cancer* and *Leo* assigned them by reason of their heat, which is caused through their nearness to our *Zenith* or Cardinal point; the *Sun* hath allotted him *Leo*, for that it is most agreeable unto his nature: besides, we see that the *Sun* being naturally hot and dry, doth shew its effects more forcibly in this sign then in any other; for though *Aries* and *Sagittary* be also fiery signs, yet is he not so hot, powerfull nor efficacious therein, as in *Leo*.

The *Moon* hath *Cancer* for the same reason allotted to her government, it being most agreeable to her temper: for *Cancer* is the first sign of all the rest that are moveable and watry, and so more agreeable with her temper and quality then any of the rest.

Of ♄ and his houses.

*Saturn* because he is naturally cold, and an enemy to heat, and the highest and most remote from the Luminaries of all the Planets, hath therefore assigned him *Capricorn* and *Aquaries*, which are the opposite signs to *Cancer* and *Leo*, wherefore they are cold and moyst; and by reason of this their *Opposition*, *Saturn* is reputed hurtfull, and the most obnoxious and malevolent of all the Planets, by reason he thus opposeth the Luminaries that are the Lamps of light, life and nutrition.

Of ♃.

And because *Jupiter* is placed under *Saturn*, he hath allotted him those two signs that go before and after *Capricorn* and *Aquaries*, viz. *Sagittary* and *Pisces*, which are in a *Trine* to the houses of the Luminaries; *Pisces* his night-house to *Cancer* the house of the Nocturnal Luminary; and *Sagittary* his day-house to *Leo* the house of the Diurnal Luminary: wherefore they are temperate, and by reason of this their Amical Aspect he is concluded assistant, temperate and good; fortunate and benevolent to mankind, and the greatest Fortune of all the Planets.

Of ♂.

*Mars* in order followeth *Jupiter*, whom you have heard is immediatly placed after him; and therefore those signs which go before and after the houses of *Jupiter* are given to him, viz. *Scorpio* and *Aries*, which are in a *Square* to the houses of the Luminaries, viz. *Aries* his day-house to *Cancer*, and *Scorpio* his night-house to *Leo*: wherefore by reason a *Square* is an Aspect of enmity, he is accounted hurtfull and unfortunate, (yet not so bad as *Saturn*, who beholds them (as hath been said) with an *Opposition*) and is the lesser infortune.

Of ♀.

*Venus* by reason of her temperate constitution, challengeth those houses which go before and after the houses of *Mars*, viz. *Libra* and *Taurus*, which are in a *Sextile* to the houses of the Luminaries, which is an Aspect of love and amity, causing generation and multiplication; and by reason *Sextile* is not so perfect an Aspect as a *Trine*, she is truly accounted the lesser Fortune.

Of ♄.

And because *Mercury* is carried below the rest of the Stars, the two remaining signs are given him, viz. *Gemini* and *Virgo*, preceding and following the houses of the Luminaries; and because he is on neither side, and never distant from the *Sun* above one sign, he inclineth naturally neither to good nor bad, but is adjudged to be participating of the nature of the Planet to which he is joyned.



## CHAP. XI.

Of the Exaltations and Falls of the Planets, and wherefore they were so constituted.

**E**Nter we shall here (as in the preceding Chapter) with the Luminaries, and first with the *Sun*, as being the chief light, and *Fons vita*, the Fountain of life; the *Sun* then is said to be in the point of his Exaltation when he is in the 19. degree of *Aries*, he being then in the highest Northern point of the *Ecliptick*, by which all things are made to spring and flourish, the heat of weather and the length of days being increased; therefore for the same reason contrary is he said to be in his Fall in *Libra*, it being the opposite sign in the heavens to *Aries*, in the which he declineth Southward, by the which the shortness of the days and cold is increased to the hinderance of the fertility of the earth.

The *Sun* in *Aries* then being the cause and original of all things; and because the *Moon* hath her light from him, she being in conjunction with him in *Aries*, sheweth her self first unto us in *Taurus*, the first sign in which she hath Triplicity; and therefore for these causes she is said to be in exaltation in *Taurus*, in which she is also increased in light; and in *Scorpio* she is in Fall (for that it is the sign opposite to *Taurus*) wherein she is also decreasing in light, it being the next sign after *Libra* the opposite sign to the *Sun*'s exaltation when she is in her Fall, being in Conjunction in *Aries*, or receiving there her first light.

And because as you have heard before, *Saturn* is most remote from the *Sun*, contrary in houses, and author of cold, as the *Sun* is of heat; therefore is he exalted in that sign in which heat is diminished, and cold increased, viz. *Libra*; and in his fall where cold is diminished and heat increased, viz. *Aries*, quite contrary to the *Sun*.

*Jupiter* is exalted in *Cancer*, and in fall in *Capricorn*, for that *Jupiter* delighteth in the Northern part of Heaven, stirring up Northern winds, which causeth fertility, and maketh things to grow, and his greatest declination Northward is in *Cancer*, wherefore he is therein exalted, and by reason of the contrary, is he in Fall in *Capricorn*.

*Mars* is naturally hot and dry, and because he sheweth his effects more powerfully in *Capricorn* (it being a Southern sign, where the *Sun* is most hot, viz. about noon) is he said to be exalted therein, and in fall in *Cancer*, quite contrary to *Jupiter*, *Mars* being violent, *Jupiter* temperate.

And because *Venus* is naturally moyst, and chiefly in *Pisces*, by which the Spring is moistened and increased in strength, is she said to be exalted in *Pisces*, she being the cause of generation and procreation: wherefore in *Autumn* when all things wither, and fade, viz. in *Virgo*, is she in fall.

*Mercury*, for that he is dry and contrary unto *Venus*, is exalted in *Virgo*, and in fall in *Pisces*, *Virgo* being both his house and joy.

## CHAP. XII.

Of the Triplicities of the Planets, and the Reasons why they were so appointed.

What a Tripl-  
city is.  
How many.  
How nominat-  
ed.  
Of what signs  
they consist.

**T**Hus then first you must know, that a Triplicity is no more then three signs of the Zodiac, all of one nature, making a perfect triangle; and of these Triplicities, amongst the signs there are four, *viz.* the Fiery-Triplicity, the Aëry-Triplicity, the Watry-Triplicity, and the Earthy-Triplicity. The Fiery-Triplicity, consisteth of *Aries, Leo* and *Sagittary*: the Aëry, of *Gemini, Libra* and *Aquarius*: the Watry, of *Cancer, Scorpio* and *Pisces*: the Earthy, of *Taurus, Virgo* and *Capricorn*; and these signs behold one another with a Trine; as a Planet in a fiery sign beholds another Planet in another fiery sign (being in equal number of degrees) with a Trine; as also a Planet in an Aëry sign, another Planet in an Aëry sign; one in a Watry sign, another in a Watry sign; in an Earthy sign, a Planet in an Earthy sign. And this Trine Aspect, consists of an hundred and twenty degrees, &c.

☉ and ♃ Rule  
the Fiery-Tri-  
plicity.

The *Sun* and *Jupiter* have dominion in the Fiery-Triplicity, the *Sun* by day, and *Jupiter* by night: the *Sun*, for that he is hot and fiery, of the nature of these signs; and *Jupiter*, for that he is temperate, and to moderate the extremity thereof, therefore he ruleth this Triplicity in the night: yet some of the Ancients have added in government with them *Saturn*, that by his cold nature, he may temperate the excess of heat. This is the Eastern Triplicity.

♄ and ♅ the  
Aëry.

*Saturn* and *Mercury* have dominion in the Aëry-Triplicity, which is Western, *Mercury* by night, and *Saturn* by day; *Libra* is his Exaltation (and you have heard for what reasons) *Aquarius* is his house and sign wherein he most doth joy; *Gemini* is *Mercurys* house; wherefore *Saturn* hath chief Dominion in this Triplicity; yet some have joynd *Jupiter* in signification with them, by reason of his temperancy.

♂ only the  
watry.

*Mars* both night and day, hath assigned him chief Dominion of the Watry Triplicity; this Triplicity is Northern: certainly the reason why *Mars* was assigned chief Rule of the Water, was to cool his courage and abate his heat; for we see he is more powerfull to work his mischievous pranks in *Leo* then in *Cancer*; for he having dominion and rule in *Cancer*, he worketh not altogether so much mischief (yet is he in Fall in *Cancer*, but Peregrine in *Leo*) wherefore a Planet Peregrine is worse then a Planet in Fall, if he be but in a term: yet some of the Ancients have joynd *Venus* and the *Moon* with *Mars*, by reason *Cancer* is the *Moons* house, and *Pisces* the Exaltation of *Venus*.

♀ and ♁ the  
Earthy.

*Venus* and *Luna* are appointed chief Governesses of the Earthy-Triplicity, which is Feminine and Southern, cold and moyst, causing South-east winds, cold and moyst Ayre; and therefore assigned to these Feminine Planets.

## C H A P. XIII.

Of the Terms of the Planets, wherefore so called, and so assigned to every of the five Planets.

**H**ere now you must know the *Sun* and *Moon* have no terms; A Term is a certain number of degrees, which in each sign (whether it be exaltation or house) every of these five Planets, viz. *Saturn*, *Jupiter*, *Mars*, *Venus* and *Mercury*, have a priority, which by long study and experience was at the last (by Gods assistance) found out by the Antients.

They are called *Terms*, *Ends* or *Bounds*, for that the Planets have their proportion so allotted them, that at the end of so many degrees, begin the bounds, terms or ends of another Planet: As for example, from the first degree of *Aries* to the first, is the term, end, or bounds of *Jupiter*; from the 6. to the 14. is the term of *Venus*, &c.

*Ptolomie*, *Albumazer* and *Bonatus* shew that the greater years of the Planets are found out by their several terms, through the Zodiack, which is no more but this; look what number of degrees every Planet hath assigned him in every sign, and add them together, and they make the just number of their greater years, as you have them before; as for example more plainly.

Signs	♈	♉	♊	♋	♌
♈	4	6	5	8	7
♉	2	7	6	8	7
♊	4	7	5	7	7
♋	3	7	6	7	7
♌	6	5	6	6	7
♍	6	5	6	6	7
♎	6	8	6	5	5
♏	3	8	6	7	6
♐	6	8	5	6	5
♑	6	7	5	6	6
♒	6	5	5	8	6
♓	5	6	5	8	6

Greater years    37       79       66       82       76

These being added together, make just 360. degrees.

But the reason why the Planets are after this manner divided into terms, is briefly this. The Sages and Philosophers in former Ages followed this rule; first, to observe what Planet had most dignities in a sign, whether by Exaltation and House, Triplicity and House; or House, Exaltation or Triplicity only; and to that Planet that had two or more Dignities, they assigned the first term, whether he were a Fortune or Infortune; and if an Infortune have not two dignities in a sign, they placed them, and gave them the last term of the sign, and the first term to the Lord of the Exaltation, to the Lord of the Triplicity, or the Lord of the House; ever preferring him who hath two dignities, before those or him that had but one, except only in *Cancer* and *Leo*; for because *Cancer* is the opposite sign to the exaltation of *Mars*, viz. *Capricorn*; therefore is the first term of *Cancer* assigned to *Mars*; and because *Leo* is the opposite sign to the house and joy of *Saturn*, is the first term of *Leo* given

to



to him; to the Infortunes are given still the last of all the signs, except of *Leo*; the last term is given to *Jupiter*; the quantity of the terms are thus divided; when *Jupiter* and *Venus* have not two of the aforesaid dignities in the same sign, nor in the second, third, nor fourth, they have seven degrees allotted them for their term: *Saturn* and *Mars*, because they are infortunes, (except in their own houses) but five; sometimes four, three, and two; *Mercury*, for that he is of a mixt nature, and naturally neither good nor bad, hath six degrees allotted him. In like manner, when a Planet hath the aforesaid dignities, he hath assigned him one more, as *Venus* in the first term of *Taurus* hath assigned her eight degrees; and *Saturn* in the first term of *Aquarius* hath six degrees allotted him; and where *Venus* hath eight, you see *Saturn* hath but two in *Taurus*, being so much diminished, being very weak in *Taurus*: so also in *Sagittary*, you see *Jupiter* is increased one, for he is there strong; and *Mercury* being weak, is diminished one; *Jupiter* hath six, *Mercury* but five; but why they are so divided throughout the signs, I finde no Author give sufficient reasons; I mean for this Table; according to *Ptolemy*, which, he saith, he found in an old rotten worm-eaten book, which was half consumed with worms and age, in which, he saith, there was a long story of the utility and reasons of the terms; but by reason of the so much decay of the Book it could not be legible, so that he could not transcribe it; and so leaveth the Reader still in doubt concerning this point, the clearing whereof requireth much time and study, which shall not be wanting hereafter in me to bestow (God granting me life and health) for the benefit both of the Art and Students therein. In the interim content with what I have now delivered.

## CHAP. XIV.

## Shewing the use which is to be made of the Terms.



Remember that a Planet in his own Term is strong, and that the more dignities he hath there, the stronger he is; for *Jupiter* in the first term of *Sagittary*, is stronger and more powerfull then in the first term of *Aries*; yet they are both his terms; the reason is, because *Sagittary* is both his House and Triplicity; *Aries* is but his Triplicity only; wherefore you see in *Sagittary* he hath the first eight degrees for his term, in *Aries* but six; and so observe the neerer a Planet is in nature to the place of his term, the stronger is the Planet therein; for *Jupiter* being hot and moist, hath but five degrees for his term in *Virgo*, which is cold and dry; yet in *Gemini*, which is hot and moist, he hath six, it agreeing with his temper; yet in *Cancer*, which is cold and moist (you will perhaps say) he hath seven, which agreeth not so near to his nature; but the reason thereof is, *Cancer* is his house of Exaltation, and so hath allotted him one for that, as you have heard before; for you must know the more dignities a Planet hath in a sign, the stronger he is, and hath the greater term allotted him.

In like manner, if a Planet that is cold and dry, be in a term so likewise qualified, *viz.* cold and dry also, his cold and dryness is the more increased, and will work the more forcibly on the Inferiours he is significator of: observe the same rule in all the rest of the qualities and humors, still remembering that a Planet is so much the more increased in strength, by how much the more he is located in the places of his own temper and nature.

Moreover a Planet that is hot and dry, is lessened of his vigour in a term that is cold and moist; so likewise is he augmented in heat if he be naturally cold and moist, and in a term that is hot and dry.

In like manner, note, that if a fortunate Planet be in a fortunate term (I say note in

in general) his goodness is the more increased and augmented, having more power and strength to operate in any thing whatsoever he is significator of; as if he have signification of good, he is then so much the better; and on the contrary an evil or malevolent Planet in a malevolent sign and term is the more mischievous.

The Lord of a Term when he is in that Term, let it be what sign it will, hath more power therein then the Lord of that sign or the Planet that hath that sign for his Exaltation; if he be Peregrine anywhere, which is as much to say, *Possession is eleven points of the Law*, when there is but twelve. And if the Lord of any term be in his term, and the Lord of the sign in another sign in any Aspect with him, the Lord of the term shall have more power in the sign where he is, then the Lord of the sign, and shall be principal significator; and if the Lord of the term be in his own term and sign, his strength and power is so much the more increased.

What ever Planet be weak in a sign, that Planets debility is lessened, when or by his being in that part of the sign he be where he hath any term; and if he be in term and sign both of his own nature, he is very strong and fortunate, as aforesaid.

## CHAP. XV.

### Demonstrating the Use, Nature and Reasons of the Faces of the Planets.

**A**gain, the Reasons of the Vertues of each Planet through the 12. signs of the Zodiack in their proper Faces is very rare, and a great mysterie, which every capacity cannot reach unto; neither is it to be attained by any but who are great and profound searchers of the hidden mysteries of nature, and of great experience; for as water quencheth fire, and as fire dryeth up water; so one Planet over-ruleth another, and again is contradicted by the same; a term divides a face; a face divides a sign; a sign a triplicity; a triplicity the Zodiack, &c.

Know therefore that in every sign there are three Faces, consisting of 10. degrees a piece: they are called faces for that they are equivalent to signs, forms or shapes, by reason they shew the nature and inclination of the Planets in them, as in their own houses, as it were, as anon shall appear, being borrowed from the practise of those that did use to foretell the Accidents, Nature, Disposition and inclination by the face of the Planet.

To know the proper Faces then of the Planets, you must begin with *Mars*, and give him the first face of *Aries*, viz. the first 10. degrees, because *Aries* is his house: the second face to the *Sun* because he followeth *Mars* in course, and is located under him in the Heavens: the third to *Venus*, who successively followeth the *Sun*: to *Mercury* you must after the same Rule give the first face of *Taurus*, who successively followeth *Venus*; the second to the *Moon*, being under *Mercury*; the third to *Saturn*, being the first of the Planets; and therefore in order to be reckoned after *Luna*, which is the last. The first face of *Gemini* to *Jupiter*; the second to *Mars*, and so round about the Zodiack; for following this method, you will soon come to the exact knowledge of every Face, and the true Lord thereof.

*Mars* then hath the first face of *Aries* assigned unto him; and this is the face of boldness, strength, magnanimity, unshamefastness, resoluteness and confidence.

The *Sun* hath the second face of *Aries*, which is the face of nobleness, might, majesty, power, renown and authority; and in this face he is in his exaltation.

*Venus* hath the third face of *Aries*, which is effeminate, milde, joyfull, merry, full of sport and play.

Wherefore the Faces are called Faces.

The signification of the first face of *Aries*. Of the second.

Of the third.

- Of the 1. face of ♄. *Mercury* hath the first face of *Taurus*, which is the face of Ploughing and Tilling, Sowing, Building, giving of Laws, Precepts and Learning.
- Of the second. The *Moon* hath the second face of *Taurus*, which is a face of power, dignity and authority, depopulating Towns and Castles, and constraining the People.
- Of the third. *Saturn* hath the third face of *Taurus*, which is a face of misery, servitude, poverty, necessity and cruelty.
- Of the 1. face of ♀. *Jupiter* hath the first face of *Gemini*, compleat in all things, and it is a face of writing, casting of accounts, of giving and receiving of Petitions and Writings of no profit or utility.
- Of the second. *Mars* hath the second face of *Gemini*, which is a face of labour, trouble and study in what is painfull, and indishonest actions.
- Of the third. *Sol* hath the third face of *Gemini*, which is a face of forgetfulness, disdain, jear- ing, scoffing and boldness.
- Of the 1. face of ☿. *Venus* hath the first face of *Cancer*, which is a face of strength, understanding, wit and power, desiring favour of all men.
- Of the second. *Mercury* hath the second face of *Cancer*, which is a face of sport, mirth, wo- men, riches, fertility and abundance.
- Of the third. The *Moon* hath the third face of *Cancer*, which is a face of hunting, pursuing of Runaways, gaining by strength and arms, and opposing of men.
- Of the 1. face of ♄. *Saturn* hath the first face of *Leo*, handsom in shape; it is a face of cruelty, mis- chief, and violence; of induring labour and toyls of boldness and lust.
- Of the second. *Jupiter* hath the second face of *Leo*, which is a face of quarrels and of mischief, causing Wars and strife.
- Of the third. *Mars* hath the third face of *Leo*, which is a face of love and friendship, and easily leaving his goods and abode for the fear of War or Commotions.
- Of the 1. face of ♀. *Sol* hath the first face of *Virgo*, which is a face of Ploughing and Sowing, Tilling; of gathering wealth and riches.
- Of the second. *Venus* hath the second face of *Virgo*, which is a face of gaining, and growing rich, of covetousness, intreating and desiring the help of others.
- Of the third. *Mercury* hath the third face of *Virgo*, which is a face of age, weakness, and de- crepitedness; of destroying people, and pulling up trees by the root.
- Of the 1. face of ♄. The *Moon* hath the first face of *Libra*, which is a face of Justice, Right and Truth, helping the weak and needy, compleat and handsom in shape.
- Of the second. *Saturn* hath the second face of *Libra*, which is a face of quiet, profit and happy life.
- Of the third. *Jupiter* hath the third face of *Libra*, which is a face of gluttony, lechery, revelling and following ill courses.
- Of the 1. face of ♀. *Mars* hath the first face of *Scorpio*, which is a face of quarrelling, fighting, mis- chief, slaughter, robbing and sacking.
- Of the second. *Sol* hath the second face of *Scorpio*, which is a face of contentions, strife, thet, of sowing mischief and debate amongst men, and of deceit.
- Of the third. *Venus* hath the third face of *Scorpio*, which is a face of Wars, violence, drunken- ness, of rapes and fornications.
- Of the 1. face of ♄. *Mercury* hath the first face of *Sagittary*, which is a face of boldness, freene- and strength.
- Of the second. The *Moon* hath the second face of *Sagittary*, which is a face of trouble in mind, fear, mistrust, &c.
- Of the third. *Saturn* hath the third face of *Sagittary*, which is a face of obstinacy and wilful- ness, sticking to his own whimsical conceits, neither will he by any means be beat out of them; mischievous, quarrellous, and apt in, and delighting in odious, abhorred and vilde actions.
- Of the 1. face of ♀. *Jupiter* hath the first face of *Capricorn*, which is a face of handsom form and shape, loving to ramble, to be merry and sport.
- Of the second. *Mars* hath the second face of *Capricorn*, which is a face of seeking things that can- not be attained, nor brought to perfection.
- Of the third. *Sol* hath the third face of *Capricorn*, which is a face of a covetous desire to rule and govern or have riches at his disposal, suspecting and mistrusting himself.



*Venus* hath the first face of *Aquaries*, which is a face of continual trouble for money and profit, never at rest, ever in labour and toyl, yet poor and indigent. Of the 1. face of ♊.

*Mercury* hath the second face of *Aquaries*, which is a face of comeliness and beauty, of understanding, modesty, mildness, clemency, of good behaviour, and of a handsom composed shape. Of the second.

*Luna* hath the third face of *Aquaries*, which is a face of contentions, repinings and strife. Of the third.

*Saturn* hath the first face of *Pisces*, which is a face that is not sad, pensive nor dejected in his undertakings, of a good nature and handsom, of many thoughts and cogitative, flitting from one place to another for the procuring himself a name and riches. Of the first face of ♋.

*Jupiter* hath the second face of *Pisces*, which is a face of haughtiness, and a high disposition, seeking after great and high things. Of the second.

*Mars* hath the third face of *Pisces*, which is a face of concupiscence and lust, and delight with women, yet loving rest and quietness. Of the third.

The Use of all this is no more, but if you finde the cuspe of the Ascendent in the Nativity of any one, in any of these faces, you may judge the Native to be qualified as you here find; your judgment will be the more certain, if you finde the Lord of the Ascendent, the *Moon*, Planet beholding the ascendent, or Planet beholding the Lord of the ascendent or the *Moon*, or both, in the same face or faces of the same nature; to dwell longer here were but vaip, since this is so clear and plain.

## CHAP. XVI.

### Of the Joys of the Planets.

Moreover, the Planets are said to be in their joys when they are in those houses where they are most strong and powerfull, as,

♄	Joyeth in	♊
♃		♋
♂		♌
☉		♍
☿		♎
♁		♏
♂		♐

The reason why these are their joys, is this. *Saturn* joyeth in *Aquaries*, and not in *Capricorn*, although both are his houses, because in *Aquaries* he hath both house and triplicity by day; in *Capricorn* he hath only house; so likewise *Jupiter* joyeth in *Sagittary*, and not in *Pisces*, because he hath in *Sagittary* both house and triplicity, in *Pisces* but only house: and so of all the rest except *Luna*, who although she hath not triplicity in *Cancer*, yet is it a sign of her own nature and complexion: The use that is to be made hereof, is only this, *Saturn* is more powerfull in *Aquaries* then *Capricorn*, and *Jupiter* in *Sagittary* then *Pisces*; *Mars* in *Scorpio* then *Aries*; *Venus* in *Taurus* then *Libra*; *Mercury* in *Virgo* then *Gemini*, &c. Of which may many good Uses be made in the practice of this Art; as beneath in their due places will appear.

## CHAP. XVII.

## Of the Head and Tail of the Dragon.

**E**ver remember, that the head and tail of the Dragon are not signs nor Planets, neither any Constellations; only *Nodes* and Places of the Ecliptick which the Moon cutteth, they have no Aspect to any Planet; but they may be, and are affected by them; as touching their motion, it is according to the motion of the Moon.

Their Nature is various according as they may be placed and affected; some of the Ancients have maintained that the head is good and fortunate; the tail bad and unfortunate naturally, without any exception; others are of a contrary opinion, and say the Head is good when well placed and fortunately affected by the benevolents and fortunate Planets; but when afflicted and affected by the malevolents it is bad. Also that the Tail is good with the good Planets, viz. being joyned with them, or in aspect therewith, and bad with the bad; and some again will have the Head when joyned with the Malevolents to be good, and with the Benevolents bad; also the Tail when joyned, or in configuration with the Fortunes, they say is bad, and with the Infortunes good; for my part, I have still (by that little observation I have made) found the Head to be good, and the Tail bad and unfortunate, as is the nature of Saturn and Mars naturally, but accidentally they may also sometimes be both good and bad, I mean contrary to what they are generally reputed; thou mayst follow which thou pleasest; experience will be thy best rule when thou hast done all; therefore let that together with reason be thy guide, till thou canst inform thy self in what is not fully comprehended by thee.

## CHAP. XVIII.

## Of the Antiscions and Contrantiscions of the Planets.

The force of  
an Antiscion.

How to know  
the Antiscions  
of the Planets.

**S**ome of the learned in this Art do hold that the Antiscions of the Planets be equivalent unto a Sextile or a Trine-aspect, especially if they were beneficial Planets; and their Contrantiscions to be of the nature of Quadrant or Opposition. How to know the Antiscions is no more but thus; first, know the Antiscions of the signs, which is no more but a sign being equally distant with another from Cancer and Capricorn the two Tropicks; as Gemini hath its Antiscion in Cancer, Taurus in Leo, Aries in Virgo, Pisces in Libra, Aquarius in Scorpio, and Capricorn in Sagittary; for when the Sun is in the 1. degree of Gemini, he is as far from the Tropick point of Cancer, as when he is in 20. degrees of Cancer; and in the 3. degree of Taurus, as when in the 25. degree of Leo, &c. Having the true knowledge of the Antiscions of the signs, the Antiscions of the Planets then is easily known; viz. look in what sign and degree your Planet is, whose Antiscion you would know, and subtract the degrees and minutes he is in from 30. degrees or a whole sign, and in what degree and minute remains is his Antiscion; and then knowing in what sign he is, and his Antiscion must be in what answers thereunto as abovesaid; as if he be in Virgo, his Antiscion is in Aries &c. The Contrantiscion is known thus; look in what sign, degree and minute

mate your Antiscion falls, and your contrantiscion will be in the same degree and minute of the opposite sign to your Antiscion: as for example, I admit your Antiscion of *Saturn*, *Jupiter* or *Mars*, or any Planet be in the 16. degree, 24. minutes of *Leo*, then your Contrantiscion falls in the 16. degree, 24. minutes of *Aquarius*, &c. But these are things now (by Gods blessing) vulgarly known; it is not our business therefore here to dwell, only since in such a work as this, it is necessary to say somewhat of the Planets, their dignities, signs, aspects and natures, the whole Art consisting thereon; as the chief rock on which this most incomparable glorious Fabrick, viz. *Astrologie* is founded and built; and having by the blessed assistance of my glorious Maker waded through the beginning, that the work might be full, I thought to give some small hint of the Antiscions, and so proceed; for our intentions in these our undertakings are not to insist on what is already made manifest (further then to make the work the easier to the weaker sort and students therein) but what remains in the Art (as yet unrevealed and not made to speak our language) which we conceive the present times capable of receiving; it being my hearty desire to have knowledge increase upon the face of the earth, and ignorance abolished, since the more knowledge a man hath, the nearer he is to the Divine Essence, and further from the sottish stupidity of the World.

To know the Contrantiscion of the Planets.

## CHAP. XIX.

### Shewing the Reasons of the names of the seven Planets and their Characters.

**E**nter we shall in order, according to their stations and places in the Heaven, with the highest first, viz. *Saturn*.

And the reason why he was called *Saturn* is this (though I must confess for several reasons (which would be too tedious and superfluous here to relate) he was otherwise called) he is called I say *Saturn* (for because this is his vulgar name amongst us; I give you the reason and cause thereof) *a saturo* to fill or give in abundance, *quasi saturavit omnia*, it being thought amongst the learned that where he giveth, it is in full plenty and in abundance.

*Jupiter*, is so called *a juvando*, *quasi est Juvans pater*, from helping, or being beneficial to mankind, he being naturally temperate, inclining by his sweet influence the dispositions of men to sobriety, moderation and goodness.

*Mars*, *quasi Mavors*, *quia magna verteret*, turning great things, and acting high exploits.

*Sol*, *quasi solus Lucens*, as only shining, being the Eye, Candle, and soul of the World.

*Venus*, *a veneror*, so called, to honour, and as it were giving due reverence to beauty, being the cause thereof.

*Mercury*, *quasi Merces*, *a merendo*, signifying wages and mercature, being the cause and Author thereof.

*Luna*, *quia aliena luce lucet*, shining with a borrowed light.

*Saturn* is thus Charactered ♄, representing a Siebe or a Cross, for that he is author of mischief and old Age. *Jupiter* hath this Character ♃, representing one with a Mace or Scepter on his shoulder or in his hand, as deserving a Kingdom for his temperate good nature, and inclination. *Mars* is made thus ♂, pointed like a Dart or Engine of War, for that he excites to such mischief. The *Sun* is so characterized ☉, as being a full light of himself, not borrowing in the least from others, or I may say

Why ♄

Why the Planets are so characterized.



say he is made round; having a prick in the middle, as being the Center of the whole Universe, as some have maintained he is. *Venus* is thus character'd  $\circ$  resembling a beautifull Lady, with a lovely round visage. *Mercury* is made in this manner  $\circ$  for that he is the Embassador and Messenger of the gods, with a pair of wings as it were on his head. The *Moon* you know either in her wane or prime is horned: wherefore she is still character'd thus  $\text{D}$ , as best resembling her form.

## CHAP. XX.

*Of the number of the Heavens and Sphears, their places, order and motions.*

**Y**OU are to know we are now about to speak of the signs of the Zodiack, as also of the Zodiack it self; it is necessary here therefore (having done with the Planets) that so this Art may be thoroughly understood by the lovers thereof, first to speak a word of the sphears, and number of the Heavens, which by most Philosophers, especially *Hermes Trismegistus* and *Ptolemy* are held to be in number nine, which indeed are plainly to be demonstrated and proved by reason; and this is the opinion not only of the Ancient Philosophers, but of all Astronomers and Mathematicians, who will better and more at large instruct you; wherefore I refer you for satisfaction in what you farther doubt of then what I shall here deliver, to their volumes; only for the satisfaction of my Reader, since it comes in my way, I thought good to say somewhat. Wherefore these are briefly thus distinguished.

The number of the Heavens.

The order of the heavens.

Being firm and fixed.

Wherefore it is called the first mover.

The motions of the Heavens.

First, know then, that about this Elementary World (as being the center) they all move one above another in their several sphears, as the *Moon* first above the earth in her sphear; *Mercury* above the *Moon*; *Venus* above *Mercury*; the *Sun* above *Venus*; *Mars* above the *Sun*; *Jupiter* above *Mars*; *Saturn* above *Jupiter*; the starry heaven or eighth heaven, above *Saturn*; and in this heaven are located all the fixed stars which never move but as their sphear moves and carryeth them, they being never the one farther or nearer to another, but are firm and fixt in their places; for which cause was this eighth heaven called the firmament; and lastly is this firmament or starry heaven inclosed by the first mover or *Crystalline* heaven, which is the guide (as I may say) of the heavens (not being at all under the rule of any of the other heavens, but governed only by that intelligence that ruleth it, or the expresse commandment of God) but carryeth them all violently about with it self (of whose motions you shall here more anon) yet there is another higher then the ninth heaven, which doth inclose and comprehend them all; and this by some is held to be the habitation of God, the Elect and Angels; others hold that *Jupiter* is the place of the Elect; and likewise that *Mars* is the local place of Hell for the damned, others hold *Saturn* to be Hell, &c. But we leave these opinions, it being no part of our Discourse; and return to shew you the motions of the sphears and heavens.

You have heard already of the quickness of the motion of the sphear of *Saturn* in the first chapter of this Treatise, where we speak of the significations, nature and shape of *Saturn*; as also of the sphear of *Jupiter* in the second chapter, where we treat of *Jupiter*, and so of all the rest of the Planets, viz. *Saturn* finisheth his motion, or he in his sphear in 29. years, some moneths and days; *Jupiter* in 12. years, &c. Their motion, notwithstanding they are carryed violently and accidentally once a day about the earth by the force and power of the first mover, is quite contrary thereunto, viz. from West to East, and so likewise is the motion of the starry heaven from West

West to East also, whose Revolution is not finished in less then 36000. years, whence it is held conclusively by some, that the World must last millions of years before the subversion and dissolution thereof, or at least, till it hath made its Revolution once: from whence *Plato* was of opinion that after the Revolution of these years, all things should be as at the first Creation; and as the years came about again, so should things happen again as at first, viz. that after so many years there should be another deluge, and *Noah* and his company only saved; and that when the same years came about again in which he himself lived, he should again flourish as at that time, and be teaching his Scholars at *Athens*; and so in like manner that all things should be renewed again as at first. But as these are points that would spend much time and labour to handle, and since the holy Writ testifyeth unto us that the Angels in Heaven, nay and Christ himself (as he was man) knew not when should be the last day; we hold it convenient to pass by such curious matters in silence, and hasten to say something of the Circles of Heaven, The Zodiack and the divisions thereof.

The Revoluti.  
on of the eighth  
Heaven or  
starry firmam-  
ent.  
Matth. 24 36.

## CHAP. XXI.

## Of the Circles of Heaven, the Zodiack, and the divisions thereof.



WE come now unto the Circles of Heaven. You are to know there are some greater then other, some less, some movable, and also some immoveable; as concerning the greater circles, they are those that have the same Center with the Heavens; the lesser Circles have their Centers out of that of the sphear; but these are so plainly treated of by ancient Astronomers, that to insist hereon were but vain: wherefore let us to our business, and say somewhat of the Zodiack and its divisions.

Know then, that in the sphear of the World there are two chief Circles, the one called the Equator or Equinoctial, the other the Zodiack or Ecliptick; it is called the Equator from the nature thereof, being a line of equality; for the Sun being under the same, causeth the equality of the day and night through the whole World; it is called the Equinoctial for the same reason, it causing equall nights, &c. The Zodiack is called the Ecliptick, because the Sun and the Moon are never Eclipsed but in it; it is also called the oblique Circle, for that it is situated oblique in respect of the Equator, &c. This Equator divideth the whole sphear into two parts, being placed directly betwixt the Poles of the World, viz. Artick and Ant-artick, which is also divided by the Zodiack into two equal parts; and those points where the Zodiack cutteth the Equator are called Equinoctial points; and the points of the Zodiack which are the means between these Equinoctials are called Tropicks or Solsteads, viz. the stays or stations of the Sun, &c. From these divisions, are the four quarters of the year, viz. Spring, Summer, Autumn and Winter; Spring beginning at the Equinoctial point, the Sun enclining towards the Vertical point; Summer beginning at the Solstead after; Autumn at the other Equinoctial, and Winter at the second Solstead. Now you must know so that these several quarters are divided into three equal parts, as answering to beginning, middle and end, and so consequently the whole Zodiack into 12. equall parts, which are called signs and houses (the reasons why they are so called you shall have anon) and every \* sign is divided into 30. degrees; every degree into 60. minutes, and every minute into 60. seconds, and every second into 60. thirds, and so *ad infinitum*. But now as touching the Reasons, why these divisions (as I said before) are called signs, and because they seem to define and signifie unto us the most no-  
table furlongs.

Of the Equator, and wherefore so called.

Of the Ecliptick or Oblique Circle; and wherefore so called.

The heavens divided into twelve parts.

The division of the Zodiack.

\* Every sign consisteth of 10. miles, and 40. furlongs, or 640. table furlongs.

table alterations and mutations of the Ayr, and these inferiour Elements.

Now as you have heard of the two principal Circles moveable, so it is requisite also you hear somewhat of the two immoveable Circles, the Horizon and Meridian; we leave the *Colures, Tropicks, Zones, Vertical, Parallel, and Polary Circles*, &c. to be taught by those that have writ whole volumes thereof; for our intentions are but cursorily to speak somewhat, that our scope may the better be understood; our intentions being to lay open that part of the Art which is not manifest in our tongue.

Of the Horizon.  
ZON.

The *Horizon* then is that Circle dividing the Hemisphere of any place under it, from that which is above it, to which one of the Poles is always the Vertical point, and the other Pole the opposite; according therefore to the height of the point of each place, doth the Horizon of each place differ; for look how many places there are, so many Horizons are there; wherefore the Horizon of those places which have the vertical or perpendicular point under the Equinoctial, is called the right Horizon; for that it passeth by the Poles of the World, and equally divideth the Equinoctial in right Angles; so likewise it is called a right sphear; for that it seemeth to be rightly placed in respect of that Horizon, and the stars to make their motion directly by the universal motion of the sphear.

Now the *Horizon* of those places whose Zenith is out of the Equinoctial towards either of the Poles, is called oblique; for that that Pole which the Vertical point is next to, is elevated above the said Horizon, and the other is so much depressed; which therefore doth divide the Equinoctial at oblique angles, unequal one to another; for which cause also, the sphear is said to be oblique; being in comparison of the Horizon placed obliquely; and the stars turn obliquely in their universal motion. Wherefore it is clear, that all direct Horizons are of one disposition; but among the oblique there are as many differences as are distances between the Vertical point and the Equinoctial, or as the elevation of the Pole is divers above them.

Of the Meridian.

Wherefore so called.

As touching the *Meridian*, it is a great immoveable Circle, passing by the Poles of the World, and that point of the Heavens which is perpendicular in what place soever it be; and divideth both the Equinoctial and Horizon of right angles, parting the East part of the Heavens from the West; whose Poles are the intersections of the Horizon and Equator: and for that it divideth the Natural day and the Artificial into two even parts, it is called the Meridian or mid-day-circle; for when the *Sun* cometh to this Circle above the Horizon, it is high noon, and the opposite point under the Horizon or earth is mid-night: all places then according as they are more Oriental or Occidental, have their proper Meridian; and they which lie alike East or West. Know then, that every Meridian is a right Horizon to some places, and every right Horizon a Meridian.

## CHAP. XXII.

### Of the twelve Celestial Signs, and their manifold divisions.

I Have shewed you the Heavens are divided into twelve equal parts, called Signs, and the Reasons why they are so called: it resteth therefore now, I shew what they are called, with their several Characters; and why just the number of twelve, and called by those names, and why they begin at Aries, and not at Taurus, Gemini or Cancer, or any other sign, and so placed; as also of their Natures and significations. But first, let us speak of their divisions, and the several manners thereof, and then proceed.

Know



Know then that the 12. signs are thus named and charactered, *Aries* ♈, *Taurus* ♉, *Gemini* ♊, *Cancer* ♋, *Leo* ♌, *Virgo* ♍, *Libra* ♎, *Scorpio* ♏, *Sagittary* ♐, *Capricorn* ♑, *Aquaries* ♒, and *Pisces* ♓. Of these signs, there are some of a fiery nature, some of an earthy, others of an æry, and some of a watry.

Fiery signs are *Aries*, *Leo* and *Sagittary*; Barthy signs are *Taurus*, *Virgo* and *Capricorn*; Aëry signs are *Gemini*, *Libra* and *Aquaries*; Watry signs are *Cancer*, *Scorpio* and *Pisces*.

There are also some Masculine, and some Feminine; the Masculine are *Aries*, *Gemini*, *Leo*, *Libra*, *Sagittary*, *Aquaries*; Feminine are *Taurus*, *Cancer*, *Virgo*, *Scorpio*, *Capricorn* and *Pisces*. Ever remember the fiery and æry signs are masculine; earthy and watry, feminine. There are also some moveable, others fixed, and some common; moveable signs are *Aries*, *Cancer*, *Libra* and *Capricorn*, of which two are Equinoctial, two Tropical; Equinoctial signs are *Aries* and *Libra*; Tropick signs *Cancer* and *Capricorn*; and these signs as the masculine signs, are so called for that they are hot and dry, and diurnal; the feminine for that they are cold, moist, and nocturnal.

So are these called moveable, because when the *Sun* enters into any of these signs, the weather and season of the year is moved or changed.

Fixed signs are *Taurus*, *Leo*, *Scorpio* and *Aquaries*; and they are so called, for that the Weather, he being therein, is more permanent (either to heat or cold according to the season of the year) and fixed. Common signs being between moveable and fixed both in place and nature, are therefore so called; and they are *Gemini*, *Virgo*, *Sagittary* and *Pisces*. Note that there is among the moveable signs one fiery, one earthy, one æry and one watry; and so likewise have the fixed and common, for which cause also they are divided into four parts, as answering to the four seasons and quarters of the year; viz. *Aries*, *Taurus*, and *Gemini* are the Spring quarter, for that when the *Sun* is in these three, it is the Spring Season; when he is in *Cancer*, *Leo* and *Virgo*, it is the Summer Quarter; in *Libra*, *Scorpio* and *Sagittary* Autumn; in *Capricorn*, *Aquaries* and *Pisces* Winter; which is the reason why the year begins in *March* when the *Sun* enters *Aries*, which is the first sign (so likewise are all the months in order attributed to the government of the Celestial signs) It is the opinion therefore amongst the learned that the *Sun* was in the first point or minute of *Aries* when the World began, whence they judge the general accidents of the World, as the fates and affairs of any Kingdom or place, &c. by the *Sun* his Revolution to the first point of *Aries*.

There are also some signs Austral or Southern, others Boreal or Northern; Southern signs are *Libra*, *Scorpio*, *Sagittary*, *Capricorn*, *Aquaries* and *Pisces*; these are called Southern, for that they decline Southward from the Equinoctial: Northern signs are *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, and *Virgo*: and these are so called for that they decline from the Equinoctial Northward.

Bicorporeal signs are *Gemini*, *Pisces* and the first part of *Sagittary* being double-bodied as twins, &c.

There are also fruitfull, barren, humane, feral and mute signs; fruitfull signs are *Cancer*, *Scorpio* and *Pisces*; barren signs are *Gemini*, *Leo*, and *Virgo*; humane or courteous signs are *Gemini*, *Virgo*, *Libra* and *Aquaries*: feral signs are *Leo*, and the last part of *Sagittary*; and mute signs or slow of speech are *Cancer*, *Scorpio* and *Pisces*, especially if *Mercury* be in any of them in Conjunction, Quadrant or Opposition of *Saturn*; he causeth also an ill utterance in any sign in the aforesaid aspects of *Saturn*.

There are also in the divisions of the signs, signs commanding and obeying; signs of long ascension, and signs of short ascension: signs commanding are *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, *Virgo*; signs obeying are *Libra*, *Scorpio*, *Sagittary*, *Capricorn*, *Aquaries* and *Pisces*; and signs of right or long ascensions are *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpio* and *Sagittary*: Signs of short or oblique ascensions are *Capricorn*, *Aquaries*, *Pisces*, *Aries*, *Taurus* and *Gemini*.

There are also some signs that are whole and intire, others broken; some fortunate,

nate, others unfortunate; some sweet; others bitter; whole, are *Libra, Aquarius, Gemini, Virgo*: broken, are *Leo, Pisces*: fortunate, are *Aries, Gemini, Leo, Libra, Sagittary, Aquarius*: unfortunate, are *Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces*: sweet signs are, *Gemini, Libra, Aquarius*: bitter, *Aries, Leo, Sagittary*.

There are also weak signs and strong; weak signs are, *Aries, Sagittary* and *Capricorn*: strong are, *Leo, Scorpio*, and *Aquarius*.

Note also that by the several places of the Heavens some signs have contrary operations, in divers places; as *Taurus* in the East quarter of Heaven, is inclining to heat, or luke-warm; in the West cold. *Gemini* in the East is hot and dry, in the West cold and moist. *Cancer* in the East is hot and dry, in the West cold and moist. *Leo* in the East is hot and dry, in the West cold and moist. *Virgo* in the East is hot and warm, in the West cold and moist. *Sagittary* in the East cold and moist, in the West hot and dry. *Capricorn* in the East is cold and dry, in the West cold and moist. *Aquarius* in both East and West is cold and moist. *Pisces* also cold and moist both in East and West. This will be necessary for the judging of weather.

## CHAP. XXIII.

*Shewing the use which is to be made of the former Chapter!*

**L**Earn now the use which is to be made of all this; if in any scheme or figure of Heaven you find a masculine sign ascending, and the Lord of the ascendant a masculine sign, or beheld of a masculine Planet in a masculine sign, then the nature and actions of the thing in question, or signified, masculine; if in feminine signs, the contrary, being more effeminate.

So likewise if the Ascendant, his Lord and the Planets beholding them be in movable signs, the thing denoted by the Ascendant is fickle, unconstant, and wavering in all particulars: if the abovesaid testimonies be through fixed signs, the contrary; if in common signs, neither perfectly constant nor fickle, yet both, sometimes the one way, and sometimes the other.

Also, if the aforesaid testimonies be in feral signs, the thing signified is of the nature and temper of that beast represented by the sign, as if *Leo* be the sign ascending it is then bold, strong, courageous, stately, hot and dry, &c. If *Taurus*, it is slow, staid and resolved; yet of a slow muddy condition, cold and earthy.

Likewise if in any figure of the Heavens the sign ascending be a fruitfull sign, and the sign of the fifth house a fruitfull sign also, and the Lords of the ascendant in fifth and the Moon be in fruitfull signs, it denotes fruitfulness.

So, if the sign ascending be a humane sign, and the Lord of the Ascendant in the Moon in humane signs, accordingly doth it signifie, as hereafter will more largely be shown; so likewise of all the rest, &c.

## C H A P. XXIV.

*Demonstrating the Reasons of the names of the twelve signs; and why there are just twelve, and neither more nor less.*

**L**ET us now descend to the several divisions of the signs: it resteth now you know why they are so called, and wherefore there are no more nor less than twelve, which according to *Albumazer* and *Bonatus*, is for these Reasons: First, as all things are made of the four Elements, which are subject to the signs, every sign through the whole Circle of Heaven ruling one element or other: now there are four elements, every sign being over them; and they divided into three parts, as having relation to beginning, middle and end, as there is in all works, make just the number of 12. Besides the number 12 is so compleat a number, as none is to compare with it; it having more particular divisions than any other number, there being therein three fours, and four threes; two sixes and six twos: besides they are so constituted from the division of the Heaven (as you have heard already) divided into twelve parts, every part being a sign; the first called *Aries*, the second *Taurus*, the third *Gemini*, &c.

The reason why they are called by these names, are briefly thus; the first sign is called *Aries* (signifying a *Ram*), because when the *Sun* is therein, he approacheth to his highest point; heat thereby being increased, yet being mixed with the humidity of the preceding Winter, makes the temperature of the ayr hot and moist, which is according to the complexion of the *Ram*; but there are some of the Ancients say that the stars in the signs being particularly observed, and as it were measured with a line the one from the other, they resemble each the thing they are nominated. The reason why *Aries* is called by that name.

The second sign is called *Taurus* (signifying a *Bull*) because the *Sun* being there, the heat is more fixt and fortified, and the moisture consumed or expelled; the temperature of the ayr tending rather to dryness, which resembleth the nature of a *Bull*. Why  $\alpha$ .

The third sign is named *Gemini* (signifying *Twins*) because the *Sun* therein causeth a reduplication of heat; and all Creatures couple and ingender, every thing delighting in its mate. Why  $\pi$ .

The fourth sign is called *Cancer* (signifying a *Crab*) because the *Sun* being therein, goeth, as it were, backward, (after the nature of the *Crab*) retiring towards the Equinoctial from whence he came, declining contrary to that of the *Twins*. Why  $\beta$ .

The fifth sign is called *Leo* (signifying a *Lion*) because the *Sun* being therein, the heat is increased in great strength and dryness, after the nature of the *Lion*, which is of a strong, hot and dry nature. Why  $\gamma$ .

The sixth sign is called *Virgo* (signifying a *maid*) because the *Sun* therein hath his heat diminished, and dryness ruleth, so that things cease to increase, and the earth becometh barren; being of the nature of a *Virgin*, who is naturally tending to cold rather than heat, and is of her self barren. Why  $\delta$ .

The seventh sign is called *Libra* (signifying *Balance*) for that the *Sun* being therein, both the length of the days and nights, as also the temper of the ayr, are in balance, as it were neither inclining one way nor other; the days and nights being of an equal length through the whole World; and the temperature of the ayr between the decayed heat of Summer, and the approaching cold of winter, is neither tending one way or other, but as it were in a balance. Why  $\epsilon$ .

The eighth is called *Scorpio* (signifying a *Scorpion*) because when the *Sun* is therein, cold and dryness is predominate, which are obnoxious to nature, and by reason the



the natural temper of the ayr is hot and moyst; the ayr is thereby corrupted, so that dangerous diseases are ingendred thereby, as pestilential Feavers, Plagues and the like.

Why ♐. The ninth sign is called *Sagittarius* (signifying an *Archer* or one using to cast darts) because the *Sun* being therein, the heat is overcome by cold, whereupon ensue Fogs and Frosts, and such like, being (for the nature of the mischief and hurt they do) as obnoxious, or equivalent to venomous Arrows or Darts.

Why ♑. The tenth sign is named *Capricornus* (signifying a *Goat*) because the *Sun* being therein is farthest from the vertical point; so that by reason of the cold mixed with dryness, and the want of heat, which at that time is, the nature and disposition of the ayr is melancholy, after the nature of the Goat.

Why ♒. The eleventh sign is called *Aquarius* (signifying a *Waterman*, or one pouring water) because when the *Sun* is in this sign, dryness is overcome by moisture beginning, yet the cold remaining, which causeth the temper of the ayr to be cold and moist, after the nature of water.

Why ♓. The twelfth sign is named *Pisces* (signifying *Fishes*) for that when the *Sun* is therein, the ayr is inclined to cold and moisture, yet having some small heat, after the nature of Fishes who are cold and moyst by reason of their Element the water, yet they retain some little natural heat; so the ayr is then somewhat participating of some small quantity of heat, by reason of the *Suns* approach to the equinoctial point.

And thus much concerning the Reasons of the names of the twelve Celestial signs, we come now to shew the Reasons why they are reckoned from *Aries*, and so in order to *Pisces*, and not from *Taurus* or any other sign; as also the Reasons why they are not placed according to the order of the four Elements, viz. Fire, Ayr, Water and Earth, but first a fiery sign, next an earthy one, then an æry, and lastly a watry, &c.

## CHAP. XXV.

*Shewing the Reasons why the signs are reckoned from Aries, and not from any other sign; as also why they are not placed according to the order of the four Elements.*

I Have said before, my intention in all these my Writings, is not to treat of anything that hath been already delivered to the Students of this noble Art by the well-willers thereof, in a plain manner, and our vulgar tongue, farther then to give me occasion for what is my drift, viz. to render to my loving Countrymen and well-willers of this Science, the reasons and grounds of the Art, according to the most rational of the Antients, that they may be both confirmed in their way, as also the better able to answer the weak Arguments, or rather cavils of the puny Antagonists, I mean the vain-glorious ignorant praters and scriblers against this Heavenly Science. I come therefore now, God enabling me, to shew you the Reasons of the Antients why the signs are still reckoned from *Aries*, and so forward, since the Zodiack as well as the Heavens is round; and what is round hath no beginning, and what hath no beginning must needs have no ending; and what wanted beginning and ending, must needs have no middle: yet the twelve Celestial signs are said to begin at *Aries*, which is called the first, and so forward to *Taurus*, which is the second, to *Pisces* which is the twelfth and last, for these reasons.

Why we reckon from ♈, and not from any other sign.

First, because the Equator cutteth and divideth the Circle of the Zodiack in the beginning of *Aries*, and also the opposite sign *Libra*; so that six signs are Northern, and

and fix Southern; but the reason why the beginning is from *Aries*, and not from *Libra*, is for that that part which is Northern is stronger and of more force, efficacy and power, and is more noble then that which is Southern; and *Aries* is the first Northern sign, and so are all to the latter end of *Virgo*; the rest are Southern, or declining Southward; wherefore since by all in general, the Northern signs are accounted stronger, and more noble then the Southern, did the Ancients appoint *Aries* the first of the signs, it being the first of them.

Secondly, the Ancients began to number the signs from *Aries*, for that when the *Sun* enters into *Aries*, all things increase and multiply; the days increase in length, the Trees flourish, the earth brings forth fruit, and all things are as it were revived or raised from death, being to outward appearance (as it were) by the preceding Winter barren and dead; also when *Sol* enters *Aries*, it is the beginning or chief *principium* of the seasons, causing every thing to receive vigour and strength, resembling youth, which is the prime and most pleasant time, and beginning of life, &c. which are the reasons why the Ancients have named *Aries* the first of the signs. *Aries* is a fiery sign, and next unto him they have placed *Taurus* which is an earthy sign; after him *Gemini* which is æry, and then *Cancer* which is a watry sign; and then again beginning with a fiery sign, then an earthy one, after an æry, and lastly a watry, and so following the same order throughout the twelve signs, and not according to the order of the four elements, *viz.* Fire, Air, Water and Earth; but the reasons hereof are briefly thus; for we will hasten to conclude this our first Treatise, being merely an Introductory Discourse before we come to peruse the following Tracts.

Yet if you finde any benefit hereby, I shall be very glad, and esteem my pains well bestowed; for my desire is to benefit young Students, that they may give reasons and grounds for their Art, as I said before; I write not to the learned, but to such as these, for whom I took these pains, knowing they may happily (by some ignorant Antagonist and enemy to the Art) be questioned wherefore such and such things are held by them, &c.

But let us proceed; the Ancients then (as above said) have placed first a fiery sign, then an earthy sign; after an æry, and lastly a watry sign for divers good Reasons; first then, for that the four Elements receive an alteration and corruption one with the other by the incessant motion of the Cœlestial signs, of which corruption and alteration there are generated four special qualities incident to elementary bodies, *viz.* Generation, Conservation, Corruption and Destruction. Now for that Generation is the chief and more noble quality, they began with that sign which is the author of Generation; *viz.* a fiery; Next unto which quality is conservation, fixation, durability or continuance, which is caused by those signs by which nature is moved to constancy or duration, as corruptible things receive permanency and fixation, and they are earthy; After which is corruption the more inferiour quality; wherefore they placed in the third place that sign which is author thereof (according to that of *Aristotle*, *Aer vita est vivorum, destructio mortuorum*: Air is the life of every living thing, but the death or corruption of every dead thing) *viz.* an æry sign. Lastly, the most ignoble and rejected is destruction, which is caused by the watry signs, wherefore they placed in the fourth place a watry sign.

Secondly, they have placed the signs in this manner, for that heat and cold are active; Drought and moisture passive; and heat being strong and more noble then cold, signifying or causing generation, as most deserving, is placed first, *viz.* a fiery sign; so likewise for that dryness is the stronger of the Patients, it is put first of them, and next after heat, being an earthy sign, cause of durability, and therefore placed next to generation; and because corruption goeth before, destruction is an æry sign placed before the watry; and because generation is the first beginning of any living thing, and therefore first placed, so is destruction being the last, placed last; continuation and corruption in the middle, &c.

They

Other reasons.

Secondly

Why the signs are not placed according to the order of the four Elements.

They have also thus appointed the order of the signs, and placed a fiery sign first, for that heat ruleth in fire, by which all things are quickned and vivified, and therefore being the more noble quality (as abovesaid) they place it first; and next unto it an earthy sign, by reason of the nearness of its quality with heat, it being a dry substance: after it they place an aëry sign, and preceding the watry, as participating with the humidity thereof; and lastly, is the watry sign placed last, as the fiery is first, being contrary thereunto in nature and quality, the passives being placed in the middle between the actives, which are placed in the extrems. There are several other reasons may be produced for this order of the signs, but one or two may suffice to put to silence any caviller against this most noble Art: let us therefore now look into the natures and significations of the signs.

## CHAP. XXVI.

## Of the Nature, Signification and Quality of the Signs; and first of Aries.

The quality  
and property  
of ♈.

Description  
signified by ♈.

Diseases.

Angel.

Colours.

Places.

Regions.

Cities.

In man,

**A**ries then is an Equinoctial, Cardinal, Diurnal, Moveable, Fiery, Choleric, Hot and Dry, Bestial, Luxurious, Violent Sign; Eastern, and of the first Triplexity.

A dry body, of middle stature, lean and spare, big bones, strong, thick shoulders, a long neck, long visage, and a swarthy complexion.

Pimples and heat in the face, hare-lips, ring-worms, small-pox, and all infirmities and diseases incident to the face; Head-ach, Tooth-ach, Apoplexy, Megrims, Baldness and Falling-sickness, and all diseases of the head.

*Malchiduel.*

White mixed with red.

Sandy, dry, hilly grounds, and all places where small cattell use to feed; the sitting in houses, new ploughed lands, brick and lime kills, and unfrequented places.

England, France, Bastarnea, Syria, Palestina, the upper Burgundy, Germany, Swetheland, the upper Silesia, the lesser Poland, Denmark, Judea.

Naples, Capua, Ancona, Imola, Ferrara, Florence, Verona, Lindsavia, Brims-  
wick, Cracovia, Massilia, Seragosse, Bergannum, Casaria, Padua, Angora,  
Lisbon.

The head and face.

To divide here every Region of the World, according to the division of the Heavens into four parts answering to the four Triplexities, would but spend time and Paper, and hinder me from hastening to what I rather drive at: Wherefore since to every sign you have declared the Regions and Cities subject to the same; I pass by the order in this place, and refer my Reader to the perusal of the second and third Chapters of the second Book of Ptolemies Quadripartite, to be therein instructed.

## Of Taurus.

The quality  
and property  
of ♉.

Description  
signified by ♉.

Taurus is an earthy, cold, dry, melancholy, domestick, feminine, fixed, nocturnal, bestial sign; Southern, and of the earthy Triplexity.

A strong, short, well-set body, a full face, broad forehead, big eyes, a large mouth, thick lips, a short big hand, black hair, and it curling or crisping.



All infirmities in the neck and throat, Kings-evil, Wens, fore throats, Quinsies, Diseases, Imposthumes and Rhumes in the throat or neck, &c.

*Asmodei.*

White mixed with Citrin.

Angel.

Colours.

Places.

Stables, Cow or Ox-houses, and such places where their Furniture or Harnesses are laid or kept; Pastures, plain grounds, and such places as are made level and plain, either on purpose, or by digging up Trees and Shrubs; Corn-fields, and such fields as are far from houses, and in houses cellars and low ground rooms.

*Persia, Media, Parthia, Cyprus*, the Islands of *Archipelages*, the lesser *Asia*, Regions, white *Russia*, the greater *Poland*, *Ireland*, *Lorain*, *Helvetia*, *Rhetia*, *Francia*, *Switzerland*.

*Mantua, Bononia, Parma, Senas, Tarentum, Burgus* a Castle in Spain, *Panormia*, the head of *Histria*, *Brixia*, *Tigurum*, *Lacerna*, *Vancium*, *Metis*, *Herbipolis*, *Carolastadium*, *Liepsia*, *Nants*, *Posna*, *Guesma*, *Novogardi*.

The neck and throat.

In man.

## Of Gemini.

*Gemini* is an æry, hot, moyst, sanguine, common, double-bodied, masculine, diurnal, Western sign, and of the æry triplicity.

The quality and property of II.

It denotes a tall strait body, a sanguine complexion, but somewhat swarthy, a dark brown hair or almost black, one of a wanton hazel eye, active in body, and of a judicious understanding spirit, but somewhat worldly-minded.

Description signified by II.

All infirmities in the arms or shoulders, also those of the hands, frenzies, distempers, corruption of blood, wind in the veins, &c.

Diseases.

*Ambriel.*

Angel.

Colours.

White mixed with red.

Halls, Wainscot-rooms, Plaistring and Walls of Houses, Barns or Store-houses for Corn, Coffers and Chests, Hills and Mountains, upper rooms or high places; also such places where play is used.

Places.

The West and Southwest of *England*, *Brabant*, *Flanders*, *Armenia*, *Lombardy*, &c.

Regions.

*London*, *Mentz*, *Corduba*, *Bruges*, *Hausford*, *Cesena*, *Norrinberg*, *Lovain*, *Bamberg*, &c.

Cities.

The arms, hands and shoulders.

In man.

## Of Cancer.

*Cancer* is a watry, moyst, cold, feminine, flegmatick Northern, moveable, mute, fruitfull, Nocturnal and Solstice sign, of the watry triplicity.

The quality and property of III.

It generally denotes one of a low and short stature, the upper parts more big then the lower, sad brown hair, little eyes and those gray, of a sickly, pale, whitely complexion, a round visage.

Description signified by III.

It signifieth imperfections all over the body, or in the breast and stomach and paps, weak digestion, Tyficks, rotten coughs, Cancers in the breasts, salt flegme, Imposthurations in the stomach, and Dropical Humours.

Diseases.

*Muriel.*

Angel.

Colours.

Green or russet.

The Sea, great and large Rivers, places near Rivers, marshy grounds, Ponds, Lakes, Wells, Springs, Brooks, Ditches and Sea-banks, all watry places, Trenches, Cisterns, Wash houses and Cellars.

Places.

Scotland,

Regions and  
Cities.

Scotland, Holland, Zealand, Constantinople, York, St. Andrews, Venice, Algier, Genoa, Amsterdam, Tunis, Magdenberg, Prouisia, Millan, Wittenberg, St. Cadix, and St. Lucas.

In man.

Cancer Rules in man the breast and stomach.

## Of Leo.

The quality  
and property  
of ♌.Description  
signified by ♌.

Leo is a fiery, hot, dry, masculine, diurnal, Eastern, cholerick, barren, commanding, bestial sign, of the fiery triplicity.

Leo denoteth one of a full and large body in the beginning of the sign; the latter part giveth a more spare and lean body, and a black or dark hair; the first part giveth a flaxen or yellowish hair, big eyes, a fierce countenance or sprightly look, quick-sighted, valiant and active in body, of an oval visage, ruddy or sanguine complexion, yet somewhat mixt with obscurity.

Diseases.

All infirmities of the back, ribs and sides, as pains in the back, Convulsions, Pleurisy, &c. also passions and tremblings of the heart, violent and burning Feavers, Yellow-Jaundies, the Plague or Pestilence, and sore eyes.

Angel.

Verchiel.

Colours.

Red or Green.

Places.

All Places where wilde beasts frequent, as Woods, Deserts, Fens, Forrests, Rocky places, and hard stony or gravelly ways, Castles, Forts, Parks, Kings Palaces; all such places where fire is, or hath been kept, as Chimneys, Stoves, Furnaces, Ovens, and the like.

Regions.

Italy, the Alps, Sicilia, Bohemia, Phœnicia, Chaldea, Emilia, part of Turkey, Sabina, Togata, Orichemia.

Cities.

Damascus, Rome, Ravenna, Cremona, Confluentia, Prague, Linzinnus, Cremisium, Croton and Brisfol.

In man.

The heart, back, sides and ribs.

## Of Virgo.

The quality  
and property  
of ♍.Description  
signified by ♍.

Virgo is an earthy, cold, dry, barren, feminine, Southern, nocturnal, melancholy sign, of the earthy triplicity.

A slender body, somewhat above the middle stature, decently and handsomely composed, a ruddy brown complexion, black or dark brown hair, an handfom & lovely person, but of no great beauty; witty, discreet, ingenious and judicious in worldly affairs; and if it be free from the malevolent aspects of Saturn, and its body, as also Mercury, the Native will be a good Orator; but the body or aspect of Saturn to Mercury, or the Ascendant, hindreth good utterance; it denotes also one studious, of an excellent understanding, yet somewhat unstable, a long or oval visage, and the hair long, and not curling, but smooth, &c.

Diseases.

All infirmities of the belly, wind-cholick, worms, obstructions in the mefaraick veins, and in the bowels, infirmness in the stones, croking of the guts.

Angel.

Hamalied.

Colour.

Black speckled with blew.

Places.

A study where Books are, Closets, Dayrie-houses, Corn-fields, Malt-houses, Store-houses for Corn, Hay, Barley, Pease or Wheat Ricks.

Regions.

Babylon, Mesopotamia, Assyria, Achaia, Greece, Croatia, Corinthia, Aethiopia, Crest, the Dutchy of Anbrus, part of Gallia Comata, part of Rhennus, and the lower Silesia.

Cities.

Iernusalem, Corinth, Novaria, Rhodes, Arcibium, Cumas, Brundisium, Padua, Toleja, Londunum, Paris, Basil, Cratistavia, Heidelberg, Sigina, Erpbordia.

In man.

The Belly and Intrals.

of

## Of Libra.

*Libra* is an æry, sanguine, hot and moist, equinoctial, cardinal, moveable, masculine, western, diurnal and humane sign; and of the æry triplicity.

One of a tall, straight, well framed body, usually more slender then gross, especially in youth; of a round, lovely and beautiful visage, a fine sanguine complexion in youth, but in age commonly pimples or a very high colour in the face, the hair yellowish, or somewhat tending to flaxen, but it long and smooth, and gray eyes.

All infirmities in the reins, as the gravel, stone in the reins, back, kidneys, heats and diseases in the loyns, impostumes or ulcers in the reins, bladder, or kidneys, corruption of blood, and weakness in the back.

*Zuriel.*

Black, dark trimson, or tawny colour.

Ground neer Wind-mills, Barns, and Out-houses, Saw-pits, such places as there is any Wood cut in, tops of Mountains and Hills, grounds where hawking or hunting is used, sandy and gravelly places, the upper rooms in houses, one chamber within another, Garrets, Lofts, &c.

*Bastriana, Caspia, Seres, Oasie, Ethiopia, Sabandia, Alsatia, Sundgavia, Livonia, Austria, Pannonia, Portugal, the Dukedom of Savoy.*

*Olyssponis, Aresatum, Caieta, Landa, Snessa, Placentia, Friburgia, Argentina, Citica, Jeldkirchium, Spira, Francfordia, Halafrisinga, Hailprima, Mosbachium, Landstuta, Vienna of Austria.*

The reins, kidneys and bladder.

## Of Scorpio.

*Scorpio* is a watry, cold, stegmatick, feminine, nocturnal, fixed, northern sign, of the watry Trigon.

A strong able corpulent body, not exceeding in height, a good broad visage, but the complexion somewhat obscure, a sad brown hair, and it crisping or curling, an hairy body, short necked, and a strong set body every way, but commonly bow-legged.

All infirmities in the Privities and Bladder, as the gravel, stone, priapism, ruptures, Fistulae, the Pyles, Defects in the Matrix, and running of the reins or Gonorrhea.

*Barael.*

Brown.

All such places as creeping and venomous beasts use, Gardens, Orchards, Vineyards, muddy moorish grounds, stinking Lakes, and Quagmires and sinks in houses, ruinous houses, and such places where rubbish uses to lie, the wash-houses, Kitchen or Larder.

*Matragonitida, Commagena, Cappadocia, Indaa, Idumaa, Mauritania, Getulia, Catalonia, Norwegia, the Western Swecia, and the upper Bavaria, the kingdom of Fex.*

*Algira, Valentia of Spain, Trapixantium, Vrbium, Aquileia, Pistoria, Camerinum, Petavium, Messana, Vienna of the Allobroges, Gedamun, Crema, Ariminum, Forum Julii.*

The privy parts or members of generation.



## Of Sagittarius.

The quality and property of ♐.	<i>Sagittarius</i> is a fiery, hot, dry, masculine, cholerick, diurnal, Eastern, common.
Description signified by ♐.	Bicorporial sign; of the fiery Trigon. It represents one of a well composed strong body, somewhat above the middle size, a handfom comely countenance, somewhat longish visage, a ruddy sanguine complexion, a chefnut coloured hair.
Diseases.	All infirmities in the thighs and buttocks, as Ruptures and Fistulae in those parts; also over-heating of the blood, Pestilential Feavers, intemperateness in recreations, falls from horses, &c.
Angel.	<i>Advachiel.</i>
Colour.	Yellow or green tending somewhat to red.
Places.	A Stable of War-horses, Ox-houses, the highest places in Land, Hills, Stony places, and places where fire is or hath been frequently kept, the upper rooms in houses.
Regions.	<i>Arabia Felix, Tyrrhenia, Celtica, Hysspania, Dalmatia, Slavonia, Hungaria, Moravia, Misnia, Provincia, Lyguria</i> where <i>Genua</i> is, <i>Lunesana.</i>
Cities.	<i>Tolatum, Volaterra, Mutina, Narbona, Avinion, Colonia, Agrippina, Singardaria, Rotemburgus, Tuberinum, Indemburgus, Buda, Astum, Firmum.</i>
In man.	The thighs and buttocks.

## Of Capricornus.

The quality and property of ♑.	<i>Capricorn</i> is an earthy, cold, dry, melancholy, feminine, nocturnal, movable, cardinal, solstitial, domestick, southern, fourfooted sign; of the earthy triplicity.
Description signified by ♑.	One of a mean stature, of a dry constitution, and usually one of a long thin and lean visage; a thin beard, black hair, a narrow brest, long small neck, narrow chin.
Diseases.	All diseases incident to the knees, either by strains, fractures or otherways, the leprosie, itch and scab.
Angel.	<i>Hanael.</i>
Colour.	Black or russet or a dark obscure brown.
Places.	Ox or Cow-houses, and such places, as the Implements of Cattel are put in; also where sails for ships, or old wood is laid, sheep-pens, grounds where sheep and other Cattel feed, Fallow ground, barren and thorny grounds, dung-hills, low rooms in houses, dark places neer the ground, &c.
Regions.	<i>India, Ariana, Macedonia, Illyria, Thracia, Bosnia, Albania, Bulgaria, Grecia, Massovia, Lithuania, Saxony, Morea, the Orcades, Stiria, Romandiola,</i> the south west part of <i>Saxony, Marchia, Hassia, Turingia.</i>
Cities.	<i>Juliacum, Chevonio, Berga, Meclina, Gaudanum, Vilna, Oxford in England, Brandenburg, Augusta, Constantia, Derrhona, Faventia, Tortona, Pratum.</i>
In man.	The knees.

## Of Aquaries.

The quality and property of ♒.	<i>Aquaries</i> is an æry, hot, moist, rational, fixed, humane, diurnal, sanguine, masculine, Western sign; of the æry triplicity.
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It shews one of a tall well-set thick corporature, of a strong body, of a long vi- Description  
sage, sanguine complexion; if *Saturn* be therein, he gives black hair; otherwise signified by  
commonly the party signified thereby, is of a fair flaxen hair, and of a paler whi-  
ter countenance.

All infirmities in the legs or ancles, as Gouts, Cramps, and all melancholy wind Diseases.  
in the veins or blood.

*Cambiel.*

Angel.

A skie-colour or blew.

Colour.

Hilly and uneven places, places newly dig'd, Stone-quarries, Mines broken up, Places,  
roofs of houses, or the upper parts thereof, vineyards, &c.

*Oxiana, Sogdiana*, the Desert of *Arabia Patrea, Azania, Sarmatia, Great Tar-* Regions.  
*ary, Walachia*, red *Russia, Dania*, the South part of *Swecia, Westphalia, Mosselani*,  
*Pedemontium*, part of *Bavaria, Croatia, Germany, Muscovia*.

*Hamburgum, Breva, Moniferatus, Pisanum* in Italy, *Salisburgus, Ingolstadtus*, Cities.  
*Forum Sempronium, Trent*.

In man.

The legs and ancles.

### Of Pisces.

*Pisces* is a watry, cold, moist, feminine, flegmatick, nocturnal, common, Bicorpo- The quality  
real, Northern, effeminate, idle, sickly, fruitfull sign, and of the watry Trigon. and property  
of ♋.

One of a short stature, not very decent; yet I have known those that have had Description  
*Pisces* ascending in their Nativities of a tall stature, and somewhat handsomely sha- signified by ♋.  
ped; but it hath been when there was a Planet in the ascendent of that power and  
signification: *Pisces* commonly gives a good large face, and a palish complexion, the  
body fleshy, &c.

All diseases in the feet, as Achies, Lameness, Gout, Salt-flegm, Scabs, Itch, Diseases:  
Batches and Boils, Breakings out and Ulcers, proceeding from blood putrified, also  
cold and moist diseases.

*Barchiel.*

Angel.

A white glittering colour.

Colour.

It signifies grounds full of water, Springs, Fish-ponds, Rivers, places where  
Hermitages have been, Water-mills, Moats about houses, Wells, Pumps, Conduits,  
Cisterns, and those places in houses where water is most frequent.

*Phazonia, Nazomonitidis, Garamatis, Lydia, Pamphilia, Cilicia, Calabria, Portu-* Regions.  
*gal, Normandia, Galitia, Lusitania, Egypta*.

*Alexandria, Sibilis* or *Hyspalis, Compostella, Parantium, Rhotomagum, Normatia*, Cities,  
*Ratispora, Worms*.

The feet.

In man.

Thus much of the nature, qualities and significations of the signs; we come now  
to the Aspects of the Planets, and to say somewhat of them, and so proceed.

## CHAPTER, XXVII.

## Of the Aspects of the Planets and Signs, their Names, Characters and Natures, and wherefore they were so named and characterized.

**M**Any new Aspects there are which we shall here omit, and here treat only of those Aspects of the Planets and signs which are most usual and necessary. And they are thus called and characterized, *Sextile* \*, *Quartile* □, *Trine* △, and *Opposition* ♀: We omit here to speak of *Keplers* new Aspects, since these are the most necessary in the practise of this study. There is also a *Conjunction* thus Charactered σ, which is not properly termed an Aspect, since a Planet is then said to be in Conjunction with another when he is in the self same degree and minute of one and the same sign the other is in, and therefore cannot properly be said to behold or Aspect him, but is in σ with him; this σ is of nature neither good nor bad, but according to the significators and their dispositions and places is both, viz. sometimes good, and some times bad.

Of a σ.

Its nature.

Of a \*.

Of a Platick aspect.

Of a Partil aspect.

The reason  
why \* and  
△ are good,  
□ and ♀ bad.

Of a □.

A *Sextile* is so called, for that it is the sixth part of the Zodiack, and is therefore characterized in this manner \* with six strokes; it consisteth of 60. deg. in length as a Planet in the first degree of *Aries*, beholdeth another in the first degree of *Gemini* with a \* Aspect. Also if a Planet be in the first degree of *Aries*, he beholdeth another in the fifth degree of *Gemini*, with a \*; and this is called a *Platick Aspect*, admitting of the Orbs of the Planets in Aspect; as *Saturn* in the 15. degree of *Aries* and *Jupiter* in the 23. deg. of *Gemini*; *Jupiter* is in a \* of *Saturn* by reason he is fully elongated 9 deg. which the half orb of *Saturn* and *Jupiter* maketh, as *Saturn* half orb being 4. deg. and a half, and *Jupiter* 4. d. and a half, added together maketh nine deg. and here you see them but 8. deg. separated from a *Partil* aspect, which is when they are both in one and the same number of degrees and minutes as above said. The use thereof is only thus; if in any scheme or judgement whatsoever you finde the Significators in a *Sextile Platick*, you may be confident (if your light or Planet be applying) your business signified by those Significators shall be accomplished when they come to the *Partil* aspect, especially if the more weighty Planet be retrograde or in reception by house or exaltation with the more light; if they are separating and without reception, the contrary; for by how much they are separated from the *Partil* aspect, by so much the more unlikely is the business signified by the significators so separating to come to a conclusion; but look when they are fully separated by the mediety of their Orbs, and about that time shall the business be fully broken off, except one of the Significators be just then Stationary, and then immediately apply again, for then it hangeth in some suspence, and after a while beginneth afresh, &c. But you must note that application by \* or △ is good, for they are Aspects of love, amity and Friendship; yet the △ is more forcible and better, for that a Planet in △ with another is out of houses of the one and the same nature, as fire with fire, earth with earth, water with water, and ayr with ayr. A \* by a fiery with an aëry, or earthy with watry, and therefore is not altogether so good as a △, for that these agree not in every point; for fire is hot and dry, ayr hot and moist, agreeing partly, viz. in heat: so likewise earth and water; the earth is cold and dry, the water cold and moist, agreeing in coldness; for which reason a \* is accounted indifferent good, and so likewise note that a □ and ♀ are naught, and of enmity and discord, quite contrary to the other, yet the ♀ is the worst, &c.

A *Quartile* is so called, for that it is the fourth part of the Zodiack, and is characterized four square □; it consisteth of 90 deg. in length, and four times 90 deg. 360. deg. you must know a *Partil* and *Platick* □ by the same rule you know a \*,



and so of all the rest, viz.  $\Delta$ , and  $\phi$ . But note that a business brought to pass by the  $\square$  or  $\phi$  of the significators, causeth much discontent and sadness, so that the business had better never been done, &c.

A *Trine* is the third part of the Zodiac; and is therefore character'd three Of a  $\Delta$ . square and triangled  $\Delta$ ; consisting of 120. deg. and three times 120. deg. maketh just 360. deg.

An *Opposition*  $\phi$ , is that aspect which divideth the Zodiac in two equal parts, and Of an 8. is therefore character'd with a line between two round o's  $\phi$  intimating the direct opposition of the Orbs of two Planets; and it consisteth of 180. deg. &c.

There is also an aspect which the Ancients call'd Dexter and Sinister; a Dexter Of Dexter and sinister aspects. aspect is contrary to the succession of the signs; a Sinister is according to the succession of the signs; as a Planet in *Aries* beholding another in *Leo*, is a  $\Delta$  aspect Sinister; a Planet in *Aries* beholding another in *Sagittary* is a  $\nabla$  Dexter; the Dexter is not so good as the Sinister. Here I may also give you some other reasons why one aspect is better then another (which I had almost forgot) which is in respect of the Other reasons for the goodness and badness of the aspects. Luminaries; for as the *Sun* is *Fons vite*, the fountain of life; so is the *Moon* of main power and efficacy by her forcible influence on inferior bodies, bringing the light and influence of all the other Planets to us. I say in respect of them are the aspects termed good or evil: for *Saturnus* houses behold the houses of the Luminaries with an  $\phi$ , which is the worst of Aspects by reason he is the worst of Planets: In like manner a  $\Delta$  aspect is the most fortunate and best, for that the houses of the best and most temperate Planet *Jupiter* beholdeth the houses of the Luminaries with a Trine aspect, even as *Capricorn* is opposite to *Cancer*, and *Aquaries* to *Leo*; so is *Pisces* in Trine to *Cancer*, and *Sagittary* to *Leo*; and so is a *Quartile* the lesser malevolent aspect, for that the houses of the lesser fortune, viz. *Mars*, behold the houses of the Luminaries with a *Quartile*, viz. *Aries* is in *Quartile* to *Cancer*, and *Scorpio* to *Leo*; neither is this aspect so bad as is an *Opposition* for that *Scorpio* one of his houses is in Trine to *Cancer* the house of *Luna*: Likewise a *Sextile* being from the houses of the lesser Fortune *Venus*, is of less force then a Trine, &c. and so much for the aspects of the Planets and Signs.

## CHAP. XXVIII.

Of the fixed Stars in the Zodiac; wherefore they are called fixed, their number, particular names, natures, magnitudes, latitudes and longitudes; and first of those in Aries, as they are delivered by the most learned in this Art.



Come here to say somewhat of the fixed stars, since without the true knowledge thereof our works will be imperfect, I mean our Judgements; as also these our labours without them would be but lame and imperfect. I shall but speak of some of the stars chiefly, viz. the most notable, and those of the first, second, third and fourth magnitude, except here and there of some more obscure. I shall refer my Reader, if he be curious herein, to the perusal of *Copernicus*, *Tycho*, *Lucas Gauricus*, *Stadius* and *Sconerus*, and what others treat of in this Nature; yet what I here set down may suffice for any judgement whatsoever in the Art of *Astrologie*, of what part thereof soever it be. The method I follow, is briefly first to declare unto you the number, names, nature, magnitude, latitude and longitude of the most notable fixed stars in the Zodiac, of the first, second, third and fourth magnitude: as also those (of the same magnitude) both on the North and South part, and these will serve for ever, and in all Regions and

and places through the whole Globe of the Earth, except their longitudes, which will vary somewhat in respect of the Equinoctial; wherefore I shall only give you the degrees of their longitudes.

We will begin with *Aries* being the first sign (as you have already heard) and so forward; but before we begin, I think meet first to let you know, wherefore these stars are called fixed stars, that there may be nothing in the Art which the Student (if occasion serve) may not give a reason for; for it is my desire to have knowledge increase, and ignorance and envy perpetually put to silence: The reason then why they are called fixed stars is for that they are indeed fixed and immovable, never stirring, but they are violently carried about with the Heavens by the first mover (as above said) not having any peculiar motion of their own as the Planets have, &c.

But let us now come to the fixed stars, their number, natures, names, magnitudes and latitudes; and first of *Aries*: in *Aries* there are twenty five notable fixed stars.

Their number.	The names of the Stars.	Their Nature.	Their latitude.
	In <i>Y</i>		D M D
1	<i>Algenib</i> , the end of the right wing of <i>Pegasus</i> .	♂ ♀ or ♀	2 12 B 30 17
2	<i>Alderamin</i> , the right shoulder of <i>Cephus</i> .	♂ ♀	3 29 00 8
3	The foremost of the 3. bright stars in the band of the fishes.	♂ P ♀	4 2 15 8
4	<i>Alpheratz</i> , the Navel of <i>Pegasus</i> , the head of <i>Andromeda</i> .	♀	2 26 00 9
5	The hindermost in the tail of the <i>Whale</i> .	♂	3 15 M 20 11
6	The middlemost of the 3. bright stars in the band of the fishes.	♂ P ♀	4 1 B 10 12
7	The middlemost of the 3. in the body of the <i>Whale</i> .	♂	3 25 M 20 13
8	The last of the 3. bright stars in the band of the fishes.	♂ P ♀	4 1 20 14
9	<i>Baten Kaiton</i> , the belly of the <i>Whale</i> .	♂	2 20 0 16
10	Of <i>Andromeda</i> } left shoulder blade Sheder.	♀	3 24 B 33 16
11	<i>meda</i> the } small of the left arm.		3 15 30 17
12	} of the stars after the bowing of the B. of fishes.	♂ P ♀	4 2 M 20 18
13			4 2 40 20
* 14	<i>Acar'nar</i> , the bright star of the River <i>Eridanus</i> .	♀ ♀	1 53 30 21
15	The latter of the 3. after the Bowing of the ban. of the fishes.	♂ P ♀	4 7 45 22
16	} of the girdle of <i>Andromeda</i> .	♀	3 30 B 00 23
17			3 32 03 23
18	The knot of the band of the fishes, or pole of the <i>Whale</i> .	♀ ♀	3 8 M 30 24
19	<i>Mirach</i> , the furthestmost star of the girdle of <i>Andromeda</i> .	♀	3 26 B 20 25
20	<i>Angolnar</i> , the turning of the River <i>Eridanus</i> .	♂	4 34 M 50 27
21	The foremost star in the right horn of the <i>Ram</i> . ( <i>Whale</i> ).	♂	3 7 B 20 28
22	The southermost of the 2. hindermost stars in the breast of the	♂	3 27 M 30 28
23	The foremost in the neck of the <i>Whale</i> .	♂	4 4 10 29
24	The latter star in the right horn of the <i>Ram</i> .	♂ ♂	3 8 B 20 29
25	The middle of the chair of <i>Cassiopea</i> .	♂ ♀	3 51 40 29

## CHAP. XXIX.

Of the Fixed-stars in Taurus, their number, names, nature, magnitude, latitude, and longitude.

V Nto the fixed stars in Taurus we now descend, as they succeed one another in longitude, which are in number thirty five, as followeth.

Their number.	The Names of the Fixed Stars	Their Nature.	magnit.	Their latitude.	Longit.
	In $\gamma$ .			D M	$\circ$
1	The foremost in the Jowl of the <i>Whale</i> .	$h$	3	14 M 00	2 0
2	<i>Schedar</i> the breast of <i>Cassiopea</i> .	$h$	2	46 B 45	2 2
3	The point of the <i>Triangle</i> .	$\gamma$	3	19 00	2 2
4	The Peruck of the <i>Whale</i> .	$h$	4	6 M 20	3 3
5	The first bright star after the space of the <i>River</i> .	} $h$	3	23 10	3 3
6	The middle of the mouth of the <i>Whale</i> .		3	11 30	4 4
7	The left hinder foot of the <i>Ram</i> .	$\delta$	4	5 15	6 6
8	The foremost star in the bottom of the <i>Triangle</i> .	$\gamma$	3	20 B 40	7 7
9	The star on the seat or buttock of <i>Cassiopea</i> .	$h$	2	49 00	8 8
10	The hindermost star in the bottom of the <i>Triangle</i> .	$\gamma$	3	19 B 00	8 8
11	<i>Alamac</i> , the left foot of <i>Andromeda</i> .	$\gamma$	3	23 00	8 8
12	The second great star after the space of the <i>River Nilus</i> .	$h$	3	25 M 30	8 8
13	<i>Menkar</i> , the end of the Jaw of the <i>Whale</i> .	$h$	3	11 20	9 9
14	The left knee of <i>Cassiopea</i> .	$h$	2	45 B 30	11 11
15	The third great star after the space of the <i>River Nilus</i> .	$h$	3	28 M 00	13 13
16	The first star of the tail of the <i>Ram</i> .	$\gamma$	4	1 B 40	15 15
17	The fourth great star after the space of the <i>River Nilus</i> .	$h$	3	28 M 50	15 15
18	The foremost (without form) from the head of <i>Medusa</i> .	$\delta$	obs	20 B 40	16 16
19	The middlemost star of the tail of the <i>Ram</i> .	$\gamma$	4	2 30	16 16
20	The { second } star of the four in the partition.	} $\gamma$ Pl	4	7 M 15	17 17
21			4	6 00	17 17
22	The last star of the tail of the <i>Ram</i> .	$\gamma$	4	1 B 50	18 18
23	The last great star after the space of the <i>River Nilus</i> .	$h$	3	32 M 50	18 18
24	The right hand of <i>Persens</i> .	} $h$ $\gamma$	4	40 B 30	19 19
25	The head of <i>Argol</i> , <i>Gorgon</i> or <i>Medusa</i> .		2	23 00	20 20
26	Of the <i>Pleiades Vir-</i>	} $\delta$ & $\gamma$	5	4 30	23 23
27	<i>gilie</i> , <i>Athoray</i> , or		5	4 40	24 24
28	<i>Atarage</i>		5	3 00	24 24
29			5	5 20	25 25
30	The breast of the Bull.	$\delta$	3	8 M 00	25 25
31	The left heel or wing	} of <i>Persens</i> .	3	12 B 00	25 25
32	<i>Alchenib</i> , a star in the right side		2	30 00	26 26
33	The ancle of the left foot		3	11 00	27 27
34	The third star of the right side		3	27 30	29 29
35	The shank of the left leg	$\gamma$	3	14 45	29 29



## C H A P. XXX.

Of the Fixed-Stars in Gemini, their Number, Names, Nature, Magnitude, Latitude and Longitude.

**D** Escend we next unto the most notable fixed stars in *Gemini*, which are in number thirty six: we will here still follow the same method, to set them down as they follow or succeed each other in longitude.

Their number.	The Names of the Fixed Stars		Their Nature.	magnit.	Their latitude.		Longit.	
	In II.				D	M	II	
1	The left knee of <i>Perseus</i> .		h	v	3	19	50 18	
2	Of <i>Hyades</i> , <i>Lampades</i> , or <i>Sucula</i> } The eye	The Nostrils	♂		3	15	M 45 0 18	
3		Under the North eye			3	14	15 1	
4		Under the South eye			3	15	50 2	
5		In the North eye			3	3	00 3	
6		In the South eye			1	5	10 4	
7	The { Sixth } Seventh } Eighth } Last and Southermost }	} of the shield of <i>Orion</i> ,	h	v	3	11	50 6	
8						3	17	10 6
9						3	20	20 6
10						3	21	30 7
11	The Star between the South horn and the ear of the <i>Bull</i> .		♂	P ♀	4	4	00 8	
12	* <i>Algenae</i> , <i>Algebar</i> , <i>Rigel</i> , or the left foot } <i>Elgeuze</i> , <i>Bellatrix</i> , or the left shoulder }	} of <i>Orion</i> .	♂	v	1	31	30 10	
13						28	17	30 11
14	The most Southerly star in the South horn of the <i>Bull</i> .		♂	P ♀	4	5	00 11	
15	The formost of the elbow of <i>Auriga</i> .				38	18	B 00 13	
16	The hindermost of the elbow of <i>Auriga</i> ,		♂	♀	48	18	00 13	
17	The star in the belly of the <i>Hare</i> .		♀		3	44	M 20 16	
18	The first star of the girdle of <i>Orion</i> .		v	h	2	24	10 16	
19	The star in the middle of the body of the <i>Hare</i> .		♀		3	41	30 17	
20	* <i>Hercus</i> the goat or the left shoulder of <i>Auriga</i> .		♂	♀	1	22	B 30 17	
21	The right foot of <i>Auriga</i> , the end of the nor. horn } of the		♂	P ♀	38	5	00 17	
22	The beginning or root of the south horn } <i>Bull</i> .				4	4	M 00 17	
23	The foremost of the bright stars by the form of the <i>Dog</i> .		v	h	2	57	40 17	
24	The middlemost of the sword } of <i>Orion</i> .				3	29	30 18	
25	The Southermost of the sword }				3	29	50 18	
26	The end of the South horn of the <i>Bull</i> .		♂	P ♀	3	2	30 18	
27	The middlemost star of the girdle of <i>Orion</i> .		h	v	2	24	50 18	
28	The second bright star by the form of the <i>Dog</i> .		♀		2	59	40 20	
29	The last of the girdle of <i>Orion</i> .		h	v	2	25	30 20	
30	The Pole-star <i>Atrucaba</i> , the tail of <i>Cynosura</i> .		h	P ♀	3	66	B 00 21	
31	* The { Right knee } Right shoulder } of <i>Orion</i> .		h	v	3	33	M 30 21	
32						1	17	00 23
33	The right shoulder of <i>Auriga</i> .		♂	P ♀	2	20	B 00 24	
34	The foremost over the foot of <i>Castor</i> } without form.		♀	♀	4	00	M 40 25	
35	Bright one before the knee of <i>Castor</i> }				48	5	B 50 28	
36	The foremost of the left foot of <i>Castor</i> .				4	1	M 30 28	

## CHAP. XXXI.

Of the fixed Stars in Cancer, their Number, Names, Nature, Magnitude, Latitude and Longitude.

Enter we now on the fourth sign of the *Zodiack* to treat of the fixed Stars therein, which are in number just *Thirty*, as followeth.

Their number.	The Names of the Fixed Stars.	Their nature.	Magni.	Their Latitud.	Longt.
	In ☊.			D. M.	☊
1	The hindermost of the left foot of <i>Castor</i> .	♂ P ♀	4	1 15	0 11
2	The ancle of the right foot of <i>Castor</i> .	♂ P ♀	4	3 30	1
3	The star at the end of the left forefoot of the <i>Dog</i> .	♀	3	41	20 2
4	The right instep of <i>Pollux</i> or <i>Hercules</i> .	♂ P ♀	3	7 30	3
5	The left knee of <i>Castor</i> .	♂	3	1 B	30 4
*6	<i>Argos</i> .	♂	4	1 75	M 00 8
*7	<i>Canis major</i> , or the mouth of the great <i>Dog</i> .	♂ P ♂	1	39	10 9
8	The left knee of <i>Pollux</i> .		3	2 M	30 9
9	The left arm of <i>Castor</i> .		4	7 B	20 10
10	The right ham of <i>Pollux</i> .		3	00 M	40 12
11	The left buttock of <i>Pollux</i> .		3	00	30 13
12	The right shoulder blade of <i>Castor</i> .	}	♂	4 5 B	30 13
13	The left side of <i>Pollux</i> .		3	3 00	14
14	The head of <i>Castor</i> or <i>Ras Algenes</i> .		♀	2 9	40 14
15	The right thigh of the great <i>Dog</i> .	♀	3	51 M	30 15
16	The right shoulder of <i>Castor</i> .	♂	4	4 B	50 15
17	The star between the thighs of the great <i>Dog</i> .	♀	3	48 M	45 18
18	The left shoulder of	♂	4	1 B	40 18
19	The head of <i>Hercules</i> or } <i>Pollux</i> .	♂	2	6	15 18
*20	<i>Procyon</i> , <i>Canis minor</i> , <i>Algemeisa</i> the little <i>Dog</i> .	♂ P ♂	1	16 M	10 20
21	The bright star besides the form of the <i>Twin</i> .	♂	4	2 M	40 22
22	The end of the tail of the great <i>Dog</i> .	♀	3	50	30 23
23	The hindermost north leg of the <i>Crab</i> .	♂ P ♂	3	1 B	00 24
24	The most southerly star of the right foot } before of <i>Helice</i> .	♂	3	28	30 26
25	The star in the left knee		3	35	00 27
26	The buckler of the ship, or <i>Markeb</i> .	♂	4	47 M	15 27
27	The most northerly star in the right forefoot of <i>Helice</i> .	♂	3	29 B	20 28
28	The hindermost south leg of the <i>Crab</i> .	♂ P ♂	4	7 M	30 28
29	The northermost } of the forepart of the ☐ of the <i>Crab</i> .	♂	4	1 B	15 29
30	The southermost }		4	1 M	10 29

## CHAP. XXXII.

Of the fixed Stars in Leo, their Number, Names, Nature, Magnitude, Latitude and Longitude.

The fixed Stars in Leo, are in order next to be treated on, and they are in number *Thirty one* as followeth.

Their number.	The Names of the Fixed Stars.	Their nature.	Magni.	Their Latitude.
	In S.			D. M.
1	The crutch or breast of the <i>Crab</i> .	♂	cl.	0 B 40 2
2	The Northernmost of the two <i>Asses</i> .	♂	⊙	4 2 40 2
3	The first of the obscure stars by the form of <i>Helice</i> .	♀	⊙	23 15 2
4	The southernmost of the two <i>Asses</i> .	♂	⊙	48 00 M 10 3
5	The second of the obscure stars by <i>Helice</i> .	♀	⊙	22 B 45 3
6	A star without form near the head of <i>Hydra</i> .	h	♀	3 23 M 15 4
7	The hindermost of the two in the end of the poop of the <i>Ship</i> .	h	♂	3 43 20 6
8	The third of the obscure stars by the form of <i>Helice</i> .	♀	⊙	20 B 00 7
9	The fourth arm of the <i>Crab</i> .	h	♀	4 5 M 30 8
10	The fourth obscure star near <i>Helice</i> or <i>Ursa Major</i> .	h	♀	22 B 15 8
11	The southernmost star in the left shoulder called <i>Cynosura</i> .	h	♀	2 37 50 9
12	The star without form near the <i>Crab</i> .	h	♂	4 2 M 40 11
13	The fourth wheel of the wagon, called <i>Doubly</i> . The shoulder of <i>Helice</i> .	♂	♀	2 49 B 00 12
14	The mouth of the <i>Lion</i> .	h	♂	4 7 30 12
15	The greatest star in the Mast of the ship of <i>Jason</i> .	h	♀	2 58 M 20 12
16	A star near the Claws of the <i>Crab</i> .	h	♂	4 5 40 13
17	The flank of <i>Helice</i> being the third wheel of the wain.	♂	♀	2 44 B 30 13
18	{ Southernmost } star in the head of the <i>Lion</i> .	h	♂	3 9 30 13
19		h	♂	3 12 00 16
20	The northernmost in the left shoulder, called <i>Cynosura</i> .	h	♀	2 74 50 17
21	The right foreknee of the <i>Lion</i> .	♀	P ♀	5 00 00 18
22	The bright star near the Hull of the <i>Ship</i> .	h	♀	2 63 M 50 21
23	<i>Alphard</i> the bright star of <i>Hydra</i> .	h	♀	2 8 30 21
24	{ Northernmost } of the 3 stars of the neck of the <i>Lion</i> .	h	♀	3 11 B 00 21
25		♀	♀	3 4 30 22
26		h	P ♀	2 8 30 23
* 27	Heart of the <i>Lion</i> , <i>Kalbelecta</i> , <i>Regulus</i> , <i>Basiliscus</i> .	♀	♂	1 00 10 24
28	Left fore-paw of the <i>Lion</i> .	h ♀	P ♀	4 4 M 15 24
29	The rump of <i>Helice</i> , or second wheel of the <i>Wagon</i> .	♂	♀	3 51 B 00 24
30	The southernmost in the breast of the <i>Lion</i> .	h ♀	P ♀	4 1 M 50 25
31	The left thigh of the <i>great Bear</i> , or the 1 wheel of the <i>Wagon</i> .	♂	♀	3 46 B 30 25



## CHAP. XXXIII.

Of the fixed Stars in Virgo, their Number, Names, Nature, Magnitude, Latitude and Longitude.

**H** Eard you have already the Nature of the Stars in *Leo*, it resteth therefore we in order now speak also of the stars in *Virgo* succeeding, and they are in number *Twenty six*, as followeth.

Their number.	The Names of the Fixed Stars.	Their nature.	Magn.	Their Latitude.	Long.
	<i>Imag.</i>			D. M.	QR
1	The southermost bright star in the Keel of the ship <i>Argos</i> .	h	4	2	69M40
2	The left arm pit	h	P	4	00M10
3	The left foreknee } of the <i>Lion</i> .				
4	{ Northermost } of the right hinder foot of <i>Helice</i> .	δ	3	25	B501
5				25	002
6	A star without form by the neck of <i>Hydra</i> . ( <i>Helice</i> .	h	4	3	26M002
7	<i>Alloth</i> the 3. horse of the wain, or the 5. star of the tail of	δ	2		53B303
8	The last star on the back of the <i>Lion</i> .	h	P	4	2
9	A star { in the Deck or Shrowds } of the <i>Ship</i> .	h	P	4	54M305
10					65 406
11	The southermost star in the hanch	q	4	3	9B407
12	The foremost of the three under the belly } of the <i>Lion</i> .	h	4	1	108
13	A star covering the ship <i>Argos</i> , or on the section of the deck.	h	P	4	2
14	The middlemost star in the tail of <i>Helice</i> , or the 2d. horse.	δ	2		51M159
15	The left side of the Hanch	q	P	4	55B409
16	The hallow of the left thigh				5 5011
17	The joynt next under the left thigh } of the <i>Lion</i> .				1 1513
18	<i>Deneb Eleced</i> , the tail of the <i>Lion</i> .	h	P	4	00M5013
19	<i>Trica</i> the hair of <i>Berenice</i> .	q	D	1	11B5016
20	The last of the great stars in the bottom of the <i>Ship</i> .	h	P	4	30 0016
21	<i>Crater</i> the bottom of the <i>Pitcher</i> .	h	P	4	67M2017
22	A star toward the south, from the <i>great Bear</i> .	q	P	4	23 0018
23	The latter of the two southermost stars of the hair of <i>Berenice</i> .	δ	2		39B4549
24	The pinion of the left south wing of <i>Virgo</i> . ( <i>Beneanax</i> .	q	P	4	25 3020
25	The 1. horse in the wain, the last in the tail of <i>Helice</i> , called <i>Benan. Elkyed</i> .	δ	2		00 1020
26	The foremost of the four in the left wing of <i>Virgo</i> .	h	P	4	54 0021
		q	P	4	1 1029

## CHAP. XXXIV.

Of the fixed Stars in Libra, their Names, Number, Nature, Magnitude, Longitude and Latitude.



Remember *Libra* follows *Virgo*; we have done with the Stars in *Virgo*; wherefore we are to come now to the Constellations in *Libra*, and to speak in order of them as of the rest aforegoing, and they are in number *Twenty five*; as followeth.

Their number.	The Names of the Fixed Stars.	Their nature.	Magn.	Their Latitud.	Longit.
	In $\square$ .			D. M.	
1	<i>Previdimiatrix</i> the grape gatherer in the rig. or nor. w. of $\square$	h or q	3	15	10
2	The second in the left or south wing of the <i>Virgin</i> .	h	3	2	50
3	That in the right side under the girdle of the <i>Virgin</i> .	q P q	3	8	30
4	The Bill, and that star is common to <i>Hydra</i>		3	21	M 30
5	The foremost of the left wing	h or q	3	12	30
6	<i>Algareb</i> , the star in the right wing	h	3	14	50
7	The left shoulder of <i>Bootes</i> .	h	3	49	B 00
8	The left foot of the <i>Crow</i> or <i>Raven</i> common to <i>Hydra</i> .	h or q	3	18	M 10
9	The last of the 4 stars in the left wing of the <i>Virgin</i> .	q P q	4	1	B 40
10	The northernmost star in the left thigh of <i>Bootes</i> .	h	3	28	00
11	The star in the right hip or apron	q P q	3	8	40
12	The northernmost in the forefide of the $\square$ } of the <i>Virgin</i> .	q	5	2	20
* 13	<i>Spicæ virginis</i> , <i>Arista</i> , <i>Azimech</i> , the ear of corn in the left hand of $\square$ .	q P q	1	2	M 00
* 14	<i>Arturus</i> , <i>Alramech</i> , in the constellation of <i>Bootes</i> .	q	1	31	B 30
15	The southernmost of the forefide of the $\square$ } in the thigh	q P q	6	00	20
16	The southernmost of the latter side of the $\square$ } of the <i>Virgin</i> .	or	5	00	20
17	The latter of the two northernmost of the $\square$	q	4	1	30
18	The left knee of the <i>Virgin</i> .	q	6	1	30
19	The foremost of the two joynd stars in the right thigh of <i>Centaurus</i> .	q	2	46	M 10
20	The calf of the right leg } of <i>Bootes</i> .	h	3	28	B 00
21	The Spear-staff <i>Incalurnus</i>	h	4	53	35
22	The latter of the three in the loyns } of <i>Centaurus</i> .	q	3	40	M 00
23	The star in the left shoulder of the humane shape	q	3	25	40
24	{ middlemost } star in the hem of the vesture } Of the	q or q	4	7	B 34
25	{ southernmost }	& P q	4	2	40

## CHAP. XXXV.

Of the fixed Stars in Scorpio, their Number, Names, Natures, Magnitude, Latitude and Longitude.

AND thus we are come to the fixed Stars in *Scorpio*, which are in Number *Thirty five* as followeth since we are now in order to speak of them, and then let us proceed to the rest.

Name	The Names of the Fixed Stars.	Their nature	Latitude		Long.
			D.	M. m.	
	In m.				
1	The Star under the heel of the left foot of the <i>Virgin</i> .	♀ or ♀ & P. ♂	4 00	30 1	
2	The ham of the right hinder leg	♂ ♀	2 51	M 10 1	}
3	The Postern of the left leg behind		2 55	20 2	
4	<i>Apheta, Gnoſa</i> , the bright Star of the <i>Crown</i> .		2 44	B 30 6	
5	Postern of the right leg	♂ ♀	2 41	M 40 6	}
6	Right shoulder of the humane shape	♀ ♀	3 22	30 7	
7	The foremost of the two in the belly	♂ ♀	2 43	00 8	
8	The bright Star in the humane body	♀ ♀ or ♂	3 33	30 9	
9	The {brightest star middlemost star} of the South <i>balance</i> .	♂ P. ♂	2 00	B 40 9	}
10			4 1	15 12	
11	The first {of the folding Star {at the beginning} of the neck of the Serpent <i>Ophiucus</i> .	♂	3 29	15 13	}
12			3 34	15 13	
13	The bright Star of the North <i>balance</i> .	♂ ♀	2 8	30 13	
14	The small of the right arm of the <i>Centaur</i> .	♀ ♀ or ♂	3 25	B 15 14	
15	The foremost of the 3 southern stars under The later of the 2. in the middle of The left knee of the horse shape of <i>Centaurus</i> .	♂ P. ♂	3 7	30 14	}
16			4 1	B 40 15	
17			2 45	M 20 15	
18	The temple of the head of the serpent <i>Ophiucus</i> .		3 35	B 00 15	
19	The {middlemost Southernm.} of the folding of the neck of the Serpent <i>Ophiucus</i> .	♂	3 25	20 15	}
20			3 24	00 17	
21	The middlemost star in the	♂ P. ♂	4 3	45 19	}
22	The northernm. of the 2. hindermost before the		4 2	00 21	
23	The right Arm of <i>Hercules</i> or <i>Engonasin</i> .		3 40	10 23	
24	The last of the 2 bright stars in the	♂ ♀	4 4	30 24	}
25	The southernmost of the two latter stars without from on the North	♂ P. ♂	4 6	40 25	
26	The right shoulder of <i>Engonasin</i> or <i>Hercules</i> .	♂	3 43	00 25	
27	The foremost star in the palm of the left hand of <i>Ophiucus</i> .	♂ ♀	3 17	00 26	
28	Of the 3 bright stars in the forehead of the <i>Scorpion</i> .	♂ P. ♂	3 1	M 40 27	}
29			3 5	00 27	
30	The hindermost star in the palm of the left hand of <i>Ophiucus</i> .	♂ P. ♀	3 12	B 30 27	
31	A star in the south arm or fore leg	♂	3 7	M 50 27	}
32	The northernmost of the 3 bright ones in the	♂ P. ♂	3 1	B 20 27	
33	The northernmost	♂	4 1	40 28	
34	The southernmost	♂	4 00	30 28	
35	The hoof of the right forefoot of <i>Centaurus</i> .	♂	4 1	M 10 29	



## CHAP. XXXVI.

Of the fixed Stars in Sagittary, their Number, Names, Nature, Magnitude, Latitude and Longitude.

MY intentions now are to treat of the Stars in the sign *Sagittarius*, that we may say somewhat of the Stars therein, as we have already of the preceeding signs; and know they are in number *Thirty*, as followeth.

Numb.	The Names of the Fixed Stars.	Their nature	Their Magnitude	Their Latitude
	In $\alpha$ .			D. M. $\alpha$
1	A Star in the hollow of the left foot of <i>Ophiuchus</i> .	$\eta$ P. $\varphi$	4	00 B 45 2
2	The forem. of the 3 bright stars in the middle of the <i>Scorpion</i> .	$\sigma$ P. $\gamma$	3	3 M 45 2
3	The left Knee of <i>Ophiuchus</i> .	$\eta$ P. $\varphi$	3	11 B 50 3
4	<i>Cor Scorpii</i> , <i>Alatrab</i> , <i>Cal</i> , <i>Antares</i> , the heart of the <i>Scorpion</i> .	$\sigma$ P. $\gamma$	23	4 M 00 4
5	The Eye of <i>Innonius</i> , or the <i>Dragon</i> .	$\eta$ $\gamma$	3	75 B 40 4
6	The hind. of the 3 bright stars in the middle of the <i>Scorpion</i> .	$\sigma$ P. $\gamma$	3	5 M 30 6
7	The left shoulder } of <i>Hercules</i> or <i>Engonasin</i> .	$\varphi$	3	48 B 00 8
8	<i>Ras Alget</i> , the head }	$\varphi$ $\sigma$	3	37 30 9
9	The first joint next the body } of the <i>Scorpion</i> .	$\eta$ P. $\varphi$	3	11 M 00 10
10	The Southernmost of the 2 in the 3 <sup>d</sup> joint }	$\eta$ P. $\varphi$	3	18 00 11
11	The flame of the <i>Altar</i> .	$\varphi$ $\eta$	3	34 00 12
12	The right knee.	$\eta$ P. $\varphi$	3	7 B 20 12
13	The foremost above the ancle of the right foot } of <i>Ophiuchus</i> .	$\eta$ P. $\varphi$	48	2 15 14
14	The fourth joint nere the tail of the <i>Scorpion</i> .	$\eta$ P. $\varphi$	3	19 30 14
15	The right leg	$\eta$ P. $\varphi$	38	2 B 15 15
16	The 2 of the 4 in the right foot } of <i>Ophiuchus</i> , <i>Serpentari-</i>	$\eta$ P. $\varphi$	48	1 30 15
17	<i>Ras Alangu</i> the head } <i>us</i> , or <i>Aesculapius</i> .	$\eta$ P. $\varphi$	3	36 00 16
18	The 3 <sup>d</sup> of the 4 in the right foot }	$\eta$ P. $\varphi$	48	00 20 16
19	Of the 2 stars of the north part of the } Northernmost.	$\sigma$ $\eta$	5	1 M 10 17
20	sting of the <i>Scorpion</i> without form } Southernmost.	$\sigma$ $\eta$	5	6 10 17
21	The star in the } tail or sting	$\varphi$ $\sigma$	3	13 20 18
22	} fifth joint	$\eta$ P. $\varphi$	3	18 50 18
23	} 7 joint next the sting	$\eta$ P. $\varphi$	3	15 10 20
24	<i>Ras Aben</i> , the head of <i>Innonius</i> or the <i>Dragon</i> .	$\eta$ $\sigma$ P. $\gamma$	3	75 B 30 21
25	The sixth joint of the tail	$\eta$ P. $\varphi$	3	16 M 40 22
26	The dim star without form following the sting } of the <i>Scorpion</i> .	$\sigma$ $\eta$	13	15 22
27	The head or sharp point of the arrow	$\sigma$ $\eta$	3	6 30 26
28	North end of the Bow	$\eta$ P. $\varphi$	4	2 B 50 28
29	The left hand that holdeth the Bow } of the <i>Archer</i> or <i>Sagittarius</i> .	$\gamma$ $\sigma$	3	6 M 30 29
30	South part of the Bow	$\eta$ P. $\varphi$	3	10 50 29

## CHAP. XXXVII.

Of the fixed Stars in Capricornus, their Number, Names, Nature, Magnitude, Latitude and Longitude.

Enter we in the next place on the fixed Stars in *Capricorn*, which are but twenty four, as followeth.

Their num- ber.	The Names of the Fixed Stars	Their nature	Magni.	Their Latitude	Long.
	In $\gamma$ .			D. M. $\gamma$	
1	The Southernm. in the north part of the bow	♂	3	1	30 <sup>09</sup>
2	The Arrow or shaft		4	3	50 <sup>4</sup>
3	Duble cloudy star of the Eye		♂	♂	00 B 45 <sup>6</sup>
4	The left shoulder		♂	3 M	10 <sup>6</sup>
5	The foremost of the three in the Head	♂	4	2 B	10 <sup>7</sup>
6	The star under the Armpit		♂	3 M	45 <sup>7</sup>
7	The left Knee of the Fore-leg		2	18	00 <sup>8</sup>
8	<i>Wega. Fidicula.</i> The shining Harp, the falling <i>Vulture</i>		1	62 B	10 <sup>8</sup>
9	The left Hoof before	♂	2	23 M	00 <sup>9</sup>
10	The middlem. star of the third in the head		♂	48	1 B 30 <sup>9</sup>
11	The latter in the head		4	2	00 <sup>10</sup>
12	The first star of <i>Antinous</i> , by the <i>Eagle</i> .		♂	18	10 <sup>12</sup>
13	Of <i>Sagit-</i> } middlemost } In the northernmost trail behind the head. } northernm. }	♂	43	4	30 <sup>13</sup>
14			4	6	30 <sup>14</sup>
15			♂	20 M	10 <sup>18</sup>
16			3	13	30 <sup>18</sup>
17	The foremost of the two in the back of the <i>Eagle</i> .	♂	3	31 B	30 <sup>24</sup>
18	<i>Alkair.</i> The <i>Eagle</i> or flying <i>Vulture</i> , the latter of them.		25	29	10 <sup>25</sup>
19	<i>Albir</i> to the mouth of the <i>Swan</i> , or bill of the <i>Hen</i> .		3	49	20 <sup>26</sup>
20	The next to the bright star in the back of the shoulder		♂	3	130 00 <sup>26</sup>
21	The foremost in the Neck	♂	3	27	10 <sup>26</sup>
22	Of the <i>Goat</i> , the { Northernmost } star in the left horn.		♂	7	30 <sup>28</sup>
23			♂	5	00 <sup>28</sup>
24	The 1 of the bright stars without form before the <i>South fish</i> .		♂	22 M	20 <sup>26</sup>

## CHAP. XXXVIII.

Of the fixed Stars in Aquaries, their Number, Names, Nature, Magnitude, Latitude and Longitude.

SO much of the Stars in *Capricorn*, come we now to those in *Aquaries*, which are briefly as followeth, and in number *Thirty nine*.

Their Number	The Names of the Fixed Stars	Their nature	Magnitude	Their Latitude	Longitude
	In $\pi$ .			D. M.	
1	The head of <i>Anisous</i> , the foremost southward from the head of the <i>Eagle</i>	$\delta$	$\gamma$	3	21 B. 40
2	The { foremost middlemost last & southernmost } of the 3 stars in the Jaw of the <i>Goat</i> .	$\eta$ P. $\varphi$	6	1	45
3			6	1	30
4			6	00	45
5	The star betw. the head & shaft of the arrow of <i>Hercules</i> .	$\delta$	$\varphi$	4	39 20
6	The right knee of the <i>Goat</i> .	$\delta$	$\varphi$	4	6 M. 30
7	The { middlemost } of the bright stars, without form, before the south or great fish called <i>Norinus</i> .	$\eta$	3	22	10
8			3	21	20
9	The foremost of the 3 in the garment on the left hand of <i>Aquarius</i> .	$\eta$	$\varphi$	3	8 B. 30
10	Of the said three stars, on the back Side of the same hand.			3	5 30
11	The southern. } of the 3 in the mid. of the body of the <i>goat</i>	$\sigma$	$\varphi$	5	4 M. 00
12				5	2 50
13	The foremost star on the back of the <i>goat</i> .			4	00 00
14	In the tail	$\eta$	$\sigma$	3	29 B. 10
15	In the southernmost star of the fore side of the <i>Rhomboydes</i> or square } of the <i>Dolphin</i> .			3	32 00
16	The brightest of the 3 in the middle of the body of the <i>goat</i> .	$\sigma$	$\varphi$	5	4 M. 15
17	The pinion of the right wing of the <i>swan</i> or <i>Hen</i> .	$\varphi$	$\varphi$	3	64 B. 40
18	The northernm. of the fore side of <i>Rhomboydes</i> of the <i>Dolphin</i> .	$\eta$	$\sigma$	3	33 50
19	The foremost } of the conjoined stars under the belly of the <i>Goat</i> .	$\sigma$	$\varphi$	4	6 M. 50
20				5	6 00
21	The hindermost of the two on the back of the <i>goat</i> .			4	00 50
22	The { southernm. } of the latter side of the long diamond square or <i>Rhomboydes</i> of the <i>Dolphin</i> .	$\eta$	$\delta$	3	32 B. 00
23				3	33 10
24	The foremost } in the flank Denk <i>Alchedi</i> } on the bowing of the back } or doubling of the tail of the	$\eta$	$\gamma$	4	4 M. 45
25				3	2 10
26	The hinderm. } in the flank } on the bowing of the back } <i>Goat</i> .			4	4 30
27				3	2 00
28	Of the lesser <i>horse</i> } foremost in the head } foremost in the mouth }	$\delta$	$\gamma$	20	B. 30
29				25	30
30	The left shoulder of <i>Aquarius</i> .	$\eta$	$\varphi$	3	8 50
31	The foremost star after the doubling of the tail of the <i>goat</i> .	$\eta$	$\gamma$	4	2 M. 20
32	Of the lesser <i>horse</i> , the hindermost in the { Mouth } { Head }	$\sigma$	$\gamma$	25	00
33				20.	40
34	The breast of the <i>swan</i> or <i>Hen</i> .	$\varphi$	$\varphi$	3	56 B. 20
35	The southernmost star in the left buttock of <i>Aquarius</i> .	$\varphi$ P. $\eta$	6	1	M. 40
36	<i>Enif</i> <i>Alpheratz</i> , the yawning of <i>Pegasus</i> .	$\delta$ $\gamma$ $\varphi$	38	21	B. 30
37	The forem. of the 2 in the right side of the <i>pitcher</i> } of <i>Aquarius</i> .	$\eta$	$\varphi$	3	B. 00
38				11	00
* 39	The mouth of the south fish, and end of the <i>water</i>	$\varphi$	$\varphi$	1	23 M. 00



## CHAP. XXXIX.

Of the Fixed stars in Pisces, their nature, number, names, magnitude, latitude and longitude.

Even as we have proceeded in the other signs, let us here conclude with *Pisces* which is the last: the number then of the stars therein are *twenty nine*, as followeth.

The names of the Stars.	Their Nature.	Their latitude		Longit.
		D	M	
In $\kappa$ .				
1 The star in the right buttock of <i>Aquarius</i> .	$\varphi$ P $\gamma$ 4	00	50	18
2 <i>Aried, Deneb Adige</i> , the tail of the <i>Swan</i> or <i>Hu</i> .	$\varphi$ $\gamma$ 2	60	00	48
3 The Northernmost of the two in the head of <i>Pegasus</i> .	$\delta$ $\gamma$ $\gamma$ 3	16	50	58
4 The right arm	$\eta$ $\gamma$ 3	8	48	1
5 The Northernmost star in the right hand	$\eta$ $\gamma$ 3	10	45	1
6 The first star of the stream next the Pitcher	$\delta$ P $\gamma$ 4	2	00	1
7 The {Northernmost} in the right leg.	$\varphi$ P $\gamma$ 4	5	M	002
8 The {Southernmost} of the southernmost	$\varphi$ $\gamma$ 3	7	30	3
9 The {Formost} of the southernmost	$\eta$ $\gamma$ 3	9	M	003
10 The {Hindermost} stars in the right hand	$\eta$ $\gamma$ 3	8	30	4
11 The next Southernmost of the Pitcher	$\eta$ $\gamma$ 4	00	10	6
12 Of A {Star in the forepart of the bowing	$\eta$ $\gamma$ 4	1	M	109
13 {Northernmost} in the bowing	$\eta$ P $\gamma$ 4	3	20	10
14 {Southernmost} of the stream.	$\eta$ $\gamma$ 4	4	20	11
15 {Next after the foremost in the bow	$\eta$ $\gamma$ 4	05	30	11
16 {Southernmost next after	$\eta$ $\gamma$ 4	1	40	12
17 The Southernmost in the neck	$\varphi$ P $\gamma$ 4	7	30	15
18 The Foremost of the belly	$\gamma$ $\gamma$ 4	4	B	3017
19 <i>Markab, Alparax</i> . The pinion of <i>Pegasus</i> his wing.	$\delta$ $\gamma$ $\gamma$ 2	1	40	18
20 The latter in the belly	$\gamma$ $\gamma$ 4	2	30	21
21 The latter on the back	$\gamma$ $\gamma$ 4	7	30	22
22 Foremost on the South	$\gamma$ P $\gamma$ 4	5	50	22
23 Foremost on the North	$\gamma$ $\gamma$ 4	2	40	22
24 <i>Schar, Alparax</i> . The right shoulder of <i>Pegasus</i> .	$\delta$ $\gamma$ $\gamma$ 2	3	00	23
25 The hindermost on South	$\gamma$ P $\gamma$ 4	5	M	2023
26 The hindermost on North	$\gamma$ $\gamma$ 4	2	30	24
27 Of the <i>Whale</i> , the star at the North end of the tail.	$\eta$ $\gamma$ 3	9	30	25
28 The star at the South end of the tail.	$\eta$ $\gamma$ 3	10	20	27
29 The tail of the foremost of the two <i>Fishes</i> .	$\eta$ P $\gamma$ 4	6	B	2027

CHAP.

## C H A P. XL.

## Shewing the use of all the former Tables.

**Y**OU see in the foregoing page, in the 1<sup>st</sup> column 1, 2, 3. and so forward, intimating the number of the stars in the sign *Pisces*, as you have specified by the word *number*, on the head of the column.

In the second column you have their several names, signified by this inscription on the head thereof: *The names of the fixed stars in Pisces*.

Upon the head of the third column you have their *Natures*, intimating that underneath it, and over against every star is set the Character of the Planet of whose nature it participates; as for example, over against the right shoulder of *Pegasus*, you finde  $\delta$ ,  $\gamma$ ,  $\nu$ ,  $\varphi$ , intimating that the star on the right shoulder of *Pegasus* is of the nature of  $\delta$ ,  $\gamma$ , or  $\varphi$ ,  $\nu$ , signifying *sol*, in English or: again we see over against the two subsequent stars  $\chi$   $P$   $\varphi$ , signifying they are of the nature of *Jupiter*, and partly of *Venus*  $P$  standing for partly, &c.

On the head of the fourth column you finde *magnitude*, intimating that by the Figures underneath, and over against each star is shewn the magnitude of each star; over against the right shoulder of *Pegasus*, you finde 2 intimating it to be of the second magnitude signified by 2. and somewhat less, signified by 1. and note that in the same column where you finde g. it signifieth *greater* in any of the Tables.

In the fifth column you see their *latitude*, shewing that by the figures underneath, over against each star is declared their latitude, and that either North or South, signified by M and B. M shewing South latitude, B North, &c.

In the sixth and last column you finde the inscription *Longitude*, and this is in like manner demonstrated by the figures underneath, as the shoulder of *Pegasus* (as above said) hath 31. d. 00. m. or 31. degrees, 00. minutes Latitude, and 23. d. or 23. degrees Longitude; or in 23. degrees of *Pisces*: and so observe and understand of all the foregoing and subsequent stars, &c. D. standing for degrees, and M. for minutes.

*The total sum of these stars here expressed is 366. being the most material.*

## C H A P. XLI.

Of the significations of the 12 Houses of Heaven, and wherefore they have such signification.



endeavor to be perfect in this chapter, which is to demonstrate the reasons of some things which have not as yet been divulged in our vulgar tongue to the Students of this noble Art, and thou wilt much advantage thyself, it being my desire not to let ought slip for which thou mayst not (if need require) give sufficient ground and reasons, &c.

You are sufficiently instructed by other Authors of the Nature and signification of the houses; their several divisions you heard already in the 24. chapter of this second Book; it resteth therefore we now proceed to shew the reasons why the houses are so ordained, as the angle of the East to be the first house, and succedent to it the second, &c. and so of the rest; as also why the Ancients assigned them those several significations which we commonly attribute unto them; for such hath been their curiosity therein, that there is no one thing appertaining to the life of man or affairs or accidents therein, which hath not signification from one house or other, &c.

The first house then is that house which is the East Angle or corner of the Heaven, or the Ascendent; It is called an Angle for that it represents one of the Cardinal points, as the seventh may: the other; and the tenth and fourth the Tropicks. It is called the Ascendent because the Sun doth there ascend in our Horizon. Also in what ever Climate it be that house where the Sun ascendeth or riseth is the Ascendent of that place; and it is called the first house for that it is the first that doth represent itself unto us upon the birth of any Infant, Revolution, or any work; so that what Sign at that time is ascending or on the point or cusp of this house, is Significant (together with the Planet that is Lord thereof, the Planet locally therein present, or in aspect thereof, or the Lord thereof) of the Native (as say the Ancients). For the Sign shall shew the complexion, form and shape of the body of the Native having relation to the Planets in aspect therewith or neer in presence; And the Lord thereof shall declare his disposition, quality and inclination, having also respect to those Planets in conjunction or configuration with him, &c. It hath signification of the life of the Native, for that it is the first house, as life is the first and chief beginning of any one, and first esteemed or preferred before any other enjoyment under the Sun; for what pleasure can there be in any thing when in the enjoying thereof the life is taken away? Certainly, though it be never so much to be desired upon this consideration, it will be altogether left unattempted.

Of the first house, why it is so, and wherefore of such and such significations.

And so of any thing or Enterprize, &c.

It hath signification of the life of the Native also, and the beginning of any work, for that the Infant is unrevealed or known till it is borne: so is this first house or Ascendent unseen, and is in obscurity (as unto us) till it doth ascend in our Horizon, &c. In Revolutions, Eclipses, and great Conjunctions and the like it hath signification of the common People of any place where these happen.

Why the Ascendant hath signification of the Life and disposition of the Native, or any thing or work began.

The Second house which is the succedent to the Ascendent, is so called for that it succeedeth the Ascendent, and ascends after it, and is therefore also called the second house; it hath signification of the Riches and Substance of the Native or Querent, also their assistance; for that next unto a mans life, is his wealth or livelihood to be regarded, and as wealth is an assistance and aid in all matters or businesses of or in the affairs ordinary of mans life, hath it also signification of assistance, &c.

Of the second house.

The Third house is so called for that it in order followeth the succedent of the Ascendent; it hath signification of Brethren, Kindred, Neighbors and Alliance, for that it is in \* of the Ascendent, subterranean: it hath also signification of short journeys, being the house opposite to the Ninth, signifying long journeys, the reason of which you shall have hereafter in its place.

Of the third house.

The Fourth house or Angle of the Earth, or Northern, is so called for that it in order followeth the third; it hath signification of immoveable goods, for that it is an Angle, and that of the Earth which is fixed; also heritages, lands and houses, for that it is a terranean and earthy Angle; also it hath signification of hidden treasures and the like, for that it is subterranean and not visible in our Horizon; it signifieth also the father of the Native or Querent, for that he is the first cause of generation, as the earthy Chaos was the first original of Adam, &c.

Of the fourth house.

The Fifth house is the succedent of the Angle of the Earth, and therefore is so called. It hath signification of mirth and jollity, it being in  $\Delta$  to the Ascendent; also so private pleasure and delight, it being subterranean and in  $\Delta$  with the Ascendent, and for the same reason hath signification of all manner of pastime and recreation, as drinking, revelling, sporting, gaming and all kind of recreation pleasing the fancies and tempers of men.

Of the fifth house.

The Sixth house is the Cadent from the North Angle, and is in order the sixth house from the Ascendent: it beholdeth not the Ascendent; it hath therefore signification of sicknesses, of what kind soever it be; it hath also signification of Servants, Bond-men and women and Slaves; and of Cattle of the smaller sort for the same reason, as having no loving familiarity or correspondency with the Ascendent in friendship, &c.

Of the sixth house.



Of the seventh  
house.

The seventh house is the angle of the West, and is called *the seventh* in order followeth the sixth, is the seventh from the Ascendent; it hath signification of open enemies, for that it is the opposite house to the Ascendent; and for the same reason hath signification of theft, or the thing lost; adversaries in Law-suits, and the like; it hath in like manner signification of women in general, of marriages: I could never find the reason why the ancients have ordained the seventh or opposite house to the Ascendent, to signify the wife of the Native, and women in general, except for that they are so contrary to the disposition of men, the one being for the most part solid and resolved, the other fickle and unstable as their mother the Moon; as also that they often prove the destruction of men rather then assistants and comforters, (for which they are made) as Eve was the destruction of Adam, *Dalilah* of *Samson*; and many other like examples I could here relate both out of the Holy Writ, and other writings; but since the subject is so vile and mean it is not worthy the pains; wherefore that very example of *Solomon*, the wisest of Mortals, may suffice, who notwithstanding he had so large a portion of the spirit of God, was by this Sex, drawn to Idolatry and many other sins against the living God; inasmuch that it hath staggered the learned Writers in Divinity, and put them to a *non plus* to imagine (by any conclusion) whether he was saved or no: but lets return to our business; since I may thus conclude of them that they prove either the greatest comforts or the worst of afflictions to men.

Of the eighth  
house.

The eighth house, being the succedent of the angle of the West, is so called; it is a house which beholdeth not the Ascendent, and is above the earth, and is the ayd and assistance of the open enemy, as the second is of the Native, it being in opposition thereunto; wherefore it hath signification of mortality, death, payson, destruction and mischief which is to happen the Native in his life.

Of the ninth  
house.

The ninth house is so called for that it followeth next after the succedent of the angle of the West, and is called *Cadent*; it is in a *Trine* of the Ascendent, and above the earth; wherefore it hath signification of all goodness, as Religion, learning, revelation by Dreams; as also of all religious men and orders, as *Divines*, *Hermits*, *Monks*, *Friers*, &c. Also all manner of Students, as *Astrologers*, *Physicians*, *Lawyers*, and all Students of other good learning whatsoever.

Of the tenth  
house.

The tenth house or the south angle in order followeth next after, and therefore is the tenth house; this hath signification of the mother of the Native; for that it is the opposite house to the fourth signifying the father; it signifyeth also dignity, preferment and honour of the Native; for that it is the vertex point of the Heavens, at the highest pitch thereof, and also for the same reason, signifyeth Emperours, Kings, Princes, Noblemen and great men, or the Grantees of the earth, and such as authority must be understood if there be no King, &c.

Of the eleventh  
house.

The eleventh House being the succedent of the angle of the South is so called; for that it is in Sextile of the Ascendent, and above the earth it hath signification of friendship and amity, hope, faith, &c.

Of the twelfth  
house.

The twelfth house, being the Cadent of the angle of the South following in order the succedent thereof, is therefore the 12. house; it is above the earth not beholding the Ascendent, and therefore hath signification of private and occult enemies, imprisonment, poverty, misery, and disgrace, Witchcraft and Sorceries; it hath also signification of great cattel, as the 6. the opposite house had of small. And so much concerning the reasons of the significations of the twelve houses or mansions of Heaven.

Note this well.

Yet note here, as the second house from the Ascendent, signifyeth the ayd, assistance and wealth or substance of the Native: the third, his kindred, brethren, neighbours, &c. the fourth, his father, lands, houses, and the like; the fifth, his children, &c. so you must know that the substance of the brother, neighbour, kinsman, and the like, is signified by the fourth, being the second from the third, the fifth doth signify his brethren, the sixth his father, the seventh his children, and so round the whole Heaven, according to the signification aforesaid: Ill remembering that the house signifying any party of whom the question is, is his Ascendent; The second from it his substance; the third his kindred; as the fifth house in the Natives figure hath signification

signification of the wealth or substance of the father: the sixth, his kindred and brethren, also the Uncle or Ant of the Querent by the fathers side: the seventh his Father and the Querents Grandfather or Natives; and so you must understand of the rest of the Houses, still varying your rules according to discretion; for much doth the thorow-knowledge of the signification of every house conduce to the perfection of the Student in this Art. I think good here (notwithstanding in the 21. chapter of this first Treatise you have heard already somewhat as touching the divisions of the Heavens) to give you the division thereof more plainly in this following chapter.

## CHAP. XLII.

### Of the division of the Houses into twelve equal parts.

**N**OW then you are first to know that the *Horizon* cutteth or divideth the Heavens into two Hemispheres, the upper and the lower, parting six of the houses into one Hemisphere, and six into the other, viz. the upper hath 12, 11, 10, 8, and 7th houses, the lower the 6, 4, 5, 3, the 2d and first house.

And as the Heavens are divided into two Hemispheres by the *Horizon*, so are they also cut by the *Meridian* into two equal parts, so that by these two Circles the Heavens are divided into four equal parts, and every of the parts by sections and points of other Circles are divided into three parts, so that the whole Heavens are cut into 12 equal parts; which the most learned in this Art have called Mansions or houses.

The division which the *Meridian* makes, is to divide the Heavens into the Oriental and Occidental parts, six houses being Oriental, six Occidental, or so inclining: Oriental are the third, second, first, twelfth, eleventh and tenth; Occidental ninth, eighth, seventh, sixth, fifth and fourth.

Now you must know that the four equal parts abovesaid are called (by the learned in this Science) quadrants, because each part is the quarter or fourth part of the Heaven.

The first Quadrant is that part of the Heaven which lieth between the middle of the Heaven and the Ascendent or Horoscope; and this is the Oriental, Ascending, Infant, Masculine, Sanguine and vernal Quarter, and it hath the twelfth, eleventh, and tenth houses.

The second Quadrant is those three houses, or that part lying between the points of the tenth and seventh, and this is the Youthfull, Feminine, Meridional, Cholerick, Summer Quarter, containing the ninth, eighth and seventh houses.

The third Quadrant is from the point of the seventh house to the *Inim Cal* or point of the fourth, and is called the Occidental, Manly, Masculine, Melancholy and Autumnal Quarter, including the sixth, fifth and fourth houses.

The fourth Quadrant is from the *Inim Cal* to the point of the Horoscope or Ascendent, and is the Septentrional, Feminine, Phlegmatick, old Age, and Winter Quarter.

The Angles are the most powerfull houses; for a Planet therein hath more power and efficacy then another (in any other house) that is but equally dignified: but know that the houses are in strength as followeth, yet *Ptolome* preferreth the mid-heaven, &c.

1, 10, 7, 4, 11, 9, 5, 2, 3, 8, 6, 12.

So that the meaning thereof is no more but thus; A Planet in the 1. and another in the 10. equally dignified, that hath more power which is in the Ascendent; and likewise that in the 10. precedeth that in the 7, and so know of the rest. And so much of the divisions of the twelve houses.

## CHAP. XLIII.

Containing some Terms of Art very necessary to be known: as also Instructions how to erect a Figure of Heaven.

**A**mongst the Planets here are several things to be known of all that study this Science, and they are in number which are most material 23. therefore I would have thee diligently observe this Chapter.

*Direction, Retrogradation, Stationary, Application, Separation, Prohibition, Refraction, Translation, Reception, Frustration, Peregrination, Combustion, Cazimi, under the Sun beams, void of Course, besieging, Oriental, Occidental, Superior, Inferior, Abazer, Almugen and Haiz.*

*Direction.*

A Planet is said to be direct when he moveth in his Natural motion, directly forward as *Saturn* in the first degree of *Aries*, goeth into the 2, 3, and so forward; this is direction.

*Retrogradation.*

*Retrogradation*, or a Planet is said to be Retrograde when he goeth backward contrary to the succession of the signs, as *Saturn* in the first degree of *Aries*, going into the 30, 29, and 28 degrees of *Pisces*, &c. is Retrograde, or goeth backward.

*Stationary.*

*Stationary* is, when a Planet stands still, or moveth neither backward nor forward as the Superiors do sometimes four days together, &c. as you have heard before, and this happeneth both before direction and retrogradation.

*Application.*

*Application* is, when two Planets (it mattereth not which) draw neer the rays or bodies of each other by *Conjunction* or *Aspect*; and this may be done three ways; you are to know that a more weighty Planet, or that which is superiour cannot apply unto the lighter or inferiour, except when he is retrograde.

The first manner of *Application* is when two Planets are direct, the weightier in more degrees, and the lighter in fewer; as if *Saturn* be in five degrees of *Aries*, and *Jupiter* in three, here *Jupiter* applies unto *Saturn* by *Conjunction*, and this is a direct *Application*.

The second when both are Retrograde, as *Jupiter* in three degrees of *Aries*, and *Saturn* in the first, here *Jupiter* applies unto the *Conjunction* of *Saturn* by a Retrograde motion.

The third is when the one is Retrograde and in more degrees of a sign, and the other direct and in less, as if *Jupiter* were in four degrees of *Aries* direct, and *Saturn* in seven Retrograde, here *Saturn* applyeth to the *Conjunction* of *Jupiter*, and *Jupiter* to him, and this is a mutual *Conjunction*; understand the same when they apply by *Aspect*.

*Separation.*

*Separation* is, where two Planets have been either in *Partile Conjunction* or *Aspect*, and are going from it; as if *Saturn* be in 8. degrees of *Aries*, and *Jupiter* in 9. here *Jupiter* is separated one degree from the *Partile Conjunction*, yet he shall not be said to be totally separated till he be the full half orb of *Jupiter*, and his own half orb distant from him; for every Planet both in *Conjunction* and *Aspect* is admitted his half orb and the half orb of the other Planet joynd unto him; as the half orb of *Saturn* you have heard is 4. degrees 30. minutes, and so likewise *Jupiter*, the which being added together make 9. whole degrees; and therefore till *Jupiter* be thus many degrees elongated or separated from *Saturn*, he shall not be said to be fully separated, neither shall their signification be ineffectual for that time; understand the same of an *Aspect* admitting or allowing the half orbs of both Planets, &c.

*Prohibition.*

*Prohibition* is, when two Planets are applying to *Conjunction* or *Aspect*, and before they come to joyne themselves another comes to *Conjunction* or *Aspect* of the Planets applied to; as if *Saturn* were in 10. degrees of *Aries*, and *Jupiter* in five applying to the *Conjunction* of *Saturn* and *Mars* in four degrees of *Aries*; here *Mars* being

Swift



infer then *Jupiter*, comes first to the *Conjunction* of *Saturn*, and prohibits *Jupiter*.  
the same observe in an *Aspect*.

*Refraction* is, when a Planet is applying to another, either by *Conjunction* or *Aspect*.  
before, and before he cometh to be joynd he becomes Retrograde: as if *Saturn* be in  
even degrees of *Aries*, and *Jupiter* in three, here *Jupiter* applies (they being both di-  
rect) to a *Perseus Conjunction* of *Saturn*; but before he can attain therunto *Jupiter*  
becometh Retrograde, and so refrains by going backwards to come to the *Conjunction*  
of *Saturn*, who goeth direct forward.

*Translation* of light and nature is, when a light Planet separateth from a more  
weighty one and presently applyeth to another more heavy: as *Saturn* in 16 degrees  
of *Aries* and *Jupiter* in 9, and *Mars* in 10, here *Mars* separateth from the *Con-  
junction* of *Jupiter*, and translateth the light and nature of *Jupiter* to *Saturn*, to whom  
he next applies; and this is in the like manner done by *Aspect*.

*Reception* is, when two Planets are in each others dignities; for then they are said  
to receive one the other; and this may be accomplished as many ways as there are  
dignities of a Planet; as *Saturn* in *Aries* and *Mars* in *Capricorn*; here is reception be-  
tween *Saturn* & *Mars* by house, *Aries* being the house of *Mars*, & *Capricorn* the house  
of *Saturn*; so also *Jupiter* in *Capricorn*, and *Mars* in *Cancer* is reception by exaltati-  
on, *Capricorn* being the exaltation of *Mars*, and *Cancer* of *Jupiter*: In like manner  
*Saturn* in *Aries*, and *Sol* in *Gemini*, is reception by triplicity; the fiery triplicity be-  
ing the *Sun* by day, and the aery *Saturn*, &c. in like manner of term and face.

*Frustration* is, when a lighter Planet would come to *Conjunction* with another more  
heavy, and before it doth accomplish it, the more weighty Planet is joynd unto ano-  
ther; as *Saturn* in 20 degrees of *Aries*, and *Jupiter* in 19, and *Mars* in 15, here *Mars*  
applies to the *Conjunction* of *Jupiter*; but before he can attain therunto, he is frustra-  
ted or disappointed by *Jupiter*, who comes first to the *Conjunction* of *Saturn*.

*Peregrination* is, when a Planet is in a sign wherein he is a stranger, as it were, by *Peregrination*.  
being neither in his own house, exaltation, triplicity, term or face, and therefore then  
is very weak, as *Saturn* in the first 20 degrees of *Aries*.

*Combustion* is, when any Planet is not distant from the *Sun* eight degrees and thir-  
ty minutes either before or after his body; as *Saturn* in the first degree of *Aries*, and  
the *Sun* in 8, and *Jupiter* in 16, here both *Saturn* and *Jupiter* are combust of the *Sun*;  
but you shall say *Jupiter* is most afflicted; for that Planet to whom the *Sun* approaches  
is more dammified then that from which he separateth; and you must know that a Pla-  
net still remains under the *Sun* beams till he is fully elongated 17 degrees.

*Cocimi* or a Planet in the heart of the *Sun*, is when he is not distant from the *Sun* Cocimi.  
17 minutes; as if *Saturn* be in 3. degrees 15. minutes of *Aries*, and the *Sun* in three  
degrees and 30. minutes of *Aries*.

*Void of Course* is, when a Planet is separated from another, and doth not during the *Void of course*.  
time of its continuance in that sign, apply again to any other.

*Besieging* is, when any Planet is placed between the bodies of the two Malevolents  
*Saturn* and *Mars*, as if *Saturn* be in 5. degrees of *Aries*, and *Mars* in 15 and *Jupiter* in  
10, here *Jupiter* is besieged.

*Oriental* is, when a Planet riseth before the *Sun*.

*Occidental* is nothing else but when a Planet setteth after the *Sun*, and is seen above  
the Horizon after him.

Those Planets that are placed above the Globe of the *Sun*, are called *Superiour*, *Superiour*.  
and they are *Saturn*, *Jupiter*, and *Mars*.

Those are inferior that are placed under him, viz. *Venus*, *Mercury* and the *Moon*.

*Aibazer* is, when the *Moon* is in one degree and minute with the *Sun*, and when the  
12. degrees distant from him, or 45. or 90. or 135. or 168. or 180. or 192. or 245.  
or 270. or 348. any of these are *Aibazer*, &c.

*Almuten* is that Planet that bears chief Rule of any sign, or many signs; as *Saturn* in *Libra* is *Almuten*, or is *Almuten* of *Libra*, because he hath both exaltation and tri-  
plicity therein, and *Venus* hath onely house, so that *Saturn* bearing chief rule, is  
the sign *Almuten*.

*Haik* is, when a masculine and diurnal Planet in the day time is above the earth, or *Haik*.  
a feminine nocturnal Planet in the night time under the earth.

Now

How to erect a  
Figure of  
Heaven.

Now to erect a figure of Heaven, or Scheme at any time, hour or minute of any year for the judging of future events (I mean by Revolutions of the years of the World, Eclipses, Comets, or great Conjunctions) you are to do no more then this.

Have regard to the place of the *Sun* at noon (according as you will finde in your *Ephemeris*) for that day wherein your figure is to be made, and see in what degrees and minutes you finde him; for if he be in any degree or minute under 30. you must then look for the same degree he is in, in your Table of houses (*viz.* in that page wherein you finde *Sol* in *Aries*, *Sol* in *Taurus*, &c. If the *Sun* be then in any of these signs or any other, you must still look for your number (*viz.* the degree or place of the *Sun*) in that page where you finde the *Sun* in the same sign in the Table of houses (that you finde him in your *Ephemeris*) &c. But if he be in more then 30 minutes, you must look for the next greater degree; as if he be in 1. degree of *Aries* and 29. minutes, you are to look in your Table of houses in the page where you finde *Sol* in *Aries* the 1. degree; but if he were in one degree 30 minutes or 31. minutes, and so to the end, you are to look for 2. degrees in the aforesaid page, in that Column where you find over the head thereof *Dom. X.* signifying the tenth house.

Having thus found out your number or place of the *Sun* at Noon; see what number you finde over against it in the left hand column, which is titled *time from noon* in the same line, and add that number, *viz.* the degrees and minutes you finde there to the hour and minute of the day, for the which you would erect your Scheme.

And if they make not above 24 hours, look in your table of houses for the number they make in the aforesaid column of *time from noon*; but if they make more then 24 hours, cast away 24 hours, and enter with the remainder, and where your number lieth there is your figure.

For first, you are to look in the same line what is over against your number in the column of the tenth house, where you finde *Dom. X.* and what number you finde there you are to place upon the cusp of the tenth house in your Scheme; and then in the next column where you finde *Dom. XI.* in the same line what degrees and minutes you finde, you are to place on the eleventh house in your figure, and so observe in the rest, *viz.* the twelfth, first, second, and third houses, placing as hath been said the degrees and minutes in every one which you finde in the same line over against your number on the cusps of every of these houses in your draught of the Heavens, and then fill up the other points of the Heavens thus.

First, know what houses are opposite.

Secondly, what signs of the *Zodiac*.

Then place the signs, degrees and minutes opposite to these places you have filled upon the other vacant points.

The houses opposite are the first and seventh, the second and eighth, the third and ninth, the fourth and tenth, the fifth and eleventh, the sixth and twelfth, and therefore for our more ready apprehension we place them thus.

1, 2, 3, 4, 5, 6,

7, 8, 9, 10, 11, 12.

Which shews the first is opposite to the seventh, and the seventh to the first, the second to the eighth, and the eighth to the second, the third to the ninth, and the ninth to the third, &c.

Signs opposite are  $\gamma$  to  $\pi$ ,  $\delta$  to  $\mu$ ,  $\Pi$  to  $\zeta$ ,  $\varsigma$  to  $\psi$ ,  $\alpha$  to  $\omega$ , and  $\beta$  to  $\epsilon$ , which may also be thus ranked.

$\gamma$ ,  $\delta$ ,  $\Pi$ ,  $\varsigma$ ,  $\alpha$ ,  $\mu$ ,

$\pi$ ,  $\mu$ ,  $\zeta$ ,  $\psi$ ,  $\omega$ ,  $\epsilon$ .

So that it is clear  $\gamma$  is opposite to  $\pi$ , and  $\pi$  to  $\gamma$ ;  $\delta$  to  $\mu$ , and  $\mu$  to  $\delta$ , &c.

Wherefore we shall suppose in our Scheme we have the 1. deg. of  $\gamma$ , and the second min. upon the ascendent or first house: why then because the 7th. is opposite unto the first, and  $\pi$  to  $\gamma$ , we are to place the 1. deg. and 2. min. of  $\pi$  upon the seventh.

Also if upon the 4d. there were the 3d. deg. of *Taurus* and the 4th min. we are to place the 3. deg. and 4th min. of  $\mu$  upon the 8th. house, because the 8th. is opposite to the second, and  $\mu$  to  $\delta$ , and so of the rest; remember still to place the opposite sign, and the same degrees and minutes on the opposite house, and you cannot erre; and thus much shall suffice at this time.

F I N I S.

AN  
INTRODVCTION  
TO  
ELECTIONS,

Fully comprehending  
The RULES of the ANCIENTS  
IN

*Electing a Time for any manner of Work:*

Never before made publique in our  
Mother Tongue.

But now (by the Blessing of GOD) for  
the benefit of all true Lovers of know-  
ledge sent abroad,

---

By WILLIAM RAMESEY, Gent.

Student in *Astrology, Physick*, and the most Heavenly and *Sublime Sciences*.

---

Eccles. 3.1.

*every thing there is a season; and a time to every purpose un-  
der the Heaven.*

---

*Sapiens Dominabitur astris.*

---

LONDON,  
Printed for R. W. 1653.



INTRODUCTION  
TO  
ELECTIONS

fully comprehending  
The Rules of the Ancient  
In  
Manner before made public in our  
Mother Tongue  
But now (by the Blessing of God) for  
the benefit of all true lovers of  
Religion and Liberty

By WILLIAM R. MESSY, Gent.  
Author of "The History and Sublime

History of the  
may now that it is  
to the Nation.

Sapient Dominions

LONDON  
Printed for R. W. 1823.

HONORATISSIMO

ATQUE  
ILLVSTRISSIMO DOMINO,

DOMINO

HENRICO PERREPOINT,

MARCHIONI DE DORCHESTER,

COMITI DE KINGSTON

APVD HVLL,

PROCOMITI NEVVARK

ET

DOMINO PERREPOINT

DE

HOLMES PERREPOINT,

Salutem , Pacem & Felicitatem Perpetuam.

DOMINO SVO CLEMENTISSIMO

HANC SUAM

IN ELECTIONIBVS

INTRODVCTIONEM

SUBMISSE DEDICAT

*Wilhelmus Ramesens.*

NO. 1234

PLVS CRISTO DOMINO

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TO THE  
RIGHT HONOURABLE  
Henry Perrepoint,

Marquess of *DORCHESTER*, Earl  
of *KINGSTONE* upon *HULL*,  
Vicount *NEWARK* and Lord *PER-*  
*REPOINT* of *HOLMES PERREPOINT*,

Health and life here, and Eternal happiness hereafter.

My LORD,

**W**Hen Your Honour shall consider the reason  
of this my bold Dedication, I know (were  
not Your Honour of a more Noble Spirit  
then to judge of things by the first sight or  
glimpse thereof) I should have little or no  
cause to hope of acceptance at Your Honours  
hands, but should rather justly be induced to expect (since  
it is my unhappiness to be a stranger to Your Honour) Your  
frown rather then favour, and reprehension for this my bold-  
ness: But as it was nothing but really Your Honours Ver-  
ties, (which (according to the Philosopher) are the onely  
Badges of Honour) and love to Learning that was the oc-  
casion of this my transgression, I humbly presume (through  
them) my fault will be venial, since the blame is Your Ho-  
nours

## *The Epistle Dedicatory.*

nours, and that my self, and this my small Present shall finde access into Your Honours favour and Protection. The subject of this piece is that part of *Astrology* or NATURAL PHILOSOPHY which treateth of *Elections*, teaching by the powerful Influence of the Superior and Coelestial bodies, how to frame a fit and proper time for any manner of work belonging to the life of Man in a Natural way, there being (according to that most elegant expression of the chief of Philosophers, and sagest of *Morals* *SOLOMON*, Eccles. 3.1.) *A season for every thing, and a time for every purpose under the Sun.* And truly it is a peice of that sublime Learning, that I fear it will pass the bounds of not only the common and ordinaryest, but the indifferent capacities of most men, and in some measure put even the most Judicious to seek, unless they are true sons [or Contemplators] of Nature, and its mysteries and secrets; this for the generality: Yet what conduceth to the administration of Physick and Phlebotomy (which according to *Hippocrates* and *Galen* (as I have sufficiently shewn in the 10 Chap. of the first Book of this Volume and the 1. Chapter of the 7. Sect. of this very third Treatise) can never be rightly administered without the help of this Art) is more easily to be comprehended, as also what tendeth to the use of Navigation and husbandry. Wherefore since this my fabrick of *THE RESTAURATION OF ASTROLOGY* or the true *Natural Philosophy* which is four square is finished now after my great pains and care, and brought to light, it imploreth Your Patronage, and especially this Corner, least the unworthyness of the Author may be a means of its fall to the ground without the least notice taken thereof, or hope of recovery, unless Your Honours Nobility, Virtues and Learning be a gracious support thereunto, the which if Your Honour be Munificently pleased to grant, it will be a perpetual rock unto it, and an inexpressible fame unto him whose hight of ambition is to be

My LORD,

Your Honours Servant,

Whilest he is

*William Ramesey*



## To the Reader.

READER,

**T**Hou art here presented with the whole Art of Elections, which may be very beneficial unto thee in many things, especially in the administration of Physick, and of Husbandry and Navigation, for which considerations I have undertaken to divulge the whole Body thereof; for herein are the rules infallible, yet in others (by reason they are to depend on several other considerations which we place as ground-works, *viz.* the Revolutions of the Years of the World, Eclipses, great Conjunctions, and in some measure Nativities) they are very intricate and doubtful; and truly I may say they seldom or never prove true, by reason few that undertake the practice thereof understand the fundamentals and ground-works, and how to order and dispose of them, or will take the pains to consider every particular which is requisite to be seriously pondered and weighed before Election can be made on any particular thing.

*Not.*

Wherefore let him that presents this Book unto thee advise thee as thou tendrest the propagation of the Art and thy own Reputation; not to dare to put any part thereof in practice, unless it be (I say) so much as thou findest tend to the administration of Physick, Phlebotomy, or using of Husbandry and Navigation, till thou art very well acquainted with Nature, and canst prove thou knowest the fundamentals and reasons of every particular point of this Science, lest thou become ridiculous and odious to the Ignorant and the rural of the World, by thy frequent failings which thou canst never avoid if thou knowest no more then what is here verbally delivered, or if thou trustest barely to the writings of any man whatsoever; for the illiterate by this thy weakness (being no wise capable of the mysteries of these knowledges) will sooner condemn the Art as imperfect or faulty, then thee or thy judgement, which art rather worthy reprehension: for by the right knowledge of the divine practice thereof thou mayst attain to admirable speculations and rare things.

*The Authors  
admonition to  
the Students in  
Electiops.*

For



## *To the Reader.*

For it was far from my intentions in the penning thereof to have it thus abused, which thou mayst soon do, by basely pitting it openly in practise, as some have the resolution of Questions, and so not only become an occasion of derision to thy self with them, but also an ill requiter of my pains and care towards thee, and bring this part of the Art, (if not all under the notion thereof) into the contempt of the World, the which in it self is good and pure though sublime; for there is nothing more certain, then that there is a proper time and season for every thing under the Sun; *A time to be born, and a time to dye; a time to plant, and a time to pluck up; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and time to laugh; a time to mourn, and a time to dance; a time to embrace, and a time to refrain; nay even to the throwning away of stones and gathering them again there is a time;* and to be short to every thing there is a season and a time to every purpose under the Sun, Eccles. 3. 1, 2, 3, 4, 5, &c. and that all inferiour things are ruled and ordered by the superiour, I have here no more to say then only refer thee to the first Epistle and first Treatise; for what man is there that will deny that the subtil soul and life of the World quickneth and disposeth of all things therein, or that all terrestrial things have their dependency on the motion and influence of the Stars and Planets, and their Configurations; occasioning the like sympathy as is between the Loadstone and Iron, there being nothing exempted from their power that is composed of the four Elements which they order, dispose, and govern; nay even the hardest stones we see have a sympathetical quality therewith, and are wrought upon by their penetrative power and vertue, which still before rain (especially if it be of continuance, even when the Heavens but incline to moisture) sweat drops of water, and become as wet as if they had been rained on, or walsh over by some hand; many such like arguments I could produce for the proof hereof, but since the subject of almost the whole first Book tendeth hereunto, I shall say no more, but again advise thee not to put any part of this Book in practise till the grounds thereof be well apprehended by thee, that so thou mayest not violate his intentions that hath left it thee, and desires to have no occasion to write himself other then

*Thy Loving Friend*

*William Ramesey.*

[illegible]

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LIBER III.

DE  
IUDICIIS ASTROVVM  
IN  
ELECTIONIBVS,

OR AN  
Introduction to Elections,

Fully comprehending the RULES of the  
Ancients in Electing a time for any  
manner of VVORK.

## SECTION. I.

*Comprehending an Introduction to Elections, or necessary  
Instructions for electing any manner of work, by the  
secret operations of the Heavens, by the nature of the  
Signs, Planets, and Aspects of the Moon, &c.*



WE have found most of the Ancients to be very curious in this manner of Judicature, but some more excellent then others; wherefore since the knowledge thereof is not only delectable and rare, but also very usefull and profitable, both for eschewing evil, and choosing the good; as also for that the verity thereof is wonderfull, if the Rules of Art be diligently observed, and with care and discretion practised; as also for that I earnestly desire the Students in this noble Art may daily more and more increafe in knowledge (as I have said) I have thought good here to give

R

you



you without either fraud or deceit, the most Judicious and Rational Rules of the Ancients, concerning the electing or choosing a time for any Work incident to the Affairs of mankind, whether particularly appertaining to a mans own particular person, or his estate, friends, or enemies, &c.

## C H A P. I.

*Containing some necessary Instructions to the judging of Elections.*

The ground-work of Elections according to some of the Ancients.

The Reasons:

A harmony and concordancy between the superior and inferiour bodies.

Note.

Divers events happen to men on the election of one and the same hour and minute.

**I**N all Authors that ever I yet met with, I finde there can be no time elected (in this our Astrological way of electing) advantagious to any one whose nativity or time of birth is not exactly known; for according unto it must you frame your election, together with respect to the revolution of the year; and *Zahel Bonatus*, *Messaballa* and *Dariot* say that in case the nativity of a man cannot be attained, respect must be had to the time of the question; the reason is (as I conceive) for that (if the question be radical) the Querent shall have the same significator or one of the same nature in the question as he hath in his Nativity; and this I have ever found true in all that ever I met with that could produce their Nativities; wherefore it is that the Antients conclude (as well indeed they may) that GOD the omnipotent and omiscient Creator of the Heavens and the Earth, and all things therein, hath made the earth of the four Elements, but the Heavens being the quintessence of them he hath made to surround and inclose it, that by the secret working of the *Anima Mundi*, or soul of the World, which *Zahel* calleth *Rem subtilem*, the which (saith he) *sciunt sapientes*, a subtile or spiritual quality which is known to the wise, which occasioneth such a sympathy as between the Iron and Load-stone, as that all Inferiour things and actions have their dependency and government from the superiour.

But although this be the Judgement of the Antients who say, Look to the ascendent of the Nativity or Question and make your Election accordingly: Yet I say (as most agreeable to truth and reason) Let the Figure of the Revolution of the year of the world for that year be regarded, and therefore or according thereunto Elect your business, as being the True Radix, root or ground thereof. But Note that if the ascendent and its Lord be unfortunate in your radix, or the Revolution of the world, there is no Election can be made any wise to advantage the body of the party for whom you would elect an advantagious time; and so consider and understand of any Election whatsoever, viz. If the chief significator of any business be unfortunate in the radix, there can be no time Elected to prevent the mischief threatned; for whom the Lord hath ordained to destruction or punishment, he causeth one thing or other to be incident unto that party so ordained to punishment, either by inclination or casualty (according to his Divine wil and preordination and the harmonious concordancy of Astrology with Divinity &c.) that it might come to pass; (and so on the contrary for a mans happiness, but this comes to pass through repentance) for I have ever found men in this condition either to go on still in their ways without reproof or being reproofed, will take so small notice thereof, as that they will hardly believe it, or have an inclination to study amendment or prevention of the evil; wherefore these particular things in Elections ought to have their dependency on the generall fates.

But as I have but now said, the figure of the Revolution of the world for that year ought to be regarded and concluded the radix or ground-work of all your Elections; for according to the nature of the significator therein must your Election be framed, or you shall never be perfect in this Art. Hence it is that often we shall find some kind of men and occupations thrive and prosper some years more then in others, and again on the contrary, do all what they can, their business still and endeavours go backward; The reason is, their significator is more fortified or debilitated in the Ra-

di-

and we see that such shall in an Election by *Saturn* and *Mars* have a good and prosperous day, and upon the square or opposition of the *Moon* to *Saturn* or *Mars*, although on a mischievous day; because these malevolents were chief rulers or significators of the business in hand, things or persons, &c. in the Radix. Consider also the places of any Eclipse or Great conjunction in every year. So that when your true significator is known, and his essential and accidental fortitudes and debilities, you cannot erre, the following Rules being diligently and warily observed, there being an harmony and such a concordancy betwixt the Celestial Creatures, and our Terrestrial affairs, according to that excellent saying of *Hermes*, *there is nothing here beneath that is not governed and ruled by what is above.*

Know then that in judging of the stars in Elections, special care must be had unto the business in hand; for according unto the nature thereof must your business be ordered, and your time chosen; as for earthy businesses, as planting and sowing and the like, an earthy sign is to be chosen or placed in the ascendent; if appertaining to fire, a fiery sign; if to the water, a watry one, &c. As for example, if you would elect a time to plant, you must prefer *Virgo* before any other of the signs, because she is an earthy sign, and such an one too as is participating more of the nature of the fruits of the earth than any other, viz. *Taurus* or *Capricorn*; and so understand of any business; be sure you still elect a sign proper for your business, and agreeable to the nature thereof.

And for the speedy dispatch of any business, let a moveable sign be chosen; if for permanency you would elect any time, take a fixed sign; if you be indifferent, or desire your business shall neither be of long or short continuance, prefer a common sign, &c.

But still look to the fundamental grounds of Elections, viz. to fortify your chief significators, and chiefly the *Moon*, because she hath a general signification in all things, in journeys, times, places and all businesses whatsoever; also the *Sun*, he being as it were chief Ruler or King amongst the other Planets; but more particularly the Planet signifying the business in hand: as if your Election be concerning war or fireworks, you must fortify *Mars*; if to speak to the King, the *Sun*; to gain money, *Jupiter*; if concerning marriage or love-matters, *Venus*; because these significations these Planets are generally of; and so understand of any business whatsoever; still have a care to fortify the Planet signifying your business, in general as well as particular, if you can.

In like manner you must choose and fortify the Sign signifying your business in general (for as I have sayd, as is the nature of your business, such must the Sign be you choose and fortify) as if you would goe by water, as to Sea, &c. you must fortify a watry Sign, and more especially *Cancer*, for that she is the house of the *Moon*; if by land, as a journey, &c. an earthy Sign, &c. viz. free from misfortune or affliction of the malevolent aspects of the Infortunes, and place it in the Ascendent of your Election, or the Lord of the Ascendent therein, or the *Moon*, or both, if possible; and this is necessary in all Elections; and the Antients moreover have for men elected a masculine sign, for women a feminine; but this is needless, &c.

The sign also and house signifying your business in your Radix ought to be regarded and well dignified; also fortify the house and sign signifying the business in your Election; as if you would elect a time for profit, you must fortify (in the figure of your Election) the second house in the Radix, its sign and the Lord thereof, as well as the second in your Election, &c. In all Elections, remember to fortify the Ascendent: its Lord and Disposer of him, and the fourth, and the Lord of the fourth and also his Dispositor; for by fortifying the Ascendent, the Lord thereof and his Dispositor, the health and safety of the Parties body electing is promised: by fortifying the fourth, its Lord and his Dispositor, a good and safe conclusion and end of the business. But note (as aforesayd) that if a malevolent Planet be significator in any thing in the Radix, you must fortify it, and not think the making a fortune: viz. *Jupiter* or *Venus* (which are but generally so) significators, will be beneficial:

The reason thereof.

Celestial influences are not effectual but to such as are of their own nature,

For the continuance or dispatch of business.

Chief Significators to be fortified.  
The Moon.  
The Sun.

The Sign agreeing generally with the business to be fortified.

Note.

The sign and house signifying your business in your Radix, is also to be observed in Elections.

A general rule worth the noting.

*Jupiter and Venus may sometimes be malevolent Planets and not fortunes. Saturn and Mars may also sometimes be fortunes & not infortunes.*

neficial: for it will often prove contrary: for all men are not ruled by *Jupiter and Venus*; neither (as I say) are they always fortunes: for accidentally they may be infortunes: and when they are Lords of the eighth, twelfth and sixth, they are occasions of sickness, poverty, imprisonment, mischief and death as effectually as *Saturn* or *Mars*: for every Planet must doe the office whereunto it is ordained: and so by the same rule may *Saturn* and *Mars* be fortunes, and so they are to those they chiefly rule, and to such things as are properly under their dominion either naturally or accidentally; wherefore the true knowledge of your significator (in Elections) of the business intended is of great value, and worthy serious consideration.

Also in electing any work, have especial care to fortifie the *parts of fortune*, the Lord thereof and its Dispositor, so that they be either in body or aspect helped by the fortunes, and free from the configurations of the Malevolents. Let not the Lord of your Ascendent by any means be retrograde, for it will occasion tardity and hindrance in any thing, although all the other significators were essentially strong and promising the effecting of the business; it causeth also much trouble and pains in the business, although naturally never so easy to be accomplished.

*Note.*

Rules general for the electing the beginning of any work.

*Note.*

In the beginning of any work also see that the *Dragons tail* be not with either of the Luminaries when they are in conjunction or opposition, or in the Ascendent, or house signifying the business in hand; but place in those places some fortunate Planet, or in the house of the business in Election; or in the Angles of the Figure at the time of Election. But have a special care in all Elections you put not the *Moon* in the Ascendent; for she is an enemy thereunto; so also in the *Sun*; for he therein dissolves and undoes what is accomplished and done. And let not an Infortune be placed in the Ascendent, nor in any of the Angles, especially if he have dominion in the sixth, eighth or twelfth; also look that in a diurnal Election you have a diurnal sign ascending; in a nocturnal, a nocturnal sign: and if you can, that the Luminaries be in the same signs (I mean of the same nature, especially that of the time).

*Note.*

Avoid Elections at such time as the *Moon* separates from the *Conjunction* or *Opposition* of the *Sun*, and immediately goes to the configuration of an infortune; for it shews that if the place of the *Conjunction* or *Opposition* be unfortunate, the business then began shall come to no good end or conclusion; but if the place of the *Conjunction* or *Opposition* be fortunate, it shews that the beginning of the business then in agitation shall be good, but it shall ill succeed in the end.

But if the *Moon* separate from *Conjunction* or *Opposition*, and apply to a fortune, and the place of the *Conjunction* or *Opposition* be unfortunate, it signifieth that the beginning of the business shall be bad, and the end thereof good; and when the place of the *Conjunction* or *Opposition* is fortunate, and the *Moon* applieth immediately to a fortune, it denotes that both the beginning and the end of the work then began shall come to good or be fortunate. And so on the contrary, if she apply to an infortune when the places of the *Conjunction* or *Opposition* are unfortunate: when the place of the *Conjunction* or *Opposition*, or their Lord or Disposer of them, be in a succedent house, it signifieth that the profit and good to be expected by the business shall be in the end accomplished, though with some trouble and pains; but if they be in a Cadent house, viz. Cadent from the ascendent of the beginning of the thing or business, or from the ascendent of the Election, or Radix, it shall be broken off, and come to naught.

*Note.*

*Albumazer* a most learned *Arabian* in this Art, saith, that when the Lord of the Election (which is the Planet signifying your business) is Lord of the sign of the Luminaries (especially that of the time) in the Revolution of the year of the World, or Lord of the year, or Lord of the Ascendent at the time of the Revolution and be fortunate therein, and also in the Election; it signifyeth and denoteth extraordinary success and fortune in the business then began, and in all the affairs thereof.

When the place of the *Conjunction* or *Opposition*, and their Dispositors be well dignified and placed, the business then began or done shall be firm and of continuance and fortunate. Also accomplishment and good success of the business is signified when the Dispositor or Lord of the house of the *Conjunction* or *Opposition* before the



the beginning of the work or business, is oriental in the hour of the beginning of the thing, and be in his own house beholding those places with a *Sextile* or *Trine*; but if he do not behold the aforesaid places of the *Conjunction* or *Opposition*, he profiteth not.

You may also make your Elections for the beginning of any work from the Lord of the Triplicity of the *Moon* at the time of the *Conjunction* or *Opposition*; for they have power in the beginning of businesses; for when they are received and fortunate at the time of the beginning of any work, it signifieth good; but that which doth the more confirm it, is, that the ascendent of the Election be a sign in which he or they be well dignified, or have dominion in the revolution of the year, and that the fortunes be in Angles, and chiefly in the ascendent and mid-heaven, also in succedent, and in the place of the thing, or business intended, or in agitation.

In the beginning of any work (also) when the Luminaries behold each other with a good aspect, it signifieth success in any business then began; the business [also know] in hand is ~~for the day~~ by the *Moon*, her being in the day-time under the earth, and in the night above: and in an Election wherein a speedy dispatch of any business is required, fortifie not the *Moon*, but put *Jupiter* or *Venus* in the ascendent or in the mid heaven; but have regard unto the *Moon* in things of long continuance, as Marriage, Building and the like; and when she is impeded, put her in an Angle or succedent, but let her not behold the ascendent nor its Lord, nor the Lord of the house of the thing, or his Dispositor, nor the Planet which hath signification of the thing either generally or particularly; but if you cannot observe exactly all these, look that you observe as many of them as you can.

Some Authors hold it more necessary to fortifie the Lord of the Ascendent then the *Moon*, others to fortifie the Lord of the house signifying the business, and others the general significators, &c. For my part, I hold it most necessary to fortifie the significators of the business, the house and also if possible the *Moon*, rather then the Ascendent or its Lord, except they be proper significators.

When the *Moon* is slow in motion, viz. not exceeding 12. degrees in 24. hours she signifieth slowness and tediousness in the business in hand; but if your business require haste, and the *Moon* apply to an infortune, make your infortune Lord of your Ascendent, and if then he be free from misfortune it will be the better, but if infortunate and afflicted and receive the *Moon* out of the ascendent it is much better. But still look that your chief significators be free from misfortune and the *Quartile* and *Opposition* of the malevolents, as also of the *Sun*, and of combustion, and that they be not under the *Sun* beams; a Planet is under the *Sun* beams when he is not fully elongated from the body of the *Sun* 17. degrees; he is in combustion when he is within 8. degrees 30. min. of his body, &c. as you have already heard in the 43. chapter of the second Book of this Volume.

Have regard also unto your ascendent, that there be no infortune therein, & that it be not infortunate in the Revolution of the years of the World for that year, which you have bin taught is the Radix of your Work: have also a special care that you bring not your Radix backward, viz. from the ascendent to the second, but rather forward, viz. to the twelfth: and see that the Lord of your ascendent be not Occidental, especially if the *Moon* be joyned with him.

Know also, that the *Sun* in the ascendent is not good (as hath been said) except he be in *Leo* or *Aries*; the *Sun* in the ascendent with *Saturn* hindreth the business in Election, and causeth an end with much labour and difficulty: *Saturn* with the *Moon* in the ascendent signifieth much sadness, long and tedious diseases, mischief and death, evil from Kings and great men, loss of substance and kindred friends and companions. *Jupiter* with the *Sun* in the ascendent, signifieth sadness, grief and little good, and change out of one place into another; with the *Moon* he signifieth many waters, and young children, concubines, marriage and honours.

*Mars* with the *Sun* in the ascendent signifieth also much grief and damage by enemies, small friendship from friends, destruction and sudden death by iron or fire; with the *Moon*, he denotes power and strength for mischief and deceit.

Other Rules  
for electing the  
beginning of  
any work.

For quick dispatch or long continuance of your business.

further

A short rule in  
electing the beginning of any  
work.

Caveats general in Elections.

Of the significations of *Saturn* with the *Sun* or *Moon* in the ascendent in Elections.

Of *Jupiter*.

Of *Mars*.

*Venus*

Of *Venus*.

*Venus* with the *Sun* in the ascendent signifieth much pain and travel, discords and accusations by friends and alliance; also the appurtenances of women; with the *Moon* she denotes health and safety of the body, gain also and profit by women, &c.

Of *Mercury*.

*Mercury* in the Ascendent with the *Sun* also signifieth grief and sadness; with the *Moon* he signifieth many employments and occasions, and that often with friends and alliance.

Of the *Moon*.

The *Moon* in the ascendent with the *Sun* signifieth destruction, mischief, grief and trouble, instability also, and griefs in the eyes, &c. but the knowledge of these is more for curiosity then practice or use in my opinion.

Also have a care in businesses of continuance, of movable signs; in such as require haste, of fixed; and in such as are indifferent, prefer common signs, as hath been said, still remembring that according to the business in hand and agitation a sign must accordingly (*viz.* of its nature) be chosen; and thus much shall suffice for the first chapter being introductory; therefore let us now proceed.

## C H A P. II.

*Of the signs, and their significations in Elections, and of the hindrances of the Moon, being a farther instruction to the judging of Elections.*

**L**ike as I have promised, I shall for the better instruction of the Students herein, be in this Chapter somewhat more large in delivering the significations of the signs, and how they are to be chosen in electing any manner of work.

Of the signification of the moveable signs in Elections.

Know then, that movable signs, as are *Aries*, *Cancer*, *Libra*, and *Capricorn*, signify and denote mutation and alteration of things, and that they shall be of short continuance; wherefore in Planting, Sowing, Graffing, and in buying and selling, they are to be chosen; and if any one fall sick in these signs, *viz.* when they are in the ascendent, or bearing rule otherways, the sick party shall either soon die or soon recover; and who so fieth or taketh a journey at such a time, shall be soon taken or return; and the promise made or any other thing then began, shall soon come to an end, and be speedily performed; news or reports are at this time uncertain, and most commonly false.

Of the signification of the fixed signs in Elections.

Then look that you begin not any work you would have continue at such a time, but in such affairs elect the fixed signs which are *Taurus*, *Leo*, *Scorpio*, and *Aquarius*; for in all things these make a continuance and prolong time; wherefore in building it is good to elect these signs, also marriages, or any such thing as you would have continue; if voyages or journies be taken in them, they cannot be good, except there be many testimonies of the Fortunes; and if any one be at such time taken prisoner, his enlargement shall be protracted; and this I can testify upon my own knowledge; and who so shall incur the anger and displeasure of any one, shall never be more in that parties favour.

Of the signification of the common signs in Elections.

The common signs such as are *Gemini*, *Virgo*, *Sagittary*, and *Pisces*, are to be preferred in such businesses as you would have of no long continuance, nor yet soon at an end; for they are neither movable nor fixed, but common between both; wherefore that house founded, or what ever it be that is then began, shall not long continue; wherefore in such it is good to purifie gold and silver, or to put children to School or any other learning, and it advantageth in all such businesses as do admit of a medium or indifferency, &c.

But to elect any business beforementioned, or any other in the like nature, put the *Moon* in the ascendent in a convenient sign, viz. both agreeing to your business in nature and continuance, and make her apply to a fortune with reception in a sign also of the same nature if possible; if it be in the day, see that your signs be diurnal or the day-houses of the Planets; and so on the contrary, if it be in the night time; for so much the better will your business succeed.

To insist longer hereon were but vain; wherefore let us proceed, &c.

In this manner of work, viz. Electing a good and fitting time for the acting or doing of any business you must have a special regard to the *Moon*, and that she be not while impeded or afflicted; for as all the ancient Rabies in this Art do testify, there are ten ways whereby the *Moon* may be impeded; wherefore since it is a thing so necessary, I shall here plainly insert them.

First then, the *Moon* may be impeded by being in conjunction of the *Sun*, and even when she is twelve degrees distant from his body, either before or after; or more plainly applying to or separating from him; but you must note she is not so much afflicted when she is separating, as when she is applying.

In the next place the *Moon* may be impeded when she is in the degree of her fall, viz. in the third degree of *Scorpio*.

Thirdly, she may and is impeded when she is in *Opposition* of the *Sun*.

Fourthly, when joyned with infortunes or in *Quartile*, or *Opposition* of them.

Fifthly, the *Moon* is impeded when she is within twelve degrees of the head or tail of the Dragon, which is the term or place of an Eclipse.

Sixthly, when she is in the latter degrees of a sign wherein there is an infortune.

Seventhly, when she is cadent from angles or in *via combusta* the burnt way, which is in the last 15. degrees of *Libra*, and the first 15. degrees of *Scorpio*; and this is the worst Impediment the *Moon* can have, especially in Marriages, and in all matters belonging to women; also in selling, buying, and in travelling or going a journey.

Eighthly, the *Moon* is impeded when she is in detriment, viz. in *Capricorn* or in *Quartile*, with her own house; or not beholding her house with *Sextile* or *Trine*.

Ninthly, when he is slow in motion, viz. when she moves in four and twenty hours less then is her mean motion (understand the same in all the Planets) The mean motion of the *Moon* (according to the most learned in this art) is 13. deg. 10. min. 36. Sec.

Tenthly, and lastly, the *Moon* is impeded when she is void of course, which is when she is in any sign, and beholds not any Planet till she enter another sign, &c.

Let therefore (in all manner of Elections for good) the *Moon* be strong and well dignified, and in good aspect of the fortunes, and free from the Configurations of the Malevolents, and that she be not in the Ascendent; yet if she be beheld by the Fortunes, and be in the Ascendent, it is good to buy and sell; and make the *Moon* and the Lord of the Ascendent (in your affairs of electing) behold the Ascendent; for when a Planet beholds not his own house, it is like a man that is not able to benefit his house nor remove the evil Impending; but when a Planet beholdeth his own house, it is like a man that is strong in his habitation, that is able to protect and defend those that are under his power and tuition, and to repell and keep off those enemies that are without; and note further, that when the Lord of the Ascendent is unfortunate, you must place him so as that he behold the Ascendent with a *Trine* or *Sextile*; and if the *Moon* be impeded, let her by no means be in an Angle, but place the Fortunes therein, or the *Moon*, when she is beheld of the Fortunes out of an Angle; Let not *Part of Fortune* be cadent in the beginning of any work or question from the Aspect of the *Moon*, or her *Conjunction*; it mattereth not for the Dispositor of the *Part of Fortune*, neither mattereth it whether *Part of Fortune* be cadent from the ascendent; but put the Lord of the ascendent with *Part of Fortune*, because it is most profitable for gain; but let not the *Moon* be placed in the second, sixth, eighth or twelfth from *Part of Fortune* because it causeth ill success.

And in all beginnings of works whatsoever, let the ascendent and the *Moon* be in Rules more for signs of right ascensions as are *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpio* and *Sagittary*, be the beginning cause of works.

But note the *Moon* doth never good in the ascendent unless when well fortified, and in good aspect or upheld by the fortunes.

Note.

The ten impeditions of the *Moon*.

separating

Note still that your Infortunes are the Impeding Planets as in relation to your business, not *Saturn* and *Mars*, as you have heard in the first chapter.

Understand not the fortunes to be only *Jupiter* and *Venus*, and infortunes *Saturn* and *Mars*, as in the first chapter.

This is, in case of necessity, and when better time for a better election.



cause it denoteth good success and speedy dispatch in the business; but the signs of oblique ascension, as are *Capricorn, Aquaries, Pisces, Aries, Taurus* and *Geminus* cause a hindrance therein, and much tediousness; wherefore let not the ascendant or the *Moon* be in signs of oblique ascensions: And if the *Moon* be impeded, and your business is in such haste as that you must elect your business at such a time, let her have any relation to the ascendant either by body or aspect, but let her be cadent from the ascendant; and place a fortune in the ascendant, or in good aspect therewith, and fortifie the cusp of the ascendant, and its Lord and the Lord of the hour.

The method of  
the subsequent  
discourse.

*Affairs*

Thus have you as brief as can be the general way of judging of Elections: let us therefore now descend to particulars; wherefore the Method we shall take, or follow herein, shall be to proceed according to the several *domains* belonging to every house of Heaven, since there is no one thing or business incident in the affairs and life of man but it is signified by one or other of them: wherefore we will begin with the businesses appertaining to the first house; and then in order we shall proceed the second and third, and so to the rest, &c. But first let me give you these two following Tables; the one of Elections according to the aspects of the *Moon* to the other six Planets; and the other of the Mansions of the *Moon* and elections thereby, since they have been thought worthy of note by the most learned of the Ancients in this most noble and heavenly Science.

### CHAP. III.

#### Shewing Elections by the Aspects of the Moon to the other six Planets, and by her Mansions.

**L**ikely some people have not the capacity to understand or judge of the Rule of Art, so as to elect a fitting time for their work or business in hand, or can not perhaps admit of so much time as to make an Election; wherefore for brevity sake, since I have met with these following Tables in the books of the learned, not to leave these my labours lame, I thought good to insert them, that I might not leave my Reader to seek in any thing of this nature that hath come to my hand; yet know that there is not much credit to be given unto them, since they are general Rules, and therefore cannot hold at all times, nor in every bodies affairs; for as hath been above said, *Jupiter* and *Venus* may accidentally be malevolents and infortunes to some men; and *Saturn* and *Mars* may prove Fortunes and Assistors; wherefore then in those mens affairs that have *Saturn* or *Mars* their chief significator, and strong in their Nativities, the *Quartile* or *Opposition* of the *Moon*, I mean such days as she thus aspected, may prove rather advantageous then prejudicial; and to whom *Jupiter* or *Venus* are Rulers of the sixth, eighth, or twelfth in their Nativities, a *Sextile* or a *Trine* or the *Moon* to them may not a whit advantage; however I thought good to give you them as they are here beneath represented to you by my Author.

# A TABLE of Elections according to the Aspects of the Moon to the other six Planets.

♄	*	□	△	♂
An unfortunate day, take no journey, speak not to Princes nor old men, avoid the company of husbandmen.	Converse with old men and husbandmen, build, and plant trees, graft, but seek not the love of Women.	Confer not with old men, nor sue to Princes, take no Physick, or journey, defer thy desire.	Converse with old men and husbandmen, repair what is ruinous and manure ground.	Hire no servants, seek not after thy gain, take nothing in hand being not began before.
A fortunate day, go to noble men, Judges, and Prelates, and sue for thy right, and take counsel.	Converse with Lawyers, and Ecclesiastical persons, read the Laws.	Apply thy study to Philosophie, and take Counsel.	Begin any good work, make your journey to Kings, and great men, Prelates and Judges.	Go thy journey, and go to Princes and Judges.
An unfortunate day, take no journey, avoid the company of Souldiers, &c.	Buy weapons of War, or horses, hire Champions, and kindle the fire for Alchymie.	A day full of fear, avoid contentions, make no league or new friendship.	Dispose of all things for War, buy cattle, or beasts.	Take no journey, sue company, friendships, and love of women.
Begin nothing but that thou wouldst have hidden and secret.	Take in hand the affairs of Kings and Princes, and sue for preferments under them.	A day to be eschewed in all things, deal not with company of great men.	Offer presents to Princes, and your suit will be heard of them.	Sue for judgment from great men, but avoid rich men.
A day for pleasures and delights, put on new garments, seek the love of women.	A day fit for amorous sports, contract Marriage, seek for all kinds of ornaments; it is a prosperous day.	Hire servants or workmen, make sports, sing or play, and marry.	Seek the love of women, and put on new clothes if the Moon be not in Leo.	It is good to hire men or maid servants, to take recreation and contract marriage.
Begin writings and accounts, chaffery, send messengers or carriers.	Apply to thy study, make accounts, chaffer, take charges, send youths to school, and accompany with Sages.	It is good to send Embassadors, Orators, and Carriers, take your journey, buy and sell.	Compose verses which require good invention, use exercise, and send children to School.	Repair to Scribes and Chancellors, send messengers, take thy journey, use Merchandise, follow thy study.

## The Use of the TABLE.

You see here in the first column ♄, ♀, ☿, ☿, ♄; and in the five other columns several matters; over the first also you see ♄, over the next \*, over the third □, and upon the fourth △, and over the head of the last ♂, which intimates no more then this, viz. That they are the Moons aspects to the aforementioned Planets; As in the first column you have these words, *An unfortunate day, take no journey &c.* in the same line and on the left hand you have ♄ placed, and over the head of these words ☿, shewing that the ♄ in ☿ with ♄, is an unfortunate day to begin any business, or to go a journey, &c. In the next column, and over against ♄ you see these words, *Converse with old men and husbandmen, &c.* and over the head thereof \*, intimating that the ♄ in \* with ♄ is good for such business; and so understand of the rest of the columns and aspects over against ♄; and know also that those aspects on the head serve for all the other Planets; and what you finde written over against any Planet, appertains to the signification of that Planet; as for example, in the third column and over against ♄, you see this written, *Apply thy study to Philosophie*, and over the head thereof □; so that when the ♄ is in a □ of ♄, it is good to apply ones study that way; and so you may (following this rule) understand all the rest.

## A Table of the Mansions of the Moon.

	Sig.	D.	M.	Qualities.	Elections.
1	γ	30	6	Temperate.	Take thy Journey and Physick Laxative.
2	δ	2	57	Dry.	Take thy Journey by Water, buy Cattel, plant.
3	ε	15	49	Moist.	Chaffer, or buy and sell, but goe not by Sea.
4	δ	28	40	Moist and cold, More cold.	Plant and sowe, marry not, nor journey by water.
5	ι	11	32	Dry.	Use Merchandise, Voyage, joyn Wedlock, and take Physick.
6	ι	24	23	Temper.	War, sowe not, nor take in hand any good.
7	ς	7	5	Moist.	Plough, Sowe, Travell not either by Sea or Land.
8	ς	20	6	Cold and temperate.	Journey, and take Physick.
9	σ	3	57	Dry.	Navigate.
10	σ	15	49	Moist.	Plant, Build, Marry, but make no voyage.
11	σ	28	40	Temperate and cold.	Sowe, Plant, Deliver prisoners, but take no purgation.
12	τ	11	31	Moist.	Plant, Marry, but Navigate not.
13	τ	24	23	Temper.	Journey, Navigate, Sowe, Plough, Marry, and send messengers.
14	τ	7	15	Temper.	Sowe, Plant, take Physick, neither travel nor marry.
15	τ	20	6	Moist.	Delve and Dig, but neither marry nor travel.
16	υ	2	57	Cold and moist.	Unfortunate for any thing.
17	υ	15	49	Moist.	Buy cattel, but Navigate not.
18	υ	28	40	Dry.	Build, Sowe, Plant, Navigate, but Wed not.
19	φ	11	32	Moist.	War, Plant, Sowe, and Voyage.
20	φ	24	23	Temper.	Buy cattel, use hunting, but Wed not.
21	φ	7	25	Temper.	Build, Repair to a Magistrate for favour, but marry not.
22	φ	20	6	Moist.	Take Physick, Navigate and put on new apparel.
23	χ	2	56	Temper.	Take Physick, Voyage, but neither Marry nor lend.
24	χ	15	49	Temper.	Lead an Army, Marry, Sowe, take Physick.
25	χ	28	40	Dry.	Build, Marry, seek friendship, take thy journey.
26	ψ	11	32	Dry.	It is in all things unfortunate, save in taking of Physick.
27	ψ	24	23	Moist.	Plant, Sowe, Chaffer, Marry, but Navigate not.
28	ψ	7	15	Temper.	Use Merchandise, Marry, take Physick, but lend not, neither enterprise any voyage.



## The Use of the Table.

In the first Column, you have the number of the Mansions of the *Moon*, and on the head thereof this word *Mansions*: In the second Column you have the Signs Characters, and over the head thereof *Sig.* intimating signs: you see first  $\gamma$ , and  $\delta$ ,  $\delta$ ,  $\delta$ , over against  $\gamma$ , on the left-hand Column you see the Figure 1. over against the first  $\delta$ , the figure 2. and the figure 3. against the second  $\delta$ , 4. against the third  $\delta$ , all which speaks no more then thus, that the first Mansion of the *Moon* is in *Aries*; the second, third, and fourth in *Taurus*, &c. In the third Column over against the figure 1. and  $\gamma$ , you finde 20. 6. and over the head D. M. signifying degrees and minutes, which shews that the first Mansion of the *Moon* begins at the 20th. degree and 6th. minute of *Aries*, and ends at the second degree, and 57th. minute of *Taurus*, at which beginneth the second Mansion, and so underitand of all the rest; As for the Qualities of every Mansion in the next Column in the same line, with each Mansion, you have its quality or nature, over the head of which Column you have this word *Qualities*: As for example, over against  $\gamma$ , you see *Temperate*, intimating the first Mansion to be so qualified; and over against the figure 2. being the second Mansion, you have *dry*, and so observe of all the rest; this being understood, you may also (over against each Mansion in the fifth and last Column) finde the several elections which are then to be enterprised; as over against the first Mansion, you have these words in the same Line, *Take thy journey and Physick laxative*: and over against the second Mansion, *Take thy journey by water, buy Castell, plant, &c.* And thus by the same way you finde the several Elections for every particular Mansion, as you see over the head of them written *Elections*. And thus much shall suffice for the Explanation of this Table, and the scope of this Chapter: let us therefore now proceed; yet if thou dost but well underitand and apprehend what hath been already said, thou hast sufficient to lead thee through the whole Art of Elections without any more words.

## SECTION. II.

Containing Rules for Electing such matters as appertain to the signification of the first House of Heaven.

## CHAP. I.

Containing necessary Rules for putting Children to Nurse, to School, or to a Trade, and of Weaning of Children.

**I**T hath been the curiosity of the Antients to deliver instructions for electing a time for putting out children to Nurse; wherefore least I should detract from the Art, especially writing for the edification of all such ingenious spirits as shall apply their Study to *Astrologie*, I thought good to be so carefull, as not to let slip the least matter (so neer as I can) that hath been delivered unto us by those learned *Rabbies*, I mean as are found in such Authors as are with us extant.

An election for sending children to nurse.

Wherefore then in setting children to Nurse, let the *Moon* when the Nurse first begins to give the childe suck, be in *Conjunction* of *Venus*, but if that be not, let her be in a *Sextile* or *Trine* of her, with reception out of *Taurus* or *Libra*, and if *Venus* be descending in her excentrix or epicycle, it is the better; also fortifie the *Moon* and *Venus* in the radix and the ascendent and other signifiers; but if you cannot fortifie all these, strengthen as many as you can, but be sure you put them in *Conjunction*, or at least in *Sextile* or *Trine*, as is said before.

To School.

And to send Youths to School, let the *Moon* be in *Conjunction* of *Mercury*, or in *Sextile* or *Trine*, with reception out of *Virgo* or *Gemini*, fortifie also the ascendent and its Lord, and the ninth house and its Lord, and the ascendent and ninth in the radix and their Lords, or as many as you can; but be sure you fortifie *Mercury*, the *Moon* and the Lord of the ninth in the radix, and your time wherein you make your Election.

To a Trade.

And if you send any childe or youth to Apprentice, fortifie the *Moon*, and the Lord of the tenth, and sign of the tenth, also the sign of the tenth and Lord of the tenth in the radix of the Youths Nativity; and see what Planet the Trade he is to be bound to doth properly belong, and fortifie him both in your Radix and time; as if the trade, profession or occupation be a *Carrier*, *Potter*, *Plummer*, *Brick-maker*, *Malster*, *Chandler*, *Gardner*, or a *Worker in Mines*, &c. fortifie *Saturn*.

If thou makest the childe a *Clothier*, or *Wollen-draper*, or a *Lawyer*, *Divine*, or of any Ecclesiastical calling, fortifie *Jupiter*.

If a *Physitian*, *Souldier*, *Apothecary*, *Alchymist*, *Chirurgion*, *Watch-maker*, *Cutler*, *Butcher*, *Smith*, *Baker*, *Barber*, *Dyer*, *Cook*, *Tanner* or *Carpenter*, fortifie *Mars*.

If a *Goldsmith*, *Minter of money*, *Coppersmith*, *Brasier* or *Pewterer*, fortifie the *Sun*.

If a *Silk-man*, *Musitian*, *Mercer*, *Linnen-draper*, *Limner*, *Painter*, *Lapidar*, *Jeweller*, *Player*, *Embroiderer*, *Perfumer*, *Graver*, *Seamster*, *Glover* or *Upholsterer*, &c. fortifie *Venus*.

If an *Astrologer*, *Mathematician*, *Philosopher*, *Merchant*, *Scrivener*, *Sculptor*, *Poet*, *Schoolmaster*, *Printer*, *Stationer*, *Attorney*, *Clerk*, *Solicitor* or *Taylor*, &c. fortifie *Mercury*.

If a *Saylor*, *Fisherman*, *Fishmonger*, *Vintner*, *Brewer*, *Huntsman*, *Miller*, *Malster*, &c. fortifie the *Moon*, as you have been taught in the second Book.

*Bonatus*, *Haly*, and others have been so curious in their Elections of all works, that they have given directions for weaning of children, which though of no great concernment, I thought fit notwithstanding to deliver here their opinions; wherefore then in weaning of children, let the *Moon* be remote from the *Sun*, and in none of the houses of *Venus*, thus *Bonatus*: and others say, if the *Moon* be in her 12th. Mansion, or in *Libra*, when you wean the childe, it will never more care for the breast: Again, some of the Antients hold, that if the *Moon* be in any of the earthy signs, as are *Taurus*, *Virgo* and *Capricorn*, the childe will affect the eating of herbs or roots; if in *Leo*, to eat flesh; if in *Cancer*, *Scorpio* or *Pisces*, fish; and if in any of the other signs, it will eat whatever you give it. These are the opinions of some learned; but there is no doubt if the childe be separated from the breast of the Nurse when the *Moon* is in *Scorpio* or *Aries*, remote from the *Sun*; and in *Square* or *Opposition* of *Venus*, it will do the feat; a little experience and tryal of these Rules will put the matter out of doubt; these are not things of much value or regard; but since it hath been the curiosity of the Ancients to write thereof, I have mentioned them (as I have said) wherefore if thy curiosity be desirous to make tryal of these Rules, thou mayst follow which thou thinkest most agreeable to reason and truth, &c.

Of weaning or  
taking chil-  
dren from  
Nurse.

## CHAP. II.

### Containing the Rules of Elections in the cutting of Hair.

**A**lways place the *Moon* in common signs, well dignified, but especially in earthy signs; this is the opinion of some: and others again do contradict this, and say *Virgo* is not to be chosen: I conceive the reason was, because it is a barren sign: and therefore in cutting of hair, that you would not have to grow suddenly, place the *Moon* in either *Virgo*, *Gemini* or *Leo*, decreasing in light and motion, and afflicted by *Saturn*. But if you desire your hair to grow speedily, let the ascendent be one of the fruitful signs, as also *Moon*, viz. in *Cancer*, *Scorpio*, or *Pisces*; but let the *Moon* be increasing in light and motion, and let her be in *Sextile* or *Trine* of the Lord of the ascendent of the parties Nativity, but have special regard the *Moon* be free from the malevolent impediton of *Saturn* or *Mars*, for they will cause much scurff and dandriff at the roots of the hair. But if you desire it should be thick, let the *Moon* be in *Opposition* of the *Sun*, and the ascendent and the *Moon* free from the aspects of the malevolents.

That hair may  
grow in  
not soon grow.  
That hair may  
grow speedily.  
That it grow  
thick.

## CHAP.



## CHAP. III.

## Of cutting the Nails of the hands or feet, as also Corns.

Rules in cutting of the nails of the hands.

**M**ake then the *Moon* in cutting of the Nails of the hands be in no cadent house, but in a succedent, and if not in a succedent, in an Angle increasing in light and motion; The angles of a figure are, the first, fourth, seventh, and tenth; The succedents are the second, fifth, eighth and eleventh; the Cadents, are the third, sixth, ninth, and the twelfth, as you have already in the preceding Treatise heard; and have a special care also that the *Moon* be not in *Gemini*, especially if she be beheld of *Saturn* or *Mars*, by a *Square* or *Opposition*; for if beheld of *Saturn*, it is to be feared they grow not again; and if they grow, they grow unfavoured and thin; and if *Mars* behold her by any of these malevolent Aspects, and placed as aforesaid, they will grow into the flesh, which will cause much pain, and perhaps endanger the loss of the joynt, if not the whole hand.

*Haly* saith, in cutting the nails, let not the *Moon* be in *Gemini* or *Sagittary*, nor beheld of their Lords, viz. *Jupiter* and *Mercury*; but put her in *Aries*, *Taurus*, *Cancer*, *Leo*, or *Libra*, free from infortune or any impedition; and let her not be in *Via combusta* (which is in the first 15. degrees of *Scorpio*, and the last 15. degrees of *Libra*, as you have already heard) but the first 15 degrees of *Libra* you may adventure on.

Of the feet.

In cutting the nails of the feet put not the *Moon* in *Gemini*, or *Pisces*, or in *Via combusta*, or in any other impediment or affliction.

In cutting of Corns that they may not grow speedily.

And in cutting of corns observe the same rules; and that they might not soon grow again, let the *Moon* be in *Gemini*, *Leo*, or *Virgo*, decreasing in light and motion, but not afflicted by the malevolents, for that may prove obnoxious and hurtfull; and if you can, let the *Moon* be in a cadent house of Heaven.

## SECTION III.

## Of Rules for Electing matters appertaining to the second House.

## CHAP. I.

## Of receiving and borrowing of Money.

To borrow or receive money.



Things of this Nature, you must be very carefull to fortifie the Lord of the second, the Lord of the sign in which he is, the cusp of the second in your time of borrowing or receiving, and the cusp of the second in your Radix, the Lord of the second, and the Lord also of the house in which he is, if you can; *Jupiter* also ought to be fortified, for that he is a general significator of wealth, &c.

Let

Let the *Moon* be also decreasing in light, and in *Leo*, *Scorpio*, *Sagittary*, *Aquaries* or *Pisces*; and let *Jupiter* or *Venus* behold the ascendent, or the *Moon*, and if you can both; yet look that the *Moon* be not impeded of any of the Infortunes, nor *Mercury*, especially by *Conjunction* or *Square*; neither let the Fortunes be cadent; for the *Moon* by *Mars* afflicted causeth much solicitation, pains and labour, also much difficulty in the procuring, and perhaps anger; If by *Saturn*, it causeth much protraction and delays, and oftentimes after much pains and travel, causeth the business to come to no good, or frustrateth the borrowers expectation.

Take this for an approved Rule, that when the *Moon* is in the first degree of *Gemini*, *Leo*, or *Sagittary*, or they on the cusp of the ascendent, it is not safe either to borrow nor lend, for that much inconveniency will come thereof.

And if you would borrow money privately that it might not be known or divulged, let the *Moon* (when you borrow it or receive it) be under the *Sun* beams; and going to *Conjunction* of the Fortunes when she is separate from the *Sun*, or some other good aspect of the Fortunes no ways impeded; this causeth the business to be kept private and close: But if the *Moon* be joynd, or apply by any aspect to *Mars* when she separates from the *Sun* his beams, the business will be divulged abroad, and known by many, and those too that you desire should be ignorant thereof; look also that the *Moon* be free from *Via Combusta*, or the conjunction of *Dragons Head*, and *Dragons Tail*.

That none may know of thy borrowing of money.

## CHAP. II.

### Containing other Rules concerning borrowing and lending of money.

UNLESS you know the true significators, you can herein do nothing.

The Ascendent and its Lord, are the significators of the Borrower or Positioner: the seventh and his Lord, are significators of the Lender; *Mercury* and the *Moon* signifie the Thing to be lent. When therefore you finde the Lord of the Ascendent and the Lord of the seventh in any good Aspect of each other, or in reception, or the Lord of the seventh in the ascendent, or *Mercury*, or *Mercury* joynd to the Lord of the Ascendent by body or aspect, or in reception of each other, the business shall be accomplished: But if the *Moon* be under the *Sun* beams, the *Sun* shall signifie the thing demanded in stead of the *Moon*.

The money to be borrowed shall be had.

And *Haly* saith, If the *Moon* be in *Via Combusta*, or in the ascendent at noon, or in the first degrees of *Gemini*, *Leo*, or *Sagittary*, or if they be in the degree or cusp of the ascendent, it signifieth no good to the Lender; but to the Borrower; this is *Hales* opinion; you have but just now heard it is neither good for the Borrower, or Lender at such a time; you may follow which you please, and in your curiosity try them both; and follow which you finde most true; a little experience will soon clear the doubt: however, it is no ways good to lend any thing in the hour of *Saturn*.

But if you desire that the received money remain long with you, not desiring any ways to imploy it; let the ascendent at the time of the receit thereof be a fixed sign, and the Lord of the ascendent, the *Moon* and the Lord of the second in fixed signs, free from misfortune or impediment, as also the angles of your figure.

That the borrowed money may long last.

But if (for some occasions you have) you would speedily disburse, turn, and winde your money (which perhaps may be advantageous) let the ascendent be a movable sign, or a common; but a movable in such a case, is much better; let also the Lord of the ascendent, the *Moon*, and the Lord of the second in your Radix, and at the time (if you can) of the receit of the money be a movable sign free from impediment.

Of laying out money to advantage.

impediment, as also the Angles of your Figures, and remember that in all Elections you fortifie (if possible) your chief significators; as also in your Radix, as well as at the time of the Election.

Furthermore if you desire to keep what you get or receive, that it may be employed by you to your best advantage, fortifie the ascendent and its Lord at the time of the receipt of the money; fortifie also *Jupiter*, and let not *Mars* behold the *Moon*, Ascendent, Part of substance, or part of Fortune, or their houses, or any of the Lords, especially of the *Moon* or Ascendent; how to take part of substance, or any other part you shall have hereafter, as I have leisure.

### CHAP. III.

#### Of buying to profit again by the sale thereof.

**D**Ost not thou know there are many men make a Trade of buying Commodities, and selling them again to their best advantage? yet there are many again confess they have often sold their Wares at disadvantage; the reason was, they bought them at hap-hazard, without respect to any peculiar or particular time (as our ignorant Physicians prescribe Vomits, Purges and Phlebotomie, at any time, procuring thereby much mischief to their Patients (as I have by several known) so that they had need again (the remedy being or proving (by the ignorance of the prescriber) worse then the disease) to take Physick to expel that Physick they have already taken; and this sometimes cannot but indanger the Patients life; for the nature being far spent before, must needs by this rash act of the unskilfull Physician (who is rather (as *Galen* and *Hippocrates* say) to be termed a *Fool*, then to be denoured with that noble term of *Physician*) in prescribing their remedies at such improper times that they work contrary effects (as Purges vomer, and Vomets purge be more weakened and prejudiced; nay and it doth often fall out so, that nature together with the life is wholly extinguished; wherefore anon in its due place more shall be said hereon, and the true & real times for administring of physick be cordially delivered unto you, but to the busines in hand) wherefore let them observe what followeth.

In buying therefore any thing to make advantage or gain of the sale thereof, fortifie the *Moon* especially, for that she hath most power of any of the Planets in the ordinary course of the life of man; Fortifie also *Mercury* who hath also much influence in such matters; also the Lord of the second, and (if possible) the Lord of the Ascendent: let the *Moon* also be joynted to *Mercury* by body or a benevolent aspect, free from impediment, either accidental or essential, as also from the affliction of *Mars* as much as you can.

But if you cannot fortifie *Mercury*, fortifie the *Moon*, the eleventh house and the Lord thereof; but yet let *Mercury* be free from the body or Aspect of *Mars*; and if you can by any means, let him be in Conjunction or good aspect of *Venus*, or the Lord of the eleventh or both. Now be sure you observe these rules well; for by how much the more you fortifie *Mercury* (next to the *Moon* being to be regarded) by so much the more may you be confident and assured of benefit and profit; for *Mercury*, the *Moon*, the second and the eleventh are chief significators herein, and they still cause gain, if well dignified or disposed; but then be sure they be free from the body or aspect good or bad of *Mars*.

### CHAP.



## CHAP. IV.

## Of selling to advantage.

**E**ven thus must you do if you would Elect a time to sell thy commodity at any high rate. Let the *Moon* be in *Taurus*, *Cancer*, *Virgo* or *Pisces*, free from misfortune and separating from the *Conjunction* or aspect of the fortunes and applying to the aspect, not *Conjunction*, of the infortunes; for this is good for the Seller, but the clean contrary for the Buyer.

## CHAP. V.

## Farther concerning Buying and Selling in the ordinary course of the World.

**T**Hus in the daily and ordinary way of trade must you do, fortifie ☉, and place it in one of the houses of *Jupiter*, and let *Jupiter* or some other of the fortunes behold it with a good aspect; for this will be advantageous for the Buyer, but not to the Seller; Also if the *Moon* be in signs of short or oblique ascensions, decreasing in light, it is good for the Buyer.

But if she be in signs of right or long ascensions, increasing in light, number or motion, and joynd with the fortunes, it shall be more advantageous for the Seller and shall seldom be, but at such a time the Buyer shall lose by the bargain.

But note, that in all this, the *Moon* and *Mercury* be free from the body or aspect of *Mars*, for that he ever hinders buying and selling, and causes discord and wrangling; also see they be free from the presence of ☿, for he is little worse then it.

Some of the Ancients have delivered these Rules for buying and selling; but others have taught that the Ascendent and its Lord are for the Seller, the seventh and the Lord thereof for the Buyer, and the *Moon* for the thing to be bought and sold; *Althabarus* [from whom I cannot descent herein] saith, that when the Buyer is the first propounder or mover of the business, or doth first speak to the Seller concerning the thing he would buy, the Ascendent and its Lord is for the Seller; the seventh and the Lord thereof for the Buyer: And if the Seller be the first mover of the business to the Buyer, the contrary is to be understood: The mid-heaven and its Lord is to signifie the price of the thing; the fourth and its Lord the thing to be sold; and also the Planet from whom the *Moon* last separated is given to signifie the Seller; the Planet to whom she next applies, the Buyer; and the ☽ the thing to be bought and sold.

Some hold that the *Moon* in the Ascendent, either in buying or selling is good, yet in a \* journey is very bad. But note that in selling it will not be amiss for thee to place the *Moon* in her exaltation or triplicity separated from the Fortunes, and beholding the Infortunes, but not joynd to them by body.

To know the significators of buyer and seller, let the thing to be bought and the price.

\* Note, to

## CHAP. VI.

## Of buying clothing, or putting on of Apparel.

**H**ear now what is observable in putting on or buying of Apparel; fortifie the Ascendent and its Lord, and the *Moon* and let the Ascendent and the sign wherein the Lord of the ascendent is, be movable; and if possible, let the *Moon* be in *Aries*, except the seventh degree; or in *Cancer*, excepting the first six degrees; or in *Libra*, or the first eighteen degrees of *Virgo*, or in the first nineteen degrees

degrees of *Sagittary*, or the twenty first degrees of *Pisces*; and by all means avoid fixed signs, except the first twenty degrees of *Taurus*; for that there (it being the house of *Venus* and exaltation of the *Moon*) it signifyeth great joy and delight; but by all means let her not be in *Leo* or *Scorpio*, *Leo* especially, &c. And if possible, let the *Moon* be in *Sextile* or *Trine* of the *Sun*, for it will be then so much the better; but if in thy Election thou canst not observe all this, place the *Moon* out of *Leo*, *Scorpio* and *Capricorn*; and *Via Combusta*, and look that she be no wise impeded or beheld of the Malevolents.

Fortifie also the cusp of the second house and its Lord, especially in buying of Habitation, and let the *Moon* be increasing in light; however if thou canst not in every particular remember, or be able to follow every particular of this that hath been said in putting on of new garments, fortifie the *Moon*, and place the *Sun* in the tenth house, or place the *Moon* in the mid-heaven free from all misfortune; but of putting on of apparel, more anon in the Elections appertaining to the fifth house.

## CHAP. VII.

### Of sitting, or removing from one place to another.



Remember this election (I mean its scope and nature) doth more properly belong to the third house, it being the house of journey or short removes; but the ancient *Arabians* most skilfull and learned in this Art, have placed this election in this house, as not agreeing or belonging to it; but the reason thereof I suppose was because seldom any remove their habitation but for their own gain or profit in one kind or other; and for that the second house hath signification thereof (as you may see in the second Treatise) they have placed this election in this house; wherefore since it is and hath been so ordered by them, I shall (as becomes a good disciple) follow as neer as I can (especially in such things as are indifferent) my Masters directions and documents.

Wherefore then in electing a fit time for such a matter, know that if the house be your own, the Ascendent at that time must be a fixed sign, and the *Moon* in a fixed sign; but if it be a hired house, let the Ascendent be a common sign, and the *Moon* in a common sign.

Fortifie the Ascendent, the *Moon*, the Lord of the Ascendent, and the Lord of the place of the *Moon*, the second house and its Lord, the fourth and its Lord, and *Part of Fortune* and its Lord, the Ascendent and its Lord, and the *Moon* and its Dispositor to receive or have good and civill entertainment; but to increase in substance and augment what is gotten in a thriving way, fortifie the cusp of the second, its Lord, and *Part of Fortune* and its Lord; and also it will be the better if you can then place *Jupiter* in the second house, free from impediment or affliction; but however advantageth much if *Jupiter* be so placed.

And for a good success and end (as in all other undertakings) fortifie the sign and cusp of the fourth and its Lord; and if possible let *Taurus* or *Leo* be on the cusp of the fourth; for that denoteth the goodness of the place, and that the house or place shall be clean and sweet, free from venomous and obnoxious beasts and vermin: but *Scorpio* on the cusp of the fourth, causeth multiplicity and increase of such animals, and so much the more if it be any wise beheld of *Saturn*; also be carefull that the aforementioned places and significators be free from the Aspects of the Malevolents, and if possible not only so, but in configuration of the Fortunes.

However see that you fortifie your chiefest significators, and your business order according to the intentions of the party removing or sitting his habitation, and thou shalt not erre.

## CHAP. VIII.

Containing Rules for Electing any Work in the Art of Distillation,  
or Alchymie.

**A** Man shall if he have regard to the writings of the Antients, find, that there hath ever been in former Ages some, and indeed most of the more learned sort of men, who have applied their study to this heavenly mysterie: and truly it cannot be by me believed, that ever there was an Age since the World had its first original that was so stupid and void of understanding, as not to have some sons of the Hermetick Art produced therein; and as by the more learned and refined spirits of all Ages it hath been ever in great esteem and practise; so is it still in this we live, and by very many both studied and cherished, it being notwithstanding by the muck-worms and sottish Asinego's of the World slighted and contemned, and no more valued then a Diamond is with Hogs, both slighting that unspeakable and never to be enough valued and esteemed knowledge, and the Students or Searchers thereof, in so much that they account nothing more ridiculous, then that which they vulgarly call THE PHILOSOPHERS STONE, thus giving way to folly to condemn and not deem that great blessing they are in no wise thought worthy of; nay not so much as worthy the honour to be accounted in the number of those that believe there is such a thing in Nature: but it mattereth not what such stupid Dolts conceive out of their shallow and conceited brains, that can admit of nothing but ignorance; wherefore let it be still unto them a STONE and rock of offence; both it, and all those heavenly souls, the Lovers thereof, shall by me be ever in great esteem, and be more dear unto me then any worldly felicity: but I fear I transgress, let us therefore to our matter in hand.

Since then, I say, there are many in this our Age who apply themselves to the study of this most heavenly revelation, and they subject to mis of their intentions, and be (as many have) frustrated of their expectation, let them observe what followeth; and though some have erred through ignorance and want of a through understanding of what they have sought, and others for want of proportionating the matter; and again others for want of governing it in working according to Art; some through one defect, and some through another, yet most must needs fail of their desires, for want of a through intellect and right use of Electing a position of the Heavens fit for the same; for as the Elements and all thereof composed are [without dispute] regulated and disposed by the influence and vertue of the Cœlestial Planets and Stars; it must necessarily follow then, that all Metals and Minerals whatsoever, have their dependency and efficacy from the superiour configurations of those bodies: wherefore it cannot but be very efficacious in all such works as tend to Alchymie (as well as the temporal affairs otherways of men) and the great Hermetick Work.

Why so many  
mis of their  
hopes in this  
study of the  
Blessed Elixer.

Wherefore when thou beginnest any work of this nature, place the *Moon* in a common sign, free from all manner of impediment and misfortune; also the Lord of the Ascendent; and let the sign ascending be a common sign; fortifie also that Planet which ruleth the matter you work upon; as, if it be Lead, fortifie *Saturn*; if Tin, *Jupiter*; if Iron, *Mars*; if Gold, the *Sun*; if Brasse or Copper, *Venus*; if Quick-silver, *Mercury*; if Silver, the *Moon*, &c. still remember to dispose of them (viz. your significators) according to this rule, and that in the beginning of your Work &c.

T. 2

SECT.



## SECTION IV.

*Comprehending Rules, in Electing such matters as appertain to the signification of the third House.*

## CHAP. I.

*Of short Journeys, and their Elections.*

**M**Any men are not acquainted with this Language; wherefore I shall more plainly declare, that by short journeys we are to understand such as can be finished within a day or two, or less; wherefore then in such an Election, fortifie the Ascendent and its Lord, the *Moon* and its dispositor, *Part of Fortune* also, and its dispositor, and the Planet to whom the *Moon* is joyned or in configuration with; the sign of the third house and its Lord, the Lord of the hour, and the Lord of the thing, or the Planet signifying the thing or business for which the Person takes his journey (if it be related unto you) as also its dispositor.

But if all these thou canst not possibly observe, neither (your occasions being such) can you defer them till such a time; then I say fortifie the *Moon* and the Lord of the hour; and if you cannot fortifie the *Moon*, yet be sure your Lord of the hour be always impeded or weak, and make the *Moon* fall from the Ascendent, and if possible from the Lord thereof; But more of this in the ninth house when we come to treat of Elections concerning long journeys.

## CHAP. II.

*Of making of Friendship between Brethren, or any two at variance.*

If thy brother  
or Kinsman be  
thy better.  
Thy equal.  
Thy inferior.

**E**Ver have an especial care in this manner of judgement in Electing a fit time to make frendship between brethren at variance whether the brother or kinsman be your better, equal or inferior; for if he be your major or better, you must observe this general Rule to have regard unto *Saturn*; if he be your equal, to *Mars*; if thy inferior, to *Mercury*: but first fortifie the Ascendent and its Lord, the *Moon* and its dispositor, the Lord of the third, and the sign and cusp of the third it self, by fitting it to your business, and let the Lord of the third be in *Conjunction*, *Sextile*, or *Trine* of the Lord of the Ascendent with reception out of houses, if possible, or out of exaltation or triplicity and term; for look how strong and better your reception is, so much the sooner will the parties at variance agree, and continue the longer in friendship: and if possible, let the Lord of the Ascendent behold the sign or cusp

cusp of the third with a *Sextile* or *Trine*, and the Lord of the third, the Ascendents cusp, &c. Or let the Lord of the first be in the tenth or eleventh, and the *Moon* beholding lovingly both significators or either of them.

But note, if the reconciliation be with women, as before you had respect unto *Saturn*, you must regard *Venus*, &c. And as these Rules serve for reconciling of brethren and kindred, or such persons as are signified by the third house; so will they very well serve for the agreement of any person with the father, by ordering and placing the Lord of the fourth, as you have heard of the Lord of the third, *Mutatis mutandis*; so likewise a servant, by fittingly disposing the Lord of the sixth; and a child, by so ordering the Lord of the fifth: a wife, by the Lord of the seventh; or an open or known enemy; and so understand of any person whatsoever, still remembering to know exactly and truly your significators, and then you cannot fail following your Rules.

Note. 

## CHAP. III.

Of applying the minde or study to Divine matters or contemplations.


Such hath been the industry of former Writers, that they have plainly delivered unto us the signification of every house as you have heard in the first Book, where you know the Ancients have assigned the ninth house to signify the Religion and Divine inclination of any one whatsoever, and some have been so curious, that they have assigned it to signify and denote the highest pitch of such inclinations, and the men studying thereof; as Popes, Cardinals, Arch-bishops, Abbots, Deans, Prebends, Religious Hermites, &c. but the third to have signification of ordinary Priests, or those that have not attained to that height of dignity, &c. also any man of what calling soever that is religiously inclined.

The signification of the ninth house.

Of the third.

Wherefore if thou wouldst know a fit time whereby thy inclination may be furthered in thy devotion, and thou the better able to continue therein; fortifie the ascendent and its Lord, the *Moon* and its dispositor, the Lord of the third, and third itself, and *Jupiter* who is a general significator of Religion and good inclinations, also the *Sun*, and if possible, let the Luminaries be in the houses of *Jupiter*, and either *Sagittary* or *Pisces* ascending, &c.

And if thou wouldst be an exquisite and cunning searcher in Divine matters; fortifie *Mercury*, and make the aforesaid. significators behold each other with a good Aspect, and each others houses or the Planets in whose houses they are located and this will also serve in any other business whatsoever *mutatis mutandis*; but if thou canst not observe all this, follow as much thereof as you can possibly, the more the better.

Note. 

## SECT.

## SECTION V.

## Containing Rules of Elections, appertaining to the fourth House.

## CHAP. I.

## Of building Houses.

**E**ndeavour therefore at the beginning of thy work to fortifie the Lord of the Ascendent and cusp of the Ascendent it self, the *Moon* and its dispositor, and the Planet to which she is joyned by body or Aspect; also the fourth house and its Lord, the second and its Lord, and the tenth and its Lord, and so much rather if you intend the house to be high; and in such a case be sure your significators be not under the earth, for that causeth slow progress in the fabrick, and that shall never be brought to that height and shape it was first intended to be of; yet the *Moon* be in the fifth or third, benevolently aspecting any significator, or a fortune above the earth, it hindreth not much: place also *Part of Fortune* in an angle, and fortifie it and its Dispositor, and place *Dragons Tail* in the twelfth; fortifie also *Mercury* and its Lord, and let not *Mars* behold these significators which have been named, neither let him have any power when thou beginnest thy work; but if it fall out so that thou canst not help it, but that he will have some power in thy figure, place *Venus* fortunate in the place of *Mars*, or more plainly, let *Venus* have great power and dignity in the degree and sign wherein *Mars* is located, and let her be in a *Sevile* or *Trine* of him: Let *Saturn* also be in no configuration of *Venus*, as near as you can, and make the *Moon* increasing in light and motion and joyned to *Jupiter*, for this causeth the fabrick to be beautifull and fair, and have a special care the *Moon* be not with *Saturn* or *Dragons tail*, or *Saturn* in the Ascendent or fourth; for this will impede the work and cause delays therein, and perhaps hinder the finishing thereof, and if it be finished, yet perhaps it will stand long empty; and if inhabited, yet will the inhabitants finde no good therein, but much vexation, troubles, fears, infirmities and many tribulations, and the fabrick shall soon be subject to decay and fall down, and if the Affliction be by *Mars*, and the Ascendent be a sign of short ascensions, it causeth fires therein; wherefore let (in such a posture) the *Moon* be increasing in light and motion, and the Lord of the house of the *Moon* in aspect therewith, and the Lord of the Ascendent beholding the Ascendent, and these free from all impositions; for if they behold not their own house, the Landlord of the Fabrick shall not live therein.

Note.

The Landlord shall not inhabit the house built.

Let *Dragons tail* be by no means in the Ascendent, second or fourth, but especially in the second; for it causeth profuseness, but you may safely place *Dragons head* in any of those places, &c.

But if all these thou canst not possibly at thy time place, according as thou hast heard; yet fortifie the Ascendent and its Lord, the *Moon* also, the second and fourth, and their Lords, or at least the second, and let the *Moon* be in good configuration, or

Conjunction



*Conjunction with Jupiter*, and if possible let *Jupiter* be in the second; fortifie also the Planet that hath exaltation in that sign wherein the *Moon* is, if you can; however fortifie as many as may be, if not all, and especially your chiefest significators.

## CHAP. II.

## Of Building of Castles and Cities.

**Y**OU have heard already the time of electing the building of houses; it resteth now we know at what time it will be most advantageous to build Castles and Cities; know then that in such a work you must fortifie the Ascendent and its Lord; also the *Moon* and the Lord of the sign she is in, and *Part of Fortune* and its Lord, and place in the Ascendent at time of your first beginning to build some fixed Stars of the nature of *Jupiter*, *Sol*, *Venus*, *Mercury*, or *Saturn* if he be well placed; for that signifies the durability and continuance of the Castle or City; or such stars as are of the nature of the *Moon* or Lord of the Ascendent. And note here, that although in building of houses we refuse the assistance of *Saturn*, yet in Castles and Cities he is not to be rejected; for *Haly* saith, *In adificatione Civitatum, sine Saturno habere firmam portionem in medio Celi, & in ascendente in principio fundamenti Civitatis*. In building of Cities, let *Saturn* have firm power or authority in the mid-heaven, and in the Ascendent at the time of the foundation of the City, or when the foundation is laid; let the Ascendent also, if you can, be one of the houses of *Jupiter*; but if you cannot, however let it be free from the Configurations of *Mars*; let *Mars* also be in no aspect or bodily presence of, or with the *Moon*, or the Ascendent or the Lord of the term of the Ascendent, or Lord of the hour at the laying of the foundation or the first stone towards it; let also the Lord of the degree of the Ascendent be fortunate, direct and swift in motion, and the Lord of the Ascendent in his exaltation or joy no ways afflicted or retrograde; and the *Sun* in a sign of right Ascensions, also *Part of Fortune* and its Lord in fortunate houses, and lovingly beheld by the *Moon*; for by the strength of *Part of Fortune*, and its Dispositor and the aspect of the *Moon* thereunto, is the fertility, the goods and riches of the Inhabitants, the profit and what ever else there is of good in the City known and judged.

Note.

The significators of the fortune and good in any City.

Let not *Mars* by any means behold *Part of Fortune*, for it causeth scarcity and poverty; and fortifie *Saturn* as much as you can; for when he hath power in the mid-heaven or Ascendent as hath been said, and in good aspect of *Jupiter*, it denoteth the City shall continue for a long time, and that there shall be an innumerable multitude of Inhabitants therein, who shall live in peace and concord with each other, and that it shall not be depopulated.

But the fertility of the City is chiefly known from the position of *Jupiter*, and the *Sun* and the *Moon*, &c. but remember, that you debilitate *Mars* in all foundations of Cities; let him not by any means have any configuration with the Lord of the place of the foundation, or indeed with any significator; for if he have ought to do in the figure at the time you begin your work, it signifieth much mischief and impediment to the Inhabitants, and that they shall be invironed and surrounded with mischiefs. Place therefore *Mars* in a cadent house, very weak and impeded; otherwise he will be cause of much mischief, discord and extortion amongst the Citizens; but they shall on the contrary assuredly be free from these evils, if *Jupiter* be fortunately placed and elevated above *Mars*; also the Luminaries and *Part of Fortune*, but especially the *Moon*, above all your significators, ought to be well placed; for by how much the stronger she is and freer from impediment, will the fortune and good success of the City and Inhabitants thereof be, &c.

Note.

Note.

Further

Further know that in laying the foundation of Cities, it will be most advantageous if the *Moon* be free from misfortunes, and neither in *Conjunction*, *Opposition*, or combustion of the *Sun*; or in *via Combusta*, void of course, or in meridional Latitude descending; in the latter degrees of a sign, or in the beginning of a sign, in her fall, or the Lord of the house in which she is not beholding it, or in the sixth or twelfth houses, or with *Dragons head* or *Dragons tail*: but let her be increasing in light and motion, and have Septentrional latitude ascending, in her exaltation, or exaltation of *Jupiter*, and *Jupiter* or *Venus* direct and in an angle with her, but chiefly in the ascendent, or mid-heaven.

It advantageth greatly also, if the Ascendent and the *Moon* be in earthy signs, and chiefly *Taurus* and *Virgo*; also in *Capricorn* when she is placed with *Jupiter* in the Ascendent, and the light of the time in the mid-heaven; for this signifies the City shall continue a long time, and the Inhabitants thereof shall profit therein and have a good end; also if the Ascendent be a common sign, it signifieth there shall be many Inhabitants and multiplicity of strangers and several sorts of people, especially if many Planets behold the Ascendent and the *Moon*.

Know also that in building or laying the foundation of Cities, if *Saturn* be joyed with *Dragons tail*, there shall be much mischief and trouble to old men and servants in that City. If *Jupiter* be joyed with *Dragons tail*, much mischief will be incident to the Nobles of the City or the Aldermen, &c. If *Mars*, there will be evil fire, discord and debate, and perhaps the Magazine will be blown up often, or be a danger thereof, or the *Militia* will be damnified. If the *Sun*, evil is threatened to the chief Ruler of the City or Mayor. If *Venus*, it will fall on the Women of the City. If *Mercury* be joyed with *Dragons tail*, there shall be much deceit and many lyes, and cozening deceitfull tricks used. If the *Moon*, the common sort of people shall be afflicted. So on the contrary judge the good success of those signified by those Planets free from impediment, and in a fortified condition, at the time you laid the first stone of your foundation; if the Planets are all strong, judge fortune and good success in general, &c.

To know the signification of any thing or casualty, incident to, or in any City, and how to judge thereof.

Moreover know that the Ascendent of a City hath signification of the life of the Inhabitants: the second house of its riches, strength and power: the third, of the Laws thereof; the fourth, of the end of the Inhabitants causes, as also the end of the City, and the secret places therein, as hidden treasures and the like; the fifth, of the children of the Inhabitants: the sixth, of the servants and infirmities and maladies incident to the inhabitants; the seventh, of the Marriages of the Citizens; the eighth, of their great houses; the ninth, of their manners, customs and Voyages: the tenth, their habitations, Masterie and occupations, also their honour, power and dignity; the eleventh, their friends and assistants; the twelfth, their great Cattel, Plots, and secret Enemies, also imprisonments and poverty.

So that from hence you may judge methodically, and particularly of every particular quality of any City; for in what houses you finde the Malevolents, and in what houses as you see are afflicted and impeded, you may judge the ill success and misfortune (according to the strength of your afflicting Planets) to those things signified by the house afflicted and impeded, &c. So likewise of the good state and condition of those things signified by those houses you finde afflicted by the Benevolents and well fortified.

When *Saturn* is in any of the angles alone, and not assisted by the Fortunes, it signifies delays and slowness in those things signified by the angle he is in; and in the actions and undertakings of the Citizens in general; if *Mars* be there he denotes many mischiefs, dammages, robberies, and corrupt or over hot ayr.

But if at the beginning of the building, or laying of a Cities foundation, they behold each other with a good aspect, and be in angles and other good places of Heaven, strong and well dignified, it denoteth the City shall be of long continuance, and increase in glory and plenty a long time.

Observe warily what I have already said, and it will be needless for me longer to insist on this point. Let us therefore proceed.

## CHAP. III.

## Of Building of Churches.



WE shall find this Election (since in this our age we build more *Servillas* then Churches) to be in a manner needless, yet since by the most Learned and well-minded Antients it hath been mentioned, I shall for the benefit of Posterity, which I hope will exceed us in Religion and goodness, deliver the Rules of Astrologie in such an operation, &c.

At the time then the first stone of the Foundation is laid let the Ascendent be fortunate, as also its Lord, the *Moon* and its Lord, the *Part of Fortune* and its Lord, the ninth house and its Lord, the Planets in any of these Places, also the Planet in configuration with the *Moon*, and let *Jupiter* be in the Ascendent, and if possible in *Sagittary* or *Pisces*, or if you cannot do so, let him be in *Sextile* or *Trine* of the Ascendent, especially in *Trine*, and out of his own houses, and good places of Heaven: but let the Lord of the Exaltation of the Ascendent be well placed, the tenth and its Lord, the ninth and its Lord, the *Moon* and its Dispositor; and *Jupiter*, if you cannot observe all the rest, &c.

## CHAP. IV.

## Of Building or Erecting of Mills.

IN building of Mills be sure you place the *Moon* in *Aries* in the Ascendent or *Libra*, or the latter part of *Virgo*, and by no means let her be in *Cancer* or *Capricorn*, but in the aforesaid signs, as also the Lord of the Ascendent, or in *Sextile* and *Trine* thereunto; free from the Malevolent Aspects of the Infortunes: Observe also this time in beginning any work belonging to Mills, &c.

## CHAP. V.

## Of pulling down or destroying of Houses, or any Fabrick whatsoever.

LIKE as the wisest of Mortals very well once said, *There is a time to build, and a time to pull down what hath been built* (there being a time for all things under the Sun) having given you the time of building, it resteth you know also the time of pulling down what hath been built; for there is nothing sublimary permanent, or that is not subject both to change and destruction, &c.

*Heb.* saith, when you would pull down or spoil any Building; place the significators contrary to what you have in building.

Put the *Moon* in a fiery sign, and its Lord; let the Ascendent also be a fiery sign,



and the Lord thereof in a fiery sign or an aëry: but *Athabarus* a learned Author saith, let the Ascendent be a sign of right Ascensions, and the Lord thereof Occidental, slow in motion, going also to a sign in which he is afflicted in Fall or Detriment, let him also be Retrograde, and falling from an angle; and let also the *Moon* be decreasing in light and motion, cadent from angles, and joynted to Planets very weak and unfortunate, and if possible, let her be in *Scorpio*, or *Capricorn*, and under the earth, or in configuration with a Planet under the Earth, Meridional descending, and joynted to retrograde Planets, and let her be in the last *Square* with the *Sun*: Let the Lord of the fourth, and sign thereof be weak and afflicted; as also all the other significators, and the Planets to whom they are joynted or in Aspect with; but chiefly in this work debilitate *Mars*, if you cannot all what you have heard; for as he is against building, so is he also against pulling down what is built.

But if it be so that you care not much whether the destroyed place or house be rebuilt or no, let the *Moon* be separated from the Malevolents, and joynted to the Fortunes or in reception of them; and this will cause the Fabrick so destroyed to be the easier rebuilt, if ever taken in hand.

## CHAP. VI.

Containing rules of Elections in buying of Land, Houses or Heritages.

The significators of the Buyer.

**L**ook in every Election or Work, you have a special care you exactly know which are your true significators; wherefore in this matter the Ascendent, Lord, and Planet from whom the *Moon* last separated, are the true significators of the Buyer.

Of the Seller.

The Lord of the seventh house, and the seventh house it self, and the Planet the *Moon* applies to, of the Seller; Also the Seeds and Plants sown or growing on the ground.

The fourth house, its Lord, and Planets therein placed, and the *Moon* are significators of the house, land or heritage to be bought and sold.

The price of the land or house.

The tenth, the Lord thereof, and Planets therein located, signifie the price, whether it will be cheap or dear; it signifyeth also the wood or timber on the ground.

Having thus rightly understood the ground of your Work, you will be the better able to go through with the same; wherefore then in buying or purchasing houses, land and heritages, fortifie chiefly the fourth House and Lord thereof; also the *Moon* and its Dispositor and *Part of Fortune*, and its Lord and those Planets therein placed, let them be no wise impeded, or Retrograde in Fall or Detriment, or in any Aspect of the Malevolents, especially of *Mars*, for these cause the house or land so purchased to be soon lost, and of no continuance with your Posterity.

That the Land may be purchased by the Buyer, and that at a good rate, or to his advantage.

But in making your Bargain, or that your Bargain may be good and to your advantage, also that you may assuredly have the Land or thing to be purchased, if you please; fortifie the Ascendent, its Lord, the Planet from whom the *Moon* last separated, also the *Moon* her self, and her Dispositor; the fourth, its Lord and Planets therein, and *Part of Fortune* and its Dispositor, also place the *Moon* in *Cancer* or *Taurus*, if possible, and let her behold the Lord of the Ascendent or sign ascending with a *Sextile* or *Trine*, and be in good houses of Heaven, and the Lord of the seventh applying to the Lord of the Ascendent, or disposed of by the Lord of the Ascendent or in reception therewith; let the fourth house also be in *Taurus*, *Leo*, or *Aquaries*, and the Lord of the Angles Oriental and free from combustion.

Let also the Fortunes (in purchasing Lands or Heritages) have chief power in the Angles, if not in all the Angles, yet in the first and fourth; and in the other two, place the Luminaries beholding the Ascendent and fourth or one of them, especially the Ascendent, with a *Sextile* or *Trine*; and see that the Lords of the Angles be not Retrograde, nor a Retrograde Planet placed in any of them; nor in the eleventh, or ninth, nor the Lord of the fourth of a fiery nature, nor any of that nature therein placed, especially if they are not beheld by the Benevolent Aspects of the Fortunes.

And note that if the Lord of the fourth be of a watry nature, or of a cold and moist temper; let not *Saturn* behold him or it, and let not the Lord of the tenth be unfortunate.

Fortunes or Planets essentially dignified in the fourth, or the Lord of the fourth, The Land is and the sign of the fourth fortunate, denote the goodness and pleasantness of the good and pleasant Land, House or Heritage; also that it is a fertile and good soil, and the seeds already sown or to be sown therein shall be fruitfull, &c.

Such in the seventh, and the sign and the Lord thereof so disposed; shew the Herbs, Sets and Plants, and the culture thereon are pleasant, good and fruitfull. The Plants are good and fruitfull.

In the tenth, the Trees are tall, sound, fruitfull, and good, that there is much timber, or what is there, is excellent good and commodious. The Timber is good and high or tall.

Know also that the Infortunes or weak Planets in these places cause mischief and impediment, according to the nature of the Planets and the places in which they are; therefore look that these Angles be free from them, and especially the seventh house; for the Malevolents there, cause mischief, malice and deceit of the Husband-men or Tenents of the ground or houses; *Saturn* therein placed, shews their cozening and lying; *Mars* denotes them lyars, unconstant and thieves.

## CHAP. VII.

### Of Buying of Land, or ground for Husbandry, and not to build on.

**I**N buying of Land then not to build on, but for to manure and husband for thy profit and advantage, fortifie the Ascendent and its Lord, the *Moon* and its dispositor, *Part of Fortune* also and its Lord, also *Saturn*, and if it be possible, put him in *Libra*, or if the Land be to be bought in the day time, place him in *Capricorn* or *Aquaries*; but if in the night, put him in *Aries*, *Leo* or *Sagittary*, or *Libra*; let him also be in a *Trine* of *Jupiter*, or in a *Sextile* with him, or the fourth house; but by all means see that *Mars* behold them not by any Aspect, and let the *Moon* be in the increase of her light, viz. in the first *Square* or *Quarter*, beholding *Saturn* with a *Sextile* or *Trine*, or that Planet that beholds him.

And if the *Moon* behold *Jupiter*, it signifieth that the land shall have labourers enough, that there shall be many fruitfull Trees and Plants, and that the land shall be very fertile; the same understand if he be in configuration with *Saturn*, &c. Many labourers in the land; it shall be fruitfull, &c.

But if *Saturn* cannot be made to be beheld of *Jupiter*, yet let *Venus* behold him, and fortifie the watry signs, for the Fortunes shall be stronger in them then in the airy; let the *Moon* be in the tenth in *Taurus*, beholding the lord of the Ascendent with a benevolent Aspect, and let the *Moon* and the sign ascending be free from all manner of misfortune.

## CHAP. VIII.

Of bringing of Water to a houſe, either by Conduit, Pipe or Pump;  
and of digging of Wells.

**A**S in the foregoing Eleſtions, ſo in this it is neceſſary you fortifie the Aſcendent, and let it be one of the watry ſigns as alſo its Lord, and let him be oriental and free from all manner of Impediment, and in an Angle in his own dignities eſſential; Let *Saturn* alſo be oriental and free from miſfortune, and in the eleventh houſe, but look that the *Moon* be not in *Conjunction* with them.

Fortify alſo *Jupiter*, and let there be no Infortune or malevolent planet in the tenth houſe, for that it will cauſe rather diſcenſion then aſcenſion of the water.

Let the *Moon* alſo and its diſpoſitor be well dignified, and in the third or fifth houſes of Heaven in an Earthy ſign; but if ſhe will needs be above the earth, place her in the ninth, tenth, or eleventh; *Alkindus* adviſeth to place the *Moon*, Aſcendent, or any other Angle free from all manner of miſfortune or impedition; and let her be in her firſt Quarter, or from her *Conjunction* to the firſt *Square* of the *Sun* increaſing in light and motion: But know, that if the *Moon* be in any houſe under the earth, you muſt fortifie her well, and place her in configuration of a benovolent Planet in the tenth, if poſſible; or however of one above the earth: and if ſhe be above the earth, let her by no means behold any Planet below the earth, except with reception by houſe or exaltation and in eſſential dignities.

It is neceſſary alſo you have regard to *Part of Fortune* and the Lord of the *Conjunction* of the Luminaries præventional or before your Eleſtion, and fortifie them both, eſſentially.

But if you cannot obſerve all this, yet as much as you can; but chiefly fortifie the *Moon*, the Lord of the Aſcendent and Mid-heaven, and the cusps thereof, eſpecially the cusp of the tenth.

## CHAP. IX.

Of Tillage, or Manuring of the Ground.

**M**ARK the firſt hour thou beſinneſt to Till, or Manure the ground; and fortifie the Aſcendent, the Lord thereof, and the *Moon*, and the Planet who is the Diſpoſitor of the *Moon*, ſo that they be received of the Fortune, or ſuch Planets as are free from miſfortune and well dignified, and that out of Angles, or ſuccedent houſes at leaſt.

But if all this cannot exactly be followed, yet let the *Moon* be fortunately received, and that out of an angle by a Fortune; and if poſſible, place thoſe Planets you can moſt fortifie, in the ſecond houſe; alſo fortifie *Part of Fortune*, and the Lord of the præventional *Conjunction* of the Luminaries, and place him an angle, &c.



## CHAP. X.

Of Renting or Hiring, and Letting of Houses, Land or Fruit, or any other thing to be Let or Hired.

**I**N this, the Ascendent and its Lord are Significators of the Hirer or Farmer; the seventh and its Lord of the Letter or owner of the House, Land, or thing to be hired or Let; the mid-heaven, of the price; the fourth house, of the end of the business.

Fortifie therefore the ascendent, its Lord, the *Moon* and her dispositor, for the ascendent or its Lord being so constituted, denotes the hirer or farmer to be just, good and honest, and willingly and readily performing what he hath promised to the letter or owner; If he be weak and afflicted, as also the cusp of the ascendent, judge the contrary; after the same manner understand of the significators of the Owner or Letter.

Wherefore let both significators be well fortified, and the Lord of the seventh applying to the Lord of the ascendent if you would have the Owner or Letter be reasonable or desirous to deal with the Farmer or Hirer at a reasonable rate, and to cause him to have a good pennyworth (as we call it) but if you would that it succed or fall out to the advantage of the Letter or Owner, let the Lord of the ascendent apply to the Lord of the seventh.

Some Authors (and that with good reason) have assigned the ascendent, its Lord and planet from whom the *Moon* is separating, to signify or be significators of the Farmer or Hirer; if he be the first mover or desirer to traffique or deal in the Farming the Land or house; The seventh, the planet Lord thereof, and the planet the *Moon* next applys unto, of the Letter or Owner; But if the Owner be the first mover of the business, Judge the contrary.

And as the fourth house hath signification of the end of the thing, so also hath the *Moon* and the sign wherein she is.

Know then that in Electing a time for this business, it will not be amiss to fortifie *Jupiter* and *Saturn*, beholding each other with a benevolent aspect, for this causeth both the Renter and Letter to be faithful in keeping their promises and bargain with each other.

However observe in this matter chiefly to fortifie the *Moon* and its dispositor, the ascendent, seventh and their Lords, the Lord of the tenth and fourth, as also their houses and let the significators apply to each other as you have heard according to the intent and purpose of your Election; and remember that the application of the planets the *Moon* separates from and applyes to, have the same significations as you have heard the Lords of the seventh and ascendent have.

## CHAP. XI.

## of Planting of Trees or Graffing.

Fixed signs are  
to be chosen,  
and chiefly  
*Taurus*.

Usually in this work these Rules are to be observed. Let the *Moon* be in *Taurus*, *Aquarius*, *Leo*, *Pisces* or *Virgo*, but especially in *Taurus*, and in *Sextile* or *Trine* of *Venus*; but if it be so you can not place her in *Taurus*, let her be in *Aquarius* for that it is next of these abovenamed signs to be chosen; And if you can not place her in *Aquarius*, let her be in *Leo* beheld of a benevolent planet out of a watry sign; let her also be well dignified, I mean free from the ill aspects of the Malevolents; Let *Saturn* be also direct and in the ascendent, eleventh, fifth, or second, in his own essential dignities.

And if you cannot place *Saturn* in the Ascendent, let *Jupiter* be there, and in *Sextile* or *Trine* of *Saturn*; however let *Saturn* be in what place of the figure you please, he ought to be well aspected by *Jupiter*, and let him be in a place where he hath essential dignities.

But if neither of these be placed in the Ascendent, let the *Moon* be there, or in the tenth, eleventh, fifth, or third, free from all impediment; for you must have a special care that in all Plantings and Sowings, the *Moon* be chiefly free from misfortune, and not only so, but well dignified essentially, and upheld by the other Planets, and the Fortunes and their benevolent rays.

Note.

In all Plantings and Sowings (as you have heard already in buildings) see that you debilitate *Mars*, and hinder him from any power in your work; let the *Moon* also be in no configuration of him, neither let him be in the Ascendent, tenth, eleventh, fifth, second or third, or in any aspect to either of them, or their Lords, if possible; if he is destructive; let also *Part of Fortune*, its Dispositor and the Dispositor of the *Moon* be free from his mischievous beams or aspect, good or bad; and fortifie also the Lord of the Ascendent, and the Lord of its exaltation.

Let the Dispositor of the *Moon* (saith *Alchizat* an ancient Author) behold her out of a watry sign; and if the Ascendent be not a fixed sign, let the *Moon* and Lord of the Ascendent be Oriental of the *Sun* and ascending, or at least one of them; for this causeth such Trees or Graffs, as shall be then set or graffed to grow quickly and be fruitfull; but if they be ascending and not oriental, the Trees shall soon grow but not so soon fructifie; but this in such Trees as are not fruitfull, or bearing no fruit, as Willows, Ash, Elms, &c. hurteth not much; but if you place them occidental and decreasing in light and number, and descending, judge the contrary to what you have heard.

Know moreover, if you cannot make your Ascendent a fixed sign, let it be a common one, and the significators in common signs, and fortifie them, as you have already heard, &c.

But if thou canst not dispose and fit all thy significators in so full a manner as you have already heard, order as many thereof as you can; and chiefly the *Moon*, who ought to be in *Taurus*, or in the last part of *Sagittary*, free from all misfortune or impediment; let her also be in *Conjunction*, if possible, of *Jupiter*, or in *Sextile*, or *Trine* of him, and let *Jupiter* be no wise impeded, and be in the ascendent, tenth, eleventh, fifth or fourth, and if possible, also let *Part of Fortune* be free from the Malevolent configurations of the afflicting Planets, and in one of the aforesaid houses.

## CHAP. XII.

## Of Sowing of Seeds in the ground.

**D**O thou be sure in Sowing of seeds (because it is a thing in which speedy gain is expected) thy Ascendent be a movable sign, and the Lord thereof in a movable sign, as also the Moon, and the Lords or Dispositors of the Lord of the Ascendent and the Moon beholding them out of movable signs, or if this cannot be, common may be chosen; but fixed by no means.

Place the Moon in an earthy or watry sign of the movable signs, viz. Cancer or Capricorn; but if she be in Aries let some Planet behold her out of some watry sign, especially out of Cancer, least the herbs or seed dry and wither.

Let the Lord of the Ascendent be free from misfortune, and in good aspect to the Ascendent, and let the Ascendent be also free from the configurations of the malevolents: Let the Moon also be free from the Sun beams, and in essential or accidental dignities, increasing in light and motion; for if the Moon be decreasing in light and number or motion and under the Sun beams, the Seeds sown will not come to good: But know, that in Sowing of Pease, the Moon must be decreasing in light and motion, especially in light, for otherwise they will never leave blooming, &c.

And if the Seeds be seeds of Trees, or such as ingender or produce Trees, let the Moon be in Taurus, as you have already heard, &c.

That Seeds sown may prosper and come to good.

Note.

## CHAP. XIII.

## Of ridding Houses or places from evil Spirits.

**E**Vil spirits and the way of commanding them or ridding houses of them, is best known to such as practise and make use thereof, it being no part of the study of an Astrologian; however since often times mischief is done in such actions for want of understanding, I thought good here to set down a fit time for such businesses, it being otherwise very dangerous.

There have been several instructions for this matter given to us by the Antients; but most, and those most authentick too, say as followeth.

See that the Moon be not in the Ascendent, and that neither the Ascendent or the Moon be in Cancer, Leo, Scorpio, or Aquarius, but in some other signs, and let the Moon separate from the Malevolents, and apply to the Fortunes, &c.

And thus much concerning Elections appertaining to the fourth house; it resteth now we proceed according to our promise next to the fifth house, &c.

SECT.



## SECTION VI.

Containing Rules for Electing a time for any Work  
or thing appertaining to the fifth House.

**T**Here are many curious Spirits I know which will not be a little taken with the Elections appertaining to this House; they being indeed all so necessary to the ordinary course of a mans life; I shall not in the delivering thereof the least be covetous or desirous to keep to my self the least thing that may advance posterity herein; for since the cause of these my undertakings was for the benefit and instruction of the illiterate in these matters I shall be free and liberal therein according to that small Talent of knowledge God hath given me; wherefore since getting of children is the chiefest thing appertaining to this house I will begin with

## CHAP. I.

## Shewing a fit time for getting of Boys or Girls.

To ingender a  
Boy or man-  
childe.

**H**Ave regard first to the sign ascending, the sign of the fifth, the Lords thereof, and the *Moon* and its Dispositor that they be in Masculine signs, and the *Moon* be free from impediment, as also the Lords of the Ascendent and the fifth, and the Dispositor of the *Moon*; this for boys.

But in getting of Girls, let the aforesaid significators and places be in feminine signs.

A Boy is con-  
ceived.

A Girl.

And if you cannot observe all this, let your significators be (the major part of the masculine for a Boy, and so the contrary for a Girl; but if the significators be equal you must have regard to the Lord of the hour and the Planet to whom the *Moon* applies and judge by the major part, viz. if most Masculine Planets, a Male may be expected; if feminine, a female; but if it so happen that yet notwithstanding the significators are equal, viz. that there is the same equal number of masculine Planets and signs that there is feminine, the conceived Infant will be an Hermaphrodite; or the *Moon*, the fifth and Ascendent, be in signs of double bodies, perhaps there will be Twins conceived.

An Hermo-  
phrodite.  
Twins.

To get boys.

But moreover know, that in Electing a time for getting of Men-children it is necessary you place a fixed sign in the Ascendent and the rest of the Angles, also the Fortunes free from all impediment or affliction, let the Ascendent also be a masculine sign, and a sign of right Ascensions free from the malevolent Aspects of the Infortunes; but see that there be in no ways an Infortune in an angle or a Feminine Planet, and let the Lord of the Ascendent be fortunate, both in the seventh, eighth, ninth and tenth moneths after the Conception, for that sometimes the Birth falls out in these moneths as well as in the ninth; Let the Luminaries also be fortunate or free from impediment, and let the *Moon* be in *Sextile* or *Trine* of the *Sun*.

Conception is  
kindred.

Chiefly have respect to ♀ and the ☿ that they be essentially dignified, or at least free from misfortune; for if ♀ be afflicted and weak, the place of Conception of the

the receptacle for the seed will be deficient and weak to perform its office; and if the Moon be impeded and weak, it debilitates the seed: Some of the Ancients also have advised that this should be done in odde or uneven hours, as are the first, third, fifth, seventh, ninth and eleventh, for the getting of Boys, they being accounted masculine hours; but for a Girl in even, as the second, fourth, sixth, eighth, tenth, and twelfth, they being feminine.

Let your Ascendent be *Libra*, and place the *Moon* therein, and *Cancer* on the tenth, being a fruitful sign; but place the rest of the Significators in masculine signs, and this causeth conception, and that of a Male childe; but it is to be understood then, that the woman be found in health and nature, and of capacity for such matters: Your Significators in feminine signs cause a Girl.

All these Rules it may be too tedious, or difficult to observe, yet at least at the time of copulation, let the Ascendent and the *Moon* be strong, and *Jupiter* upon the cusp of the mid-heaven fortunate; for this signifieth the woman shall conceive at the first bout, except she be a maid before, and then the first goes to another use but at the second it will not fail, provided the party be capable and sufficient in such an exercise: If your Ascendent be a Masculine sign, and the *Moon* and *Jupiter* in masculine signs, or the major part, it is a Boy that is conceived; if feminine, a Girl.

But if thou canst not place *Jupiter* on the cusp of the tenth, let him be on the cusp of the eleventh, or fifth, or in such a degree as that he may behold the Ascendent its Lord, or the *Moon* with a *Sextil*, or *Trine*, or place the *Moon* or Lord of the Ascendent in the fifth, within five degrees of the cusp thereof in good Aspect to the Ascendent, for this signifieth the woman then made much of shall conceive.

## CHAP. II.

### Of Delivering a dead Childe.

Rarely, yet sometimes doth it happen, that the childe dyes in the mothers womb, which without speedy help will also endanger the life of the mother: it is necessary therefore before we go any further, to elect you a fit time for applying remedies for this accident: I might here set some remedies down, but I conceive it belonging no wise to our work in hand, it will be in a manner needless; and I am confident of small benefit to the Students in such matters, for that they will never be acquainted with any such thing, little expecting to finde such matters in a discourse

of this nature, though I must confess to all parts of Physick this Art is a great Astrology useful for all the parts of Physick. Therefore, since in the Volumns of the learned in Physick, such remedies are frequently rancountred, I shall here passe it by, and shew you only a fit and convenient time according to the influence of the superiours to apply your remedies.

Wherefore then see that you apply your medicine when the Ascendent is a masculine sign of right ascensions, and let the *Moon* be decreasing in light and descending in your scheme, viz. at the least six or eight degrees past the mid-heaven, and declining towards the seventh, and let her be in *Sextil* or *Trine*, if possible of the fortunes, whether she be received or no: or if she be beheld of *Mars* by these Aspects,

To expel the dead childe.

so it be with reception it advantageth; neither is it amiss, if it be not with reception, provided the *Moon* be in a feminine sign, and the Ascendant in a feminine sign of right ascensions, as hath been said: Moreover, have a special care that the Ascendant, its Lord, the *Moon*, and its Dispositor be not in signs of oblique ascensions; place also, if possible, the Lord of the Ascendant, and the Dispositor of the *Moon* declining towards the seventh, as you have heard of the *Moon*; or be holding some Planets in that part of heaven with reception.

## C H A P. III.

## Of Christening or Circumcising of Children.

**A** *Rabians* and others have delivered rules for electing such a time, especially for that oftentimes through negligence or ignorance the childe hath been almost spoil'd, in that the place sometimes did gangreen or fester, &c. but since we have that Ceremony in no use, it being abolished by the death of our Lord *JESUS*, it may seem here to be needless; but since the rules may (if observed) tend to some other benefit; and for that I would not willingly omit anything that might be beneficial to posterity in these my weak endeavors, I thought I would however spare one side of Paper for them.

Of Circumcision.

See then that *Venus* be exalted above *Mars*, and applying to the benevolent Aspect of *Jupiter*; also let the Ascendant, its Lord and *Venus*, and the *Moon* be free from the Aspect of *Saturn*, for that he causeth putrefication and corruption to the generating of a Gangreen, and perhaps the indangering of the life of the childe.

Let the Lord of the Ascendant also be ascending in latitude, and the *Moon* and its Dispositor in septentrional signs, and in succedent houses of heaven, and let that the *Moon* be not in *Scorpio*, nor *Mars* in the Ascendant or any other Angle.

The *Arabians* and Ancient Authors, not using christenings, were deficient in those elections.

These rules might serve also for Christening; but since the Ancients were not so well acquainted with the use of Christening as we in this latter age, they have been herein somewhat deficient, and have not delivered the rules of Astrology thereon as is requisite; many, nay most of them, wholly omitting it; wherefore (though Astrology medleth not with Divine matters, nor causeth or procureth grace (the Ceremony being a sign and seal of our admittance into the Church of *Christ*, and number of the Elect, if we live accordingly) yet they act and incline, though not compel or force) I will give you here some directions concerning this matter.

Of Christenings.

Know then that your Ascendant, and its Lord, the *Moon* also and its Dispositor, ought to be fortunate, and if possible, let the Ascendant be a fixed sign, and *Jupiter* herein well dignified, or in the ninth, or in good configuration with the Planets therein, or with the cusps of those houses: and let the Planets either in the Ascendant or ninth be fortunes, or at the least well dignified; but let *Saturn* and *Mars* be in no wise either therein placed, or in configuration with them, or the Lords, or the Planets therein placed; and let the sign of the ninth be fortunate, as also its Lord, and place *Venus* and the *Moon* in a good Aspect of *Jupiter*; and if possible, with reception, or let them be all in conjunction in the ninth or ascendant.

But if you cannot fully follow all these directions yet let the ascendant, the ninth house, the Planets therein posited, the *Moon*, its Dispositor, and the Lords of the Ascendant and ninth, be well dignified, and in *Sextil* or *Trine* of *Jupiter* or *Mercury*.

And thus much of Christenings and Circumcisions; let us now proceed to electing a fit time for giving of Gifts or Presents.



## C H A P. IV.

## Of giving and receiving of Gifts or Presents.

**M**Y intentions are now to treat of the rules of the Ancients for electing a fit time for giving and receiving of Gifts or Presents: We have here already treated of some Elections which might seem needless; but truly this of all we have hitherto mentioned, I may say is most properly to be termed superfluous or needless, Hospitality and Charity being things so different to the tempers and natures of most men of this age we live in: But since we write not barely to this age, but also to Posterity, I shall soon resolve upon the business; for since I have better hopes of their goodness, I shall by no means omit this Election, but deliver plainly the words of the most approved Authors hereon.

Know then first, in receiving of Gifts you are to fortifie the Ascendent, the second House and their Lords, also the *Moon* and its dispositor, for this causeth gain to come unto thee by this Gift or Present; I mean it shall be advantageous to the receiver, and he shall thereby much benefit himself. That the gift may prove advantageous.

But to make this the more certain, you must fortifie *Part of Fortune* and its Lord, For confirmation hereof. viz. the Planet who is disposer thereof, which is more plainly that Planet that is Lord of the sign wherein *Part of Fortune* is, fortifie also *Jupiter*, for that he is a general significator of wealth and riches: this confirmeth the former rule, and maketh it the more certain.

But know that in sending of Presents or Gifts you are to fortifie the fifth House and its Lord, as also *Jupiter*; and let *Mars* both in receiving and giving be in no configuration with the Ascendent, the second, their Lords, the *Moon*, its dispositor, *Part of Fortune*, its Lord, *Part of Substance*, *Jupiter*, the fifth House or their Lords; and if possible let the Ascendent and fifth House be in common signs; and know that *Sagittary* and *Pisces* are to be preferred before *Gemini* or *Virgo*, yet *Virgo* is before *Gemini*; You must understand this is meant of the first fifteen degrees of *Sagittary*. Of sending of presents.

You are not onely to beware of *Mars*, but also of *Saturn*, that he be not either bodily present or in configuration with the *Moon*, the Ascendent or its Lord, *Part of Fortune*, *Part of Substance*, or any of the aforesaid significators or places without reception; and let the Lord of the Ascendent be elevated above the Lord of the seventh.

But if thou canst not observe all this, fortifie the *Moon*, *Jupiter* and Lord of the second House and the cuspe thereof in receiving Presents. Nota bene.

In giving, the *Moon*, the fifth, its Lord, *Jupiter* and *Part of Fortune* and its dispositor. And thus much for this.

## C H A P. V.

## Containing Rules for electing a time for putting on of Apparel.

**E**VÈN in this Chapter are we now to shew you the rules of the Learned in former ages in electing a time proper thereunto, I shall (as in all the other) give you the marrow or quintessence of their Writings; a Volume five times as large as is this, is not able to contain them all *verbatim*; but in what one is deficient,

Look Chap. 6.  
Sect. 3. of this  
Treatise.

Putting on of  
Apparel.

Note.

Of putting on  
new Apparel.

I shall help you with another, and so with a third, that however thou shalt not be to seek in any Election as well as this, so thou beest able to understand the reasons of the rules, otherwise thou shalt be still ignorant hadst thou all the Volumes that were ever penn'd since the Creation; somewhat you have heard already of putting on of Apparel, but not so fully as here in this place I intend; we will begin therefore with it and then in order of what remaineth, and so proceed.

Herein you must have regard to the Ascendent, its Lord, the Moon, the Lord of the sign wherein she is, the fifth House and Lord thereof, and let them be in moveable signs, and let the Moon if possible be in *Aries*, excepting the seven degrees after the eighth; viz. from the eighth to the end of the fifteenth, and the 22 and 23 degrees of the same sign; or let her be in *Cancer*, excepting the first six and last three degrees thereof, or in the first fifteen degrees of *Libra*, or the first eighteen degrees of *Virgo*, or the first nineteen degrees of *Sagittary*, or the first twenty degrees of *Pisces*.

Fixed signs are to be shunned in putting on of Apparel, wherefore see that none of the aforesaid significators be in them, except the first twenty degrees of *Taurus* which may be made use of in this business, it being the House of the lesser fortune and exaltation of the Moon; but *Leo* of all the fixed signs is to be refused, for it causeth danger; therefore in no wise let the Moon be in *Leo*, except she be in *Sextile* or *Trine* of the Sun with reception, and then it is not to be feared so much: however *Ptolomy Centilo. 22.* saith, *Vestem nec primum induas, ubi Luna fuerit in Leone collocata; et autem postea, si eadem male affecta fuerit. Idem ait Hermes, Centilo. 82.* Put not on new Apparel when the Moon is in *Leo*; and it is so much the worse if she be there afflicted.

Yet if all this thou canst not observe, be sure thou place not the Moon in the Ascendent or fifth House, neither their Lords in *Leo*, *Scorpio* or *Capricorn*, especially *Leo*, or in *via combusta*, and see also they be free from all manner of misfortune: to place the Moon or the Sun in the mid-heaven free from misfortune, and if possible in *Sextile* or *Trine* of *Jupiter* or *Venus* with reception, and fortifie the second House and its Lord, &c. If thou warily observest what hath been said, thou needest no further instructions herein; wherefore let us descend to what remains unresolved, &c.

## CHAP. VI.

### Of Feasting or eating of meat.

Of feasting or  
eating of su-  
perfluities.

Since this Election is needless in the ordinary course of diet, such as eating at due times moderately, and the like, you are to understand we mean or signify such eating as is in excess, as at Feasts and such superfluous vanities, &c. Let us observe what follows.

In this manner of exercise you must chiefly have respect to the place and motion of the Moon; for if she be in *Taurus* applying to *Venus* especially by a good Aspect, you may safely eat Beef, either boyled, roasted, stewed; or any otherwise dressed.

Also if she be in *Pisces* in good configuration of *Jupiter*, you may eat of Fish, either fresh or salt.

And if in *Libra* or *Aquaries* received, Milk or any thing made therewith, as Custards, Fools, and such like Quelk-chofes.

If in *Virgo* in any malevolent aspect of *Mars*, it is not safe to eat of Hearbs, as Salads, or roots and stalks, as Colly-flowers, Coleworts, Artichokes, Cabbage, Parsnips, Turnips, Carrats, &c. neither of Fruit, as Apricocks, Peaches, or any other Plumb or Fruit, as Cherries, &c.

But if she apply to the *Sun* or *Mars* by a *Trine*, you may safely eat of varieties and divers sorts of Meats, &c. Understand the same if she apply to *Venus*.

If she apply to *Saturn*, have a care of stale meats, or such as have been kept long in salt.

If she be in *Aries* or *Capricorn*, applying to *Jupiter*, you may eat of variety of gelded Cattel, &c.

But it is no wise safe to eat of what dyed of it self, if she be in a *Square* of *Saturn*, or in *Conjunction* or *Opposition* of him; neither is it good to eat Venison when she is in *Leo*, nor when she applieth to *Mars* out of *Virgo*.

But if she be in *Gemini* or the airy triplicity applying to *Mercury*, it is not safe to eat any Bird of a hot nature or constitution; and if to *Mars*, all meats that are califactive or of a hot quality are also to be shunned.

If in *Leo* applying to *Saturn*, it is not safe to eat any thing of a cold operation, &c. Thus much for eating.

## CHAP. VII.

### Of Drinking of Wine and other Drinks.

**E**VEN now thou hast been at a Feast, and since so, it is requisite I give thee also some drink after it, otherwise it will be but a dry one: but since perhaps thou art a good-fellow, or one that loves thy liquor better then thy meat, I intend to give thee of the best, and that such as comes out of *Bacchus* his own Rampant *Buccephalus*; it is *Nectar* and *Ambrosia*, such as will make the wilkin roar, that will pay all debts when money is short, that will make a Beggar an Emperour, and an Emperour a Fool; to be short, it will make thee merry when all thy spirits are at the lowest; it is a remedy against all diseases, and is good against the simples; and will make a fat fellow lean the soonest of any thing that is. But I need not say any more, I believe thou art convinced long since of the vertues thereof, if thou art a lover of the Beast *Bacchus*; I think thou desirest now rather to tast it then hear of it; I will not promise to make thee drunk therewith, however I will give thee as much as will countervail what thou hast eaten at my Feast; but if thou at length goest away with an appetite, be not angry; it is to be noted it is a *Scholars Feast*, not an *Epicures*. Wherefore

Take this Cup, and know that if the wine be not good, it is the fault of those that pressed the grapes; for had they observed this rule I will here give thee, it had been much better; but to be short, the receipt is thus.

Recipe *Pisces* or *Taurus*, and put the *Moon* therein in configuration of *Venus*, this is all, but this I'll warrant thee will make the wine passing good, and drink pleasantly and delightfully; but mingle not the beams of the *Moon* with *Saturn*, for that will spoyle all the rest of thy Ingredients, and will make thy wine crabbish and harsh to the palate, and no wise delectable or pleasing to the drinker; and not onely so, but very hurtful to the body; avoyd also the beams of *Mars*, for he will make it heady, and cause the drinkers to quarrel and fall out with each other, and the vessel you put it in to break or come to some mischance or other; the beams of *Jupiter* or *Mercury* would do very well to mingle with the *Moon*, as also the beams of the *Sun*, provided they be infused by a *Sextile* or *Trine*.

A receipt to make good wine.

In making of other drinks it is necessary you also follow the same receipt with the same Ingredients, for it will make them both pleasant and good; and this is worth your learning, when with one receipt you are taught how to make all manner of drinks.

Know



That one be  
not offensive  
or quarrellous  
in drink.

Know also that when you would take off your cups merrily without offence to either your friends or others, let the Ascendent at the time you begin be fortunate; as also the Lord thereof, the *Moon* and its dispositor, also the Lord of the fifth and sign of the fifth, and let them be free from the configurations of *Mars*, and in reception with the Lord of the seventh and eleventh, or with the Lords of those Houses signifying the parties you should be merry and civil with, &c.

So now since thou hast had thy fill of good chear and drink, let me desire your pardon that I may go also into my element of writing, and then perhaps anon I may send my boy to you with some comfortable odours or unguents. Or if thou hast fasted, and mayst thereby prove sick, I have a remedy for thee a little further, which I may send all under one.

## CHAP. VIII.

*Of writing of Letters, or any thing else of Ingenuity.*

Of writing of  
letters, or any  
other thing.

**Y**OU must in this matter let the Ascendent and its Lord be fortified and free from the malevolent Aspects of the Infortunes; and if possible let *Mercury* behold them or either of them with a *Sextile* or *Trine*, and let him be well dignified, no wise Infortunate or Retrograde, and let him be beheld of the *Moon* by a *Sextile* or *Trine*, and if possible with reception.

## CHAP. IX.

*Of making Odoriferous smels and unguents.*

Of making o.  
doriferous  
smels or un-  
guents.



Know since the fifth House is the House of pleasure and delight; and since many men are much taken and delighted in such things, this Election doth most properly belong to this House.

Look then that in making of unguents or odoriferous smels, that you place the Ascendent and the *Moon* either in *Aries*, *Leo* or *Sagittary*, and *Venus* in the Ascendent; and if so, let the *Moon* be in the mid-heaven, applying by a benevolent Aspect to *Venus*; for this signifieth the confection is good, and of a good smell, and that he that makes it will much delight in it.

But if you would make suffumigations apart, see if the *Moon* be received of *Mars* or the *Sun*; for if so, whatever is then done by the fire shall be good.

Also when you make any sweet smels or odours, and the *Moon* in *Gemini* applying to *Mercury*, it signifieth that it shall be well and neatly performed.

## C H A P. X.

## Of sending Embassadors or Messengers.

**I**N matters of this nature you must know that the *Moon* is chiefly to be regarded; Rules for sending Messengers or Embassadors. joyn her therefore by body or Aspect to your significator, or Planet signifying the party to whom you send; as if to a Father, let her be in *Sextile* or *Trine* of the Lord of the fourth; if to a Wife, to the Lord of the seventh; to a Child, to the Lord of the fifth; to a Brother, to the Lord of the third; to a Servant, or Fathers brother, to the Lord of the sixth, for that it is the third from the fourth; to the Mothers brother, to the Lord of the twelfth; to the Mother or any great man, King or Prince, to the Lord of the tenth, &c. So understand of any person signified by any House; and if possible, make the Planet to whom the *Moon* applies receive the *Moon*, or at least the Lord of the Ascendent, &c.

But further know, that in sending to a King or great man, the *Moon* must be in configuration (with reception) of the *Sun* or Lord of the tenth; and let the *Sun* and the Lord of the tenth, or that of them that is placed in aspect of the *Moon*, be in the Ascendent, tenth or eleventh; but if with conveniency thou canst not so place him, let him be in the third, fifth or ninth House; but these are not so powerful or so good as the aforesaid places.

In going or sending to Kings or great men, let not the *Moon* be in *Gemini* or *Pisces*. *Nota.*

Also if you send or go to Popes, Cardinals, Bishops, Deans, Prebends, or any To Church-belonging to the Church, let the *Moon* be in *Sextile* or *Trine* of *Jupiter*, out of the men. aforesaid places; and if possible with reception or in reception with the Lord of the Ascendent.

If your business be with Warriors, as Generals, or any Souldiers whatsoever, understand the same by *Mars*, and let him be accordingly placed, but let not the aspect of the *Moon* be from Angles, but succedent Houses.

If to Husband-men or ancient men, understand the same of *Saturn*.

To Women, let her apply to *Venus*.

To *Mercury* let the *Moon* be joyned or have aspect, if you send to young men of no alliance or relation to you; or to Scriveners, Secretaries or Scholars, &c. but let *Mercury* be free from misfortune and impediment; and understand the same of the foregoing Planets, if your business be with such as are signified by them. And thus much for the Elections appertaining to the fifth House.

To ancient men and husbandmen.

To Women. To Scholars, Secretaries, Scriveners or young men.

SECT.

## SECTION VII.

## Of Elections appertaining to the sixth House.

## CHAP. I.

## Of the true Knowledge of the Crisis or Critical and Judicial Days, very useful for those that study Physick.

The error of most Physicians. **L**Ike as we read in the holy Writ, *The Physician is honorable*, so indeed he is; but being ignorant in his Art, he rendereth himself despicable and ridiculous; and the way to make him perfect is to know *NATURE*, and her secret operations, and that by the influence of the Superiours and Rulers of all Inferiours, *viz.* The Stars: It is not his looking in an Urinal of water, or feeling the pulse of the party, or questioning with him how he feelth himself, and in what places of his body he is most afflicted, that can give a through understanding of his malady; the water is *Meretrix*, the pulse is *Fallax*, the patient himself is *Iguorans*: These, I say, are not sufficient grounds for him to work on; and without a good foundation, the fabrick is not likely to be well built, or at least to stand long; they are indigent and insufficient, and the patient perhaps so overcome with torment, or desire of relief, that he cannot well define his own misery.

The cause of a disease is to be first known before a cure be undertaken. And since it is so, a Physician (or rather a Pretender thereunto (I may justly call him) for as *Galen* and *Hippocrates* say, *They are rather to be termed fools than Physicians*) must be better versed in his Art before he can do any thing; but it is very unlikely: The cause of a disease must first be known before it be endeavored to be removed; and the cause being taken away, the effect soon ceaseth: but they are ignorant of the cause; *ergo*, not able to perform what they undertake.

The nature and temper of the patient is to be regarded also. And again, the nature and temper of the Patient is to be regarded; and this can never be certainly and thoroughly discerned by looking in his Urine, nor by feeling of his pulse: That which causeth his Constitution to be either Sanguine, Flegmatick, Cholerick or Melancholy, is to be regarded; it is not any inferiour thing that causeth it, it is the influence of the superiours; *ergo*, Physicians ignorant therein, are not able to perform with certainty, any Cure whatsoever: For what will cure a Flegmatick man of a Feaver, will not a Cholerick; and then the pretended Physician seeing his Medicine doth not work the like operation as formerly, supposes the malady to be somewhat else, and himself mistaken, and falls another way to work, and so kills the patient with a great many Thanks and Gratuities both of Money and Gifts, for (as the ignorant about him suppose) doing his endeavour to save the sick, especially if he can but talk of this rare cure, and that excellent remedy he hath formerly given, and preach himself up, and others (a thousand times more knowing then himself) down, and now and then use some Latin in his Discourse, and flourish it over with hard words to the ignorant;

The simplicity of the vulgar.



I say, he carries it then, whether he save or kill, and that with a great deal of credit: but of all murderers, these we see seldomest hang'd, yet none more deserving it.

Again, the nature and quality of every medicinal thing ought especially to be known, as Herbs, Drugs or Minerals; otherwise the pretending Physician doth what he doth not understand; and if we will believe GALEN, he telleth us, *They are only to be known and judged by the stars*: So also FERNETUS and VICIUS, two learned Physicians confesse, also HIPPOCRATES, PARACELSUS, and CORNELIUS AGRIPPA, who was Physician to the Emperor Charles the fifth; and not onely these, but all the more rational of the Ancient Physicians and Studiers of Nature (which were onely Physicians indeed) have acknowledged the same, whose names if I should here record, it would be too tedious both for my self and thee, and in a manner superfluous or needless in so clear a case, since it is most certain, that Hippocrates and Galen, the two pillars of the Art of Physick, found out the use of Vegetables and their natures, as also of all their Physical things by the Stars, who are the Governors and Disposers of them all, and causes of their severall vertues, according to the severall Constellations they are under.

Hippocrates and Galen further say, that a Physician cannot safely give physick that is ignorant in the knowledge of the Stars and Superior bodies, not knowing indeed when to give purges, or vomits, or let blood, without much mischief doing, nor in what quantity; which ignorance often times indangers the life of the Patient, when as these that know not the influence of the heavenly bodies, give vomits at such times as cause a purge; and purges when they become vomits, which in laxative diseases or fluxes prove very dangerous, if not deadly or totally destructive; and at other times when the physick never worketh at all; yet you shall never finde the Ignorant without an excuse for their rashness; as when they administer a purge, if it cause vomiting, then say they, the party is of a weak constitution; and cannot retain the Physick, when physick is not given to be retained, it is either to work downwards or upwards immediately, and then the next day perhaps (as it hath been often known) gives the patient a stronger potion, and then then the heavens otherwise disposed (which they understand not) work so violently, that nature is both weakned and overcome, which should have been only helped; and also the disease increases, which should have been diminished; and so on the contrary, when a vomit is given at an unfit time, causeth purging, then they conclude the patient strong, when perhaps he requires strength, and is very weak; for it is not nature that then worketh, it is an influence of the Superiors that orders the matter, which without a skilful Artist, you see is most obnoxious, which caused Galen to admonish men *not to trust themselves with that Physician (or rather Pretender) which is not skilled in Astrologie*. So likewise blood letting, if the heavens be not duly observed, is of no efficacy; and sometimes hinders phlebotomie, which the ignorant Chyrurgion colours with saying, The party is faint-hearted, or hath much wind in his veins, or with some such like ridiculous whimsie.

This is not all; critical days also are known by Astrologie, and no otherways, without the due knowledge whereof, the Patient suffereth much by the Physicians applying contrary remedies very dangerous. I might here give you the discourse of Dures hereon, but that it belongeth not to the work in hand, being elections; yet I shall here give you some instructions how to know the true Crisis, or Critical day, and Judicial days, though it be at this time out of my way, and then proceed to the clearing of what hath been said; viz. to shew you the rules of the more learned in electing a time for administering Physick and Phlebotomie.

Let us then (since it will not be amiss) step a little out of our way, and say somewhat of the Critical days; when we come into our road again, we will make the more haste to our journey's end.

Learning and all good Arts whatsoever, I ever greatly desired should be nourished and refined from their dross, and that knowledge may still increase upon the earth; wherefore since the understanding of this matter conduceth much to the skill of the Physician, and welfare of the patient, as doth the want of it oftentimes through the ignorance of the Physician, prove very dangerous to the patient, I shall desire thee to observe what followeth.

It is generally taken for granted (amongst the unskilful) that the seventh and fourteenth days are Critical, and that these are the first and second *Crisis*; but tis no wise true as to build on, but the true *Crisis* is thus known.

Look at the time of the parties first falling sick, in what sign, degree and minute of the Zodiac the *Moon* is, and when she comes to the *Square* thereof, that is the first *Crisis*; when she comes to the *Opposition* or opposite place thereof, it is the second *Crisis*: The next *Square* is the third *Crisis*, and the same place where she was at the first falling sick, is the fourth *Crisis*, and so go round again.

The judicial days are the middle between the two *Crisis*; and as the *Crisis* is the suddain motion of the disease, either towards health or death, whereby the Physician may clearly discern which way the disease will tend: so are the judicial days such times as the *Crisis* may be judged of, or known whether it will be good or bad; for as the *Moon* is disposed at the time of the *Crisis*, whether fortunate or in good aspect of the Fortunes and Assisting Planets; or the Malevolents and Interferent Planets, which commonly are the Lords of the fourth and eighth, especially the eighth, or in configuration with the Lord of the sixth, so may you judge of the *Crisis* good or bad.

Note, that the operation of the *Moon*, in causing of a *Crisis*, is enough to convince any that deny the influence of the stars to have power over our bodies. None can perfectly know the true *Crisis* that is ignorant in *Astrologie*.

As our vulgar Physicians do.

Good, if fortunate and upheld by the Fortunes; bad, if the contrary; as if afflicted by the Malevolents or Lord of the sixth, the disease increases; if by the Lord of the eighth, death is to be feared.

Also, when the *Moon* transits the cusp of the twelfth, eighth or sixth, according to its strength, it proves good or dangerous, &c.

In like manner understand in a judicial day, if the *Moon* be well dignified and assisted, a good *Crisis* may be expected; if weak or afflicted, judge the contrary.

Now by reason the *Moon* is sometimes swift, and at other times slower of motion, never retaining a constant course, it must needs follow, such as are ignorant therein, must needs be ignorant in knowing or finding out the true *Crisis*, and whence it will be good or bad, that is not acquainted with the stars.

But note, that you may the better understand, the reason thereof, it is this; sometimes by her slowness of motion, she comes to the *Crisis* at the sixth day after the beginning of the disease, and again sometime (by her swiftness) at the eighth or ninth day; wherefore they must needs fail, that conclude it to be always at the seventh day; and so accordingly in the other *Crisis*, she cometh sooner or later very often.

So then you see the error and ignorance of most of our pretending Physicians, and the reason of the *Crisis* and uses thereof; it resteth therefore now we proceed and hasten into our road again, &c.

## CHAP. II.

### Of Applying Medicines generally to all the parts of the body of Man.

Like as I have already given you the error of the vulgar Physicians, and the excellent uses of *Astrologie* in the administration of physick, it resteth therefore now I begin to shew you the rules of *Astrologie* herein, that thou mayst be thoroughly convinced and satisfied of the verity of what hath been said. And first of administering of Medicines generally to all the parts of the body; and then proceed.

Know then that in giving of Physick, you ought to look in what part of the body the disease is, and let the Ascendent be that sign which signifieth the diseased part free from misfortune: fortifie also the *Moon*, and let her by no means be in *Opposition* of the Lord of the sixth, eighth or twelfth, at the time of the parties first falling sick, or at the time of your election, or in the radix of the patients nativity; and if so be you cannot avoid it, but the *Moon* must needs be in aspect of them, let it be by *Sextile* or *Trine*, and if possible, with reception; but let not the *Moon* be in *Conjunction* of any of them, nor descending.

Of admitt-  
ing Physick  
to any part of  
the body sin-  
gly.

Note, that the *Moon* must by no means be in the sign signifying the member diseased, if any incision be made therein, for that is very dangerous; yet if the medicine be by emplasters or unguents, or any such busineses that do not draw blood, she may safely be therein, if you cannot otherwise dispose of her.

Nota.

If the infirmity be over all the body, let the Ascendent be a humane sign, of the which *Libra* is the best for this use; and let the Lord of the Ascendent and the *Moon* be also in humane signs, free from impediment, especially of the aforesaid Significators.

Of giving  
physick, when  
the infirmity is  
over all the  
body.

But if thou disirest to give the medicine to cure or remove any infirmity, let the Ascendent be *Libra* or *Scorpio*, and the *Moon* therein joyned, or in configuration with the fortunes, and free from the Malevolents aspects of the Infortunes; but if you cannot make her avoid the Aspects of the Malevolents, let the Aspects be by *Sextile* or *Trine*, and let her not be aspected by two Malevolents; or going to combustion; but however, chiefly see that thou dost fortifie the *Moon*, for otherwise the Physick will torment and afflict the patient, according as she is afflicted, &c.

When the med-  
icine or re-  
medy is to be  
administred.

### CHAP. III.

#### Of the Administration of Remedies to the Diseases of the Head.

**I**N electing a fit time for applying or taking of remedies or medicines for the head, either universally or particularly, as Rheums, distilling humors, and the like, whether by Vomit, Gargarisms, or such like, let the Ascendent be *Aries* well fortified, if possible by the Benevolents; and freed from the Aspects of the Infortunes; place also *Moon* therein, or in *Taurus*, decreasing in light, and joyned to the Fortunes, or configuration with them, and free from any affliction or impediment. If thy medicine be to take away the hair, or the like, let the Ascendent and the *Moon* be in feminine signs, and the Lord of the Ascendent, and let him also, and also the *Moon*, be descending from the mid heaven towards the fourth house, &c.

When reme-  
dies for di-  
seases of the  
head are to be  
prescribed.

To take away  
hair.

And have a special care that the *Sun* behold not the *Moon*, or the Ascendent by any Aspect, when they are in *Aries*, especially by *Square* or *Opposition*, because of the great heat of the *Sun*.

### CHAP. IV.

#### Of Applying remedies to the eyes, and preparatives in general.

**A**ll mists, pearls, films, or dimness of the eyes, or any other infirmities belong-  
ing to them, if thou wouldst remove or know a fit time to apply thy re-  
medy thereunto; &c. let the *Moon* be increasing in light and motion,  
fortunate and in configuration with the Benevolents.

When medi-  
cines for the  
eyes are to be  
applied.



Let the *Moon* be free from all the Configurations or Aspects of *Mars*, when she is thus increasing in light and motion, and let *Jupiter* be in the Ascendent, or some other house above the earth; however let him be in *Sextile* or *Trine* of the Ascendent, or with a *Square*, if no other can be, provided he be not impeded or afflicted.

See also that the Ascendent nor the *Moon* be in earthy signs, and if so be you cannot avoid the aspect of *Mars* to the *Moon*, defer the application of thy remedy till she is past the aspect and separating.

Nota.

Remember that in all elections where there is any incisions or scarifications to be made, let not the *Moon* be in the sign signifying the member to be incised, nor in a moveable or common sign, or in *Square* or *Opposition* of *Saturn* or *Mars*, for that then she causeth the wound to fester or ganger. Look whether *Ptolomy* in his twenty *Centilo*, doth not say the same, *Membrum ferro ne percussito, cum Luna signum teneris, quod membro illi dominatur.*

When to give Preparatives.

Let this be diligently observed which hath been said, especially when the *Moon* is near her *Conjunction* with the *Sun*, or till she be fully separated twelve degrees at least.

And in administering Preparatives, let the *Moon* be in *Gemini*, *Libra* or *Aquarius*.

## CHAP. V.

### Of Applying remedies to the Nose.

Of applying remedies for infirmities of the nose.

**M**ark now; if thou wouldst apply any remedy for the infirmities of the Nose, as unguents, suffumigations or sneezing-powders, or such like, &c. let the ascendent be *Cancer*, *Leo*, or *Virgo*, and the *Moon* in the ascendent in configuration with a fortune, and free from all manner of affliction, or the configurations of the Malevolents, and let her not be in combustion, nor joyned to a Planet that is weak or retrograde, &c.

## CHAP. VI.

### Of injecting of Clysters, &c. and Stopping of Rheums or Fluxes.

Of injecting Clysters.



**I**n giving of Clysters, remember to make thy ascendent *Aries*, *Libra*, *Scorpio* or *Aquarius*; however, let the *Moon* be in one of them, and the Lord of the ascendent free from the configurations of the Lord of the sixth, and the *Moon* applying to *Venus*; for this will be helpful in such cases or businesses.

Of stopping Rheums or Fluxes.

*Virgo* or *Capricorn*.

## C H A P. VII.

Of the administration of gargarisms, or sneezings, and such like.

**U**SE to make the Ascendent in this manner of work, either *Cancer*, *Leo* or *Virgo*, and the *Moon* decreasing in light and motion, and in *Taurus* descending in latitude, or in *Aries*; but be she in what sign she will, let her be applying to the fortunes; Let also the Ascendent, its Lord, and the *Moon*, be in signs that chew the cud, as are *Aries*, *Taurus* and *Capricorn*; yet *Alfagat* commendeth *Cancer*, *Leo* and *Virgo*, as you have heard; see also that you let not the *Moon* be in a Square of *Jupiter*, especially out of *Aries*.

Of administering gargarisms and sneezing powders.

## C H A P. VIII.

Of giving of Vomits.

**D**O thou be sure in giving of such medicines as provoke Vomits, that thy Ascendent, its Lord, and the *Moon* be in signs that chew the cud, as are *Aries*, *Taurus* and *Capricorn*, of the which *Taurus* is the best, for that the *Moon* is exalted therein; wherefore it will be the better if she be in the first three degrees thereof, the third degree being the point of her exaltation.

Of giving of vomits.

Let the Lord of the Ascendent also be in his exaltation; or in *Sextile* or *Trine* of the degree thereof.

And look that the *Moon* be by no means in any configuration with any Planet beneath the earth; for that causeth the Physick to work downward, especially if the Planet so in aspect with her be strong; wherefore let her be joyned or in aspect with a Planet above the earth, which is well dignified; if you can possibly however let her be strong. For according to *Ptolomy*, *Censilo. 21. Cum Luna copulata fuerit stellis supra terram constitutis, vomere facis potionem.*

If the Vomit be for the help of an Infirmitie in any member or part of the body, (say some Authors) let the *Moon* be in the sign signifying the member or part of the body, well dignified and strong; and let the sign also if possible be fortunate; In my practice I have followed the former rules with much success; however thou mayst take thy choyce and please thy self; but let me give you one Caution more, Let not the *Moon* or the Lord of the Ascendent be in watry signs, especially *Scorpio* and *Cancer*, nor the Ascendent; for they are apt to make the Physick laxative, and work downwards. And so much for administering of Vomits; it resteth now we descend to Purges, &c.

Nota.

## C H A P.

## CHAP. IX.

## Of administering Purges and Physick laxative.

**E**Ver in administering Purges observe three things, viz.

1. The *Time*.
2. The *Age*.
3. And *manner thereof*.

Winter rather  
fit for Purges  
then Summer.

Vomits fitter  
for Summer  
then Purges.

As concerning the *Time*, thou art to take heed the weather be not extreame hot or cold; for so saith *Hippocrates*, *part. 4. Aphorism 5.* Avoyd the dog-days and frothy weather; therefore rainy and open weather is good; and in his 46 *Aphorism* of his 6 part, he proveth that the *Spring* and *Autumn* are more convenient for this purpose then *Summer* or *Winter*; yet he commendeth *Winter* more then *Summer*; for in *Summer* the humours boyl through extremity of heat; and so fainteth the spirits and annoyeth Nature much: He teacheth also, that in *Summer* we are to purge by the upper parts or by vomit; in *Winter* by the lower, or by purge, if necessity require that Physick must be given at these times.

Secondly, As touching the *Age*, Physick by a prudent and wise Physician ought not to be administered to Infants nor decrepid old age, nor much to youth; for in the Child it is needless since it cannot duly work its effect, where there is neither strength nor matter to work on; and in age it worketh in a manner the same; but without doubt it must needs debilitate Nature in both; in youth a little at the *Spring* and *Fall* may be advantageous; but to take it often, it hindreth the natural heat and concoction, and so consequently the radical heat and moysture being hereby abated, the days of the party must needs be shortned.

Lastly, Of the manner of administering Purges and other Medicines, some thou hast had already; but of administering of Purges thou shalt have beneath; wherefore here I shall onely give you this note or caution, and so proceed.

A Caution  
diligently to  
be noted.

That administer what you will when the *Moon* is in the first fifteen degrees of *Libra* or *Aquaries* in the *Conjunction*, *Square* or the *Opposition* of *Saturn*, *Jupiter* or *Mars*, or they in these configurations of one another, it hindreth the operation of the Physick.

Nota bene.

*Ptolomy* in his 56 *Centiloquium* saith, *Cum Luna est in primo quadrangulo, hoc est, ex quo à Solis conjunctione recessit, corporum humiditates ad secundum usque effluent, in reliquis autem decrescunt.* When the *Moon* is in her first quarter, viz. from the *Conjunction* with the *Sun* till the first *Quartile*, the humours of mans body increaseth or flow from the inward parts of the body to the outward, in the rest retire or move from the External parts to the Internal; wherefore in the first quarter it is requisite that you know it is most fitting to apply then External evacuations, and afterwards Internal; yet I have ever held it safest to defer Internal potions till after its *Opposition* with the *Sun*, or as we vulgarly say, the *Fall Moon*.

Of administering Purges.

Some of the Ancients have approved of *Taurus*, *Virgo*, *Scorpio* and *Pisces* to be placed on the *Ascendent* at the time of giving of Purges; others of *Cancer*, *Scorpio* or *Pisces*; and again, some of the latter degrees, or more plainly the last fifteen degrees of *Libra*, and the first fifteen degrees of *Scorpio*; also that the *Moon* should be in one of these places; so that the Learned in this most heavenly study have been of several opinions in this matter; there is none of them but had reasons for their rules, and any of them may be followed according as the case may stand with the Patient, and the humour to be purged; wherefore as *Ptolomy* in his first *Aphorism* of his *Centiloquium* saith, *À te & à scientia*, so must thou warily consider the state of thy Patient, and the reasons of the Ancients in their practice, which thou wilt soon know when thou art well versed in the nature of the Planets and Signs; wherefore



wherefore I shall here desire thee to be thoroughly perfect in the second Treatise of this Volume before thou adventurest too far, and then thou needest not fear to go forwards.

In my practice I have still followed these rules; To place the Ascendent in one of the watry signs, viz. *Cancer*, *Scorpio* or *Pisces* fortunate, as also the Lord thereof, and the *Moon* in one of the aforesaid signs also, and its dispositor; but especially I have desired if possible to place the *Moon* in the first 15 degrees of *Scorpio*, or the last 15 degrees of *Libra* beholding a Planet under the earth, and free from the aspects of *Saturn*, *Jupiter* and *Mars*; for that *Saturn* by his coldness doth thicken and make gross the humours, and closing up the pores doth hinder the effect of the Physick; *Jupiter* his aspects I have (so near as I could) still also avoyded, for that he being hot and moist, and so consequently a helper or assister of Nature, the Physick working contrary, must needs be either hurtful or of no great efficacy; *Mars*, for that through his heat and dryness of nature he oftentimes sharpneth the humours to the extraction of blood if the Physick be strong, or when but moderately strong, if the Patient be weak.

I have also ever shunned those times wherein the *Moon* doth any-wise behold a Planet above the earth, or a Planet that is retrograde, and those times I find her in *Aries*, *Taurus*, *Capricorn* or the last 15 degrees of *Sagittary*, for that they rather provoke the Patient to vomiting, although the nature of the Physick be a purge so ordained to work downwards; and this doth often for want of understanding rather increase the disease then diminish it, when Nature is thus weakened by this Combustion of the Physick and Nature, which is assisted by the influence of the superiours, the one working downwards, the other upwards, &c.

And this my method I collected from the sayings of *Hermes* and *Ptolomy*; wherefore for thy better satisfaction I will here give thee their words, and first I will begin with *Hermes*, for that he is the more ancient, and was *Ptolomies* predecessor.

*Hermes* then in his 74 Aphorism of his *Centiloquium* saith, *Luna existente in signis ruminantibus, vel conjuncta Planeta retrograde, non est bonum purgationibus uti: hoc enim vomitum inferant, vel alia laciones.* The *Moon* in such signs as chew the Cud (which you have heard already are *Aries*, *Taurus*, *Capricorn*, and the last part or 15 degrees of *Sagittary*) or in *Conjunction* or *Aspect* with a retrograde Planet, it is not safe to administer purges, for they cause vomiting or some other mischief.

And *Ptolomy* in his 21 of his *Centiloquium* saith, *Cum Luna fuerit in Scorpione aut Piscibus, Dominusq; Ascendens in stella sub terram posita copulabitur, bonum est purgationibus uti. Si vero copulatur stella supra terram constituta, potionem qui sumperit vomet.* When the *Moon* is in *Scorpio* or *Pisces*, also the Lord of the Ascendent in configuration or *Conjunction* with a Planet under the earth, it is good to give or use purges. But if either of them be in configuration with a Planet above the earth, the Physick which is given shall be vomited up again.

Again as touching *Jupiter*, as I have said, for that I know some will not condescend with me, *Ptolomy* in his 19 *Centiloquium* saith, *Vis purgationis hebetatur, cum Luna Jovi fuerit conjuncta.* The strength and efficacy of a purge is taken away when the *Moon* is in *Conjunction* or configuration of *Jupiter*.

*Haly* and *Atholius* give directions that the *Moon* be in the last 15 degrees of *Libra*, or the first 15 degrees of *Scorpio*, and that its dispositor or the Lord of that House she is in be strong or well dignified, orientall and in an angle, and the Planet in configuration with him (if any there be) be also fortunate, orientall and in an angle, and that the Lord of the Ascendent be also so posited; and the *Moon* and they free from the aspects of the Malevolents, especially the *Moon*, Lord of the Ascendent and the sign ascending, and the *Moon* applying to *Venus* rather then *Jupiter*, for that she will further the Physicks operation, and comfort the spirits of the Patient; but *Jupiter* will so fortifie Nature, that he will hinder the operation and effect of the potion; and let the *Moon* be received by the fortunes; and if its dispositor be weak, let him be received of the fortunes also by a *Sextile* or *Trine*.

And if you would purge any particular member, or if the potion be prepared for such

The Authors  
practice in his  
administ'ring  
of Purges.

The ground  
method in ad-  
minist'ring  
Purges.  
Hermes of ad-  
minist'ring  
Purges.

*Ptolomy* of  
giving of  
Purges.

Other rules in  
administ'ring  
Purges.

For purging  
any particular  
member of  
the body.  
For ordering  
your Potion  
for all manner  
of tempers.  
To purge Melancholy.

such an use, observe still what hath been already said, and place the Fortunes in that sign signifying the member of the body, and fortifie the sign as much as you can, and the Lord of the fourth House.

Choler.  
Flegm.

But if your potion be prepared to cool, heat, moisten or dry, place the *Moon* and the Lord of the Ascendent in one of the signs signifying the temper you desire or aim at, viz. which is of the nature of the business you intend, and fortifie it; but signs chewing the cud are to be avoyded, as you have heard, &c.

If your purgation be to expel or remove *Melancholy*, let the *Moon* be strong and in a *Sextile* or *Trine* of *Jupiter*; but remember to stick fast to what you have already heard in this Election and these subsequent rules; onely let these applications of the *Moon* be particularly and chiefly followed and observed, &c.

As if to purge *choler*, let her apply by a benevolent aspect to *Venus*.

To purge *flegm*, let her apply to the *Sun*. Note that these must be by Election.

Of admini-  
strating Po-  
tions.

Know thou that if the medicine be by potion for any of these, *Scorpio* is preferred before any of the signs, and to be placed on the Ascendent, or the *Moon* to be therein when she so applys.

Of Electua-  
ries.  
Of Pills.  
Cautions.

If it be an Electuary, *Cancer* is to be chosen.

If Pills, *Pisces*.

Know further, if the *Moon* be in the Ascendent at the time you take the Physick, it causeth unusual swellings in the body.

Let not the *Moon* and the Lord of the Ascendent be in the fourth House, nor in the eighth, for it causeth destruction: Observe the same in *Phlebotomy*.

Still remember to fortifie your significators, and make them free from the configurations of the Malevolents.

Let not the Lord of the eighth, or intersticient or killing Planet be in an angle, nor in configuration with any of the significators. These things if thou diligently observe, thou shalt be an artificial workman, and shalt far exceed the chiefest Physician of thy time that is ignorant herein.

To purge the  
Spleen;

If you would purge the spleen, let not *Saturn* be strong in the Heaven; and give your medicine in the hour of *Jupiter*, and let him be well dignified and placed as disposed.

To purge the  
Liver.

If the liver, let it not be in the hour of *Jupiter*, or when he is strong, but fortifie *Saturn*, and let it be in his hour.

The Heart,  
and of admini-  
strating Cor-  
dials.

If the heart, let not the *Sun* be strong, neither apply your medicine in his hour, but if he be in the Ascendent, tenth or seventh House, you may safely administer Cordials; but purge not.

The Lungs.

When *Mercury* is strong, purge not the lungs.

The Gall.

When *Mars*, purge not the gall.

The members  
of generation.

When *Venus*, purge not the members, or vessels of generation.

The Brain.

When the *Moon*, purge not the brain.

Of preparing  
Medicines.

In preparing your medicines you may take any hour except the hours of *Saturn* and *Mars*.

Note also that if any of the Infortunes were Lord of the Ascendent of the Patients Nativty, you may make use thereof; for though it may be hurtful to another, it will not be to him, as you have sufficiently heard at the beginning of this third Book.

And thus much concerning the administration of Purges; let us therefore now hear the Elections touching Bathing, and so of using Chirurgery and Phlebotomy, and then conclude this Section.

## CHAP. X.

## Of Bathing, and Electing a time therefore.

**T**Hou wilt here beneath finde the most fitting time for Phlebotomie; use the same also for bathing; yet if thou Bathest for health, and the infirmity be cold or moist, and requireth evacuation, let the *Moon* be in fiery signs, and in good aspect of the *Sun*; but if hot, let the *Moon* be in watry signs, in good configuration of *Jupiter* or *Venus*.

If thou doest Bathe for cleanliness, let the *Moon* be in *Libra* or *Pisces*, and in *Sextile* or *Trine* of *Venus*. Of Bathing for health.

If thou doest Bathe or anoint thy self to remove superfluous hair growing on thy body, let the *Moon* be in *Pisces* or *Scorpio*, in *Sextile* or *Trine* of *Jupiter*, the *Sun* or *Venus*, or *Quartile*, but not bodily joyned in *Conjunction* with any of them, nor in configuration of *Saturn*; and if thou canst not put her in those signs, place her in *Cancer* or *Pisces*; but by no means in *Taurus*, *Gemini*, *Virgo*, *Libra*, *Capricorn* or *Aquaries*: But if the Patient do not anoint himself, let the *Moon* be in what sign she will; but if he be anointed, be sure thou place not the *Moon* in any sign increasing hair, as *Aries*, *Taurus*, *Leo*, and the last part of *Sagittary* and *Capricorn*. Of Bathing or anointing to remove superfluous hair.

## CHAP. XI.

## Of Electing a time for using Chirurgery.

**H**Ave regard in electing a time for using Chirurgery, that the *Moon* be increasing in light and motion, and in *Sextile* or *Trine* of *Jupiter*, or *Venus*, and let not *Mars* be in any aspect with her; and some Authors among the *Caldeans* hold, that the *Moon* is more afflicted by *Mars* when she is increasing in light then diminishing, and by *Saturn* more when she is diminishing or decreasing then increasing. Of using Chirurgery.

Let the *Moon* be in a fixed sign, but not in the sign (or in configuration thereof) that hath signification of the member, if incision be to be made: neither let the Lord of the Ascendent be therein, nor the cusp of the Ascendent, nor the *Moon* nor Lord of the Ascendent Cadent.

Fortifie the sign signifying the member and its Lord, and place the Lord of the Ascendent in the ascendent or mid-heaven, free from the configurations of *Mars*, and let the *Moon* be free from all manner of impediment; observe these, if thou canst not all the foregoing Rules. Note.



## CHAP. XII.

## Of Electing a time for Phlebotomy or Blood-letting, of applying also Ventosies.

Four things to  
be considered  
in Phlebotomy.

Time of the  
year for Phle-  
botomie.

The age of  
those that are  
to use Phlebo-  
tomie.

Phlebotomy is  
hindred.

Note.

Good blood-  
letting.



Remember that in Phlebotomie there are four things consider-  
able, viz.

1. The time of the year.
2. The Age of the Patient.
3. The custom of the Patient.
4. The strength of the Patients body.

First the time of the year is to be regarded, and there-  
fore in very hot or cold weather Phlebotomy is not to  
be used, for three Reasons.

First, because that in extreame heat or cold, the body is very loose and open, and  
the diminution of blood dissolveth it more.

Secondly, through inflammation of the Spirits and humours, Phlebotomy inflaming  
them more.

Thirdly, because the Ayr as a Bath draweth the Humours from the Center to the  
circumference, and the effect of Phlebotomy is to draw the humours from the cir-  
cumference to the Center, though it for the present extracteth the blood.

Secondly, the age is to be regarded; for before the age of fourteen, and after fifty  
three, Phlebotomie should not be administred, for that it diminisheth that which is  
the greatest nourisher both of the decrepid age, and the tender youth, viz. blood,  
wherefore in these avoid Phlebotomie, unless the case be desperate, as in some Hebd  
Feaver or the like, and then draw not much blood neither, but only open a vein for  
the cooling of the body.

Thirdly, the custom of the Patient is to be regarded; for as *Usus est secunda natura*  
Use is a second nature, as we say, Phlebotomy is not any wise dangerous to those that  
are accustomed therewith, but it may prove dangerous to the unaccustomed; for some-  
times it may breed an infirmity; wherefore let such refrain Phlebotomie, unless ne-  
cessity very much require.

Fourthly, the strength of the Patients body is to be observed or considered; for  
upon every slight occasion, weak constitutions are not to draw blood, but in a strong  
constitution, there is not altogether so much danger, &c.

If necessity inforceth, thou needest not stand to elect a time (as in Apoplexy  
and Squinancies) but for such infirmities as may admit of so much time, thou mayst  
follow these Rules, and if thou art wise thou wilt not neglect them, no not if thou  
wert hired thereunto, when thou hast made experiment thereof.

Let the Lord of the Ascendent sign of the Ascendent, and the Moon, as also its De-  
positor be strong and free from the configurations of Saturn, Mars, or the Sun; for  
these hinder Phlebotomie; for the Moon in Conjunction with either of them hindreth  
Phlebotomy a day before, and a day after the bodily or Partile Conjunction; in Oppo-  
sition of them, hindreth 12. hours before and after; in a ☐, 6. hours. The Moon also in  
Conjunction with Venus or Mercury, hindreth blood-letting (especially if they be  
combust) 12. hours before and after the Conjunction.

Remember that the Moon be not in that sign of the Zodiack or the Lord of the  
Ascendent, signifying the member to be struck; neither place the Moon in Leo, not  
(if you apply Ventosies) let her be in Taurus, &c.

The ☿ in ☌, \* or △ of ♀ or ☿ if not combust, causeth good blood-letting, as  
also in ☐ of them, so the ☿ be in a good sign, &c.

The Moon also in a good sign and free from impediment in \* or △ of Saturn,  
Mars, or the Sun, causeth good extraction of blood:

Extra

Extract blood *Melancholy* when the *Moon* is in *Libra* or *Aquaries*, the reins, but- To extract mel-  
 tocks and legs excepted. ancholy blood.

*Cholerick*, In any member when she is in *Cancer*, *Scorpio*, or *Pisces*, the brest, se- Cholerick.  
 crets and feet excepted.

*Flegmatick*, the *Moon* in *Aries* or *Sagittary*, the head and thighs excepted. Flegmatick.

Let *Sanguine*, from the *Conjunction* of the *Moon* with the *Sun* to the first *Square*. At what time  
 blood *Cholerick*, from the first *Square* to the *Opposition*. of the ☽ Phle-  
*Flegmatick*, from the *Opposition* to the last *Square*. botomy is to be  
*Melancholy*, from the last *Square* to the next *Conjunction*. used for any  
 humour.

Note also, that young men and women ought to Phlebotomize from the *Con-* For any age.  
*junction* of the *Moon* with the *Sun* to the first *Square*; from the first *Square* or quar-  
 ter to the *Opposition* or Full, Middle age; from the *Opposition* or Full to the last  
*Square* or Quarter, elder years; from the last *Square* or Quarter to the *Conjunction*  
 or Change, old age, if necessity so require that they must be let blood.

What hath been said of Phlebotomy, is also to be understood in applying Ventosies.

Note.

## CHAP. XIII.

### Of the Physitians going to the Patient.

**A**lways make the Ascendent, the tenth, seventh and fourth, and their Lords  
 as strong as you can; also place the Fortunes therein; for the Ascendent be-  
 ing well dignified, and its Lord, and the Fortunes therein, signifie that the  
 Patient shall be bettered by the Physitian; the tenth, that the Patient shall be  
 obedient and ruled by the Physitian; the seventh, that the Physitian shall be  
 able to go through with his cure; the fourth, that the Physick shall work its effect.

If the Infortunes be in any of these places, or they or their Lords indigent and *Note.*  
 weak, judge the contrary, &c.

Fortifie also the ninth house and its Lord, also the *Moon* and its Dispositor; for if *That the Phy-*  
 the ninth house, and its Lord be unfortunate, afflicted or weak, though the Physi- sician may gain  
 tian be never so deserving, he shall be ill thought off, mistrusted, undervalued, and credit by the  
 shall gain no credit by his Patient or endeavours. Patient.

And if to obtain a great reward for his pains and labour, let the *Moon* be strong  
 and well dignified, and also *Jupiter*, and let him be in the second house, or in *Sextile*  
 or *Trine* thereof, or with the Lord thereof, the which you must also fortifie, and *Part*  
*of Fortune*, and its Dispositor; and if thou canst not make him aspect all these, let  
 him behold *Part of Fortune*, and as many as thou canst contrive, &c.

Let it be the hour of *Jupiter* that thou first seest thy Patient in (if possible) or *Note.*  
 take thy journey towards him therein; for so shalt thou gain credit and good repute,  
 whether thou advantage him or no.

And thus much shall suffice at this time for administering of Physick and Phlebo-  
 tomy; let us therefore now proceed to what farther we are to consider in this  
 house, &c.

## CHAP. XIV.

## Of Hiring of Servants.

**M**Any things are signified by the 12. houses you have heard in our second Treatise, wherein you finde Servants are signified by the sixth house; wherefore in this place it resteth we speak somewhat of them; the *Arabs* and ancient *Astrologers* in their Volumes have delivered Rules for Electing a time to buy Servants; for that in their days they were used to be bought and sold (being slaves) as horses (or any other thing for the use of man) in Markets: But since in our Age wherein we live we use no such thing being (by the blessing and mercy of GOD) instructed otherways by his word, and by the bond of charity tyed to be more civil; we shall in this place (it belonging not to us to practise any such matter) omit their Rules of Buying, and deliver you some Rules for hiring of Servants, &c. which if thou findest not in their Volumes, ought not therefore to be absolutely slighted; for it followeth not that because they found out many rare things in their study of this most heavenly and admirable Science, that no body else is able, and so to stand at the same stay they left us, &c.

Fortifie then the ascendent, its Lord, the *Moon*, its Dispositor, the *Part of Fortune*, and its Dispositor, also the sign and Lord of the sixth, and its Dispositor, and let the Fortunes be above the earth; make also the Lord of the sixth apply to the Lord of the Ascendent, or make the Lord of the Ascendent dispose of the Lord of the sixth; this makes thy servant diligent and respectfull to thee, and loving: But if there be an Infortune in the fourth, or sixth, the servant will be unfaithfull, a fugitive, and no wise constant.

If thou canst not observe all this, place the Lord of the sixth in the Ascendent, tenth, or in *Sextile* or *Trine* therewith; and if thou wouldest have him advantageous to thee in thy estate; place the Lord of the sixth in the second, but let him not be essentially dignified, yet free from impediment or affliction of the Malevolents; or if thou canst not place him therein, let him be in *Sextile* or *Trine* therunto, or in reception of the Lord of the second, or disposed of by him, &c.

## CHAP. XV.

## Of buying of Birds, and letting them flie to return again.

Of buying  
Hawks or birds  
of Prey.

**E**Ver remember, if the Birds you intend to buy are Faulcons or Hawks and the like, that the *Moon* be in *Gemini*, *Libra*, or *Aquaries*, or in the first 15. degrees of *Capricorn*, and fortifie the Ascendent, the sign of the sixth and its Lord.

Of household or  
domestick  
Birds.

If the Birds are Pea-cocks, Turkeys, ordinary Cocks and Hens, &c. or any household Poultry, let the Ascendent, the sign of the sixth and their Lords be fortunate, and the *Moon* in an earthy or fixed sign well dignified; this causeth them to be profitable good, and to remain with you: but if the Cocks you buy are set fighting or of the Game, let the *Moon*, *Sun*, and *Mars* be strong, and if possible, in reception of each other, or of the Lord of the sixth, &c.

Of Cocks of  
the Game.



If thou intendest to buy Pigeons, or any such Bird for thy pleasure, let the Ascendant, the sixth, their Lords and the Moon, as hath been said, be strong or under no impediment, and let the Moon be in *Sextile* or *Trine* of *Venus* with reception; and if possible out of the fifth house; and if you can, let the sign of the sixth be *Taurus* or *Libra*, but *Taurus*, especially, for that it is the house of *Venus*, and exaltation of the Moon, and also fixed, which will conduce much to their staying with you.

But if thou wouldst know when thou hadst best venture to let them first fly, that they may not wander away or forsake the place, let not the Moon apply to *Conjunction* or *Aspect* with any Planet going to combustion, or to *Mars*, especially out of airy signs, or to *Saturn*; for all these denote no return, or that they shall be killed or come to some mischance or other.

Wherefore let the sign ascending, the sign of the sixth, and their Lords, and also the Moon, be free from all impediment and in good aspect of *Jupiter* or *Venus*; provided they be not combust or going thereunto, and let as many of these as you can be in fixed signs or beholding them, especially the Moon, the Ascendant and the sixth house.

And lastly if thou wouldst buy Water-fowle, as are Swans, Geese and Ducks, let the aforesaid significators and places be in watry signs, viz. *Cancer*, *Scorpio* and *Pisces*; if to remain or keep from itraying, let *Scorpio* be preferred; *Pisces* also in this matter hath preheminency before *Cancer*.

## CHAP. XVI.

### Of buying fourfooted beasts.

SEE that in this work thou fortifiest that sign which doth represent the beast to be bought, or that which is neerest to its nature, and fortifie it; and the Moon, the Lord of Ascendant, sign of the sixth and their Lords, and let the Moon if possible be in reception with the Lord of the sign signifying the beast, or the Lord of the sixth, and free from impediment, or if not in reception, yet in *Sextile* or *Trine*.

If the beast to be bought be Bull, Ox, Cow or Horse, or any other great Cattel, let the Moon be in *Taurus*, or the last fifteen degrees of *Sagittary*.

If Sheep, in *Aries*; if Goats, in *Capricorn*, or in *Taurus*, if it cannot be otherwise helped; and if the Beast be a male, place your significators in masculine signs, if a female, the contrary:

If Dogs or Hounds for hunting, fortifie the Ascendant, the sixth and their Lords, also the Moon, and let the Ascendant be in the last 15. degrees of *Leo* or *Sagittary*, for this maketh them strong and bold; and for swiftnes, let the Moon and your significators be in airy signs; understand the same in buying Race Horses.

Let the Moon in buying any beast be fortunate, in *Sextile* or *Trine* of the Fortunes; and free from the malevolent Aspects of the Infortunes.

As for matter of the price, as buying to advantage and cheap, I refer thee to the 3. chap. of the 3. Sect. of this 3. Book, where is sufficiently of this matter, which will serve in any thing of this nature *Mutatis mutandis*, varying your Rules according to Art, and so thou art to take notice in any other house where any thing is left out; you must have respect to the foregoing Chapters for businesses of the same nature, and so frame your business according to discretion and understanding; for it is not for me to insist on every particular in every house, for that would swell this Volume to a bulk as large again as it is, naturally I abhorring tedious Discourses, especially if

if it may be helped; so also in Sect. 4. and 2. Chap. I have given thee sufficient Rules for electing a time to make any agreement of love between brethren; the like I might have handled in the fourth house between the Son and the Father: in the fifth between the Native and his Son; and in this house between him and his Servants, &c. But since those Rules are sufficient, the significators being varied (as I have said) what need is there for me to enlarge my Volumn when it may be sufficient otherways? for it is but placing the fourth house and its Lord (as you have heard of the third) for the Father: the fifth, for the Sun; the sixth, for the servant; the seventh for the wife, Leaman, or open enemy, &c. and then you are right; and thus much for this, or any other business.

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## CHAP. XVII.

### *Of bringing up Dogs, or Taming of small Cattel.*

Of taming of  
Cattel.

**E**ver you are herein to fortifie the Ascendent, its Lord, the *Moon* and her Dispositor, the sign of the sixth and its Lord, and let the *Moon* be increasing in light and motion, and in reception with the Lord of the sixth or his Dispositor, or in good Aspect with them, or either of them, or the Lord of the Ascendent or its Dispositor in reception or good Aspect with them or either of them; and if possible, let the *Moon*, the Lord of the Ascendent or the Lord of the sixth be in *Sextile* or *Trine* (with reception) with *Jupiter* or *Venus*, or in good Aspect, if not reception; yet if thou canst not observe this, be sure to observe as much thereof as thou canst; but especially fortifie the *Moon*, the Lord of the Ascendent and the Lord of the sixth, and if possible let them be in some benevolent configuration of *Jupiter* or *Venus*, and so order your time according to discretion and your Rules, &c.

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SECT.

## SECTION VIII.

## Containing Elections appertaining to the seventh House.

## CHAPTER I.

## Of Elections appertaining to the signification of the seventh house, and touching Marriage.

**Y**OU see we are now to Treat (according to a regular course) of such things as come under the signification of the seventh house, having done with the sixth, and give you the most authentick Rules appertaining to the Elections of any work having relation thereunto: we shall therefore according to our former method proceed, and speak first of Marriages, being the chiefest or principallest matter under its significations; but first I shall here shew you what other Elections there are in this house to be handled, &c.

Elections under the signification of the seventh house, are such as appertain to Marriage, Wars, Duels, to the making of Instruments for War, Partnership, or such things as are done between two, to seek Fugitives, to make Thieves, confesse the truth, to hunt, fish or fowl, to buy Arms, to storm Castles and make Batteries, and to play at any Game, and the like; thus much then of the Elections in general; let us now descend to particulars, and first (as hath been said) of Marriages.

Know that in this manner of Judgment, it is most requisite to know exactly your significators; otherways it is impossible ever to frame any sure or solid judgement.

Wherefore then observe, that the Ascendent, its Lord, the *Sun* and the Planet from whom the *Moon* last separated, are significators of the Man; the seventh house, its Lord, *Venus* and the Planet to whom the *Moon* next applies, of the woman.

The tenth house, the Lord thereof, and the Planet or Planets therein or in configuration therewith, or with the Lord thereof, hath signification of those things that shall happen between them, viz. whether good or ill.

The fourth house, its Lord, and the Planet or Planets therein, or in configuration thereof; or with its Lord, hath signification of the event and end of the Marriage.

Wherefore in this matter when you make any Election, have special regard to the *Moon*; for according to her fortitude or debility, thou mayest judge the good or bad event of any of these.

*Mercury* is not to be rejected, for he hath signification of the children which they are to have, so that if at the time of Marriage or contract, he be well dignified, and in *Conjunction* or *Aspect* with the Fortunes, thou mayst assuredly say the married couple shall soon have a child. The Antients have said the same, he being but in configuration with the Fortunes; but I hold it most true if he be in his own dignities



Signs of strife  
and discord  
between them

\* This is to be  
understood of  
such as live ac-  
cording to the  
course of Na-  
ture, not of  
grace.

Venus a princi-  
pal Planet to  
be fortified.

Note.

What signs or  
parts thereof  
are to be avoid-  
ed or chosen.

ties also at that time, and beholding them out of the fifth house, and the more assured will this be, if they be in prolixal Signs.

Let the *Moon* be increasing in light and motion, at the time of the Marriage, and let that she be not joynted to any Infortune in the Ascendant; for that signifieth that the parties then Married shall be continually in strife and contention, brawling and discord; so likewise if in either of their Nativities this position be found, then that party that hath this in the Radix shall have most power and bear greatest sway; yet note if the *Moon* upon such a constellation in any ones Nativity be above the earth, that party that hath her so posited shall be inclined (notwithstanding the strife and contention the party is naturally prone to) to make peace again, and compose all differences.

But what ever you do, be sure you fortifie *Venus*, and see that she be not Caden, Retrograde, Combust, nor in her Fall or Detriment, nor in any malevolent configuration with the Infortunes; for it is impossible the Marriage should be good while *Venus* is impotent or afflicted; neither can it be very bad if she be strong and well aspected of the Fortunes; for in Marriages she is the chief significatrix; wherefore, if possible, make *Jupiter* to be in *Sextile* or *Trine* with *Venus*, or she in reception with him, and the *Moon* in the house of either *Jupiter* or *Venus*, or in one of these terms; and, if possible, also in good aspect with them, or place the Lord of the seventh in *Sextile* or *Trine* of *Venus*, the *Moon*, or Lord of the Ascendant; but make the Lord of the seventh apply or else be disposed of by them either by house, exaltation, triplicity, term, or face; but by house or exaltation is best, &c.

Let the *Moon*, *Jupiter*, and *Venus*, if possible, be in *Sextile* or *Trine* of each other, but the *Trine* is best, and out of the watry triplicity; but be sure then you have them not be in such signs or parts of signs as are to be avoided: For the Ancients have taught that the *Moon*, or indeed (as I hold) any of the significators, *Jupiter* or *Venus*, is not to be placed in the Ascendant at the time of Marriage in any of these signs following, which are to be avoided or shunned:

*Aries*, *Cancer*, *Libra* and *Aquaries*, are to be avoided in Marriage; yet I conceive (with some of the Ancients) *Libra* may be chosen for betrothing or contracting, though not for marrying.

*Taurus* from the first degree to the twentieth is good, from the twentieth to the end bad.

The first fifteen degrees of *Gemini* are good; the last bad.

The whole sign of *Leo* is good, only it causeth the one to deceive the other of their substance.

*Virgo* signifieth the woman shall soon lose her husband; wherefore it may be beneficial to her, though pernicious to him, women seldom loving so affectionately men.

The first fifteen degrees of *Scorpio* are good to Marry a Maid or Virgin in, for that it denotes she will be obedient, good and chaste, also loving to her husband: but the latter fifteen degrees are altogether to be rejected in that it causeth the Woman to be of disposition quite contrary; viz. lewd, Brawler, Perfidious, unconstant, envious, malicious and disobedient, &c.

*Sagittary* is indifferent, as some of the Ancients hold; I for my part cannot agree to reject it.

The first ten degrees of *Capricorn* are to be neglected, yet the other two last faces are good, and signifie the woman shall be loving and tractable to the will and desire of the man, and they are better in a Widow then a Maid, excepting they cause but few children.

Note that the *Moon* in *Aquaries* at the time of Marriage, causeth the woman to be of a maaly spirit, and disobedient to her husband.

*Pisces* is good, in that it denotes the woman to be loving and just; yet it will also cause her to be addicted to twatling and prating, which will now and then lessen the man's love towards her.

Understand

Understand this, when the *Moon* is in any of these signs, or the Cusp of the Ascendent, or if *Venus* be therein, yet their significations will be most manifest, the *Moon* being therein.

Yet hadst thou *Venus*, the *Moon*, Ascendent, the *Sun*, and Lord of the Ascendent fortunate in the Radix, thou needest not much to observe these, or if hold true on they be but indifferently well dignified and located: it is but making the significators in the Womans \* Radix (if it could be procured) apply by a benevolent aspect to the significators in thy own, or let thine dispose of hers; or let hers translate the light of the benevolents to thine, or be in reception with thine by House or Exaltation, and out of good Houses, or but indifferent Houses, so they be in reception; and thou shalt assuredly find the match in all respects fortunate and agreeable to thy desire, if thou desirest to live contentedly and lovingly with her.

\*This will not such as live in the fear of God, and are guided by reason, &c.

If at the time of marriage *Jupiter* be in a feminine sign, and *Venus* in a masculine, the marriage shall conduce more to the good of the man than the woman: but if the sign wherein *Jupiter* is be a masculine, and the sign wherein *Venus* is be a feminine, judge the contrary.

Note:

See that in Marriages you let the *Moon* be increasing in light and motion, but be sure she increase in light, and if possible let it be before she be past the first Square of the *Sun*.

Note.

Have regard also to the Radix of both parties if they can be procured; for if there be fortunes in the mid-heaven at the time of their Nativities, or such Planets as are in configuration with the fortunes, the new-married Couple shall have Issue the first year of their marriage.

The Radix of the parties n. activities are to be considered.

If in their Nativities you find in one and the same place fortunate Planets, they shall assuredly be loving the one to the other: And this is a rule which will serve in the Nativity of any two.

To know the love between two married, or any other couple.

If in the Radix thou findest the Lord of the tenth in the ninth, there shall be no Conception the first month, as say some of the Learned; a little observation will soon verifie it; wherefore till then I shall leave it in doubt, being a thing not much material.

Note.

But if thou wouldst know which of the two shall be most Master, or bear greatest sway, look into both their Nativities, and see (as say some of the Ancients) if the ☿ of either's Radix be in the twelfth House of the others Nativity, and that party which hath the ☿ of the others in his Radix thus located, shall be predominant.

Who shall be Master of the two.

That party is most subordinate to the others disposition, that hath the Lord of the Ascendent, ☿ or the ☾ (in the Nativity of the man, and Ascendents Lord, the *Moon* and *Venus*, in the Radix of the Woman) disposed of by the significators in the others Nativity, or applying to any aspect with them, except there be strong reception, and that causeth a mutual amity. I have observed also, that that party which had their significators in their Nativity strongest and most essentially fortified, to have the most respect and bear chiefest rule over the others inclinations and humours, &c.

To conclude, Know that it is a fit time (having considered what hath been already said) to marry when the Ascendent is assisted by the benevolent aspects of the Fortunes, or they therein located; but if it be afflicted by the Malevolents either by body or aspect, judge the contrary.

A fit time for marriage.

Note also, that when the ☿ and ☾ are in moveable signs, the joy and mirth between those then married will not be of long continuance. And thus much for the selecting a time for marriage; let us therefore now proceed.

The joy not of long continuance.

## CHAP. II.

## Of Venereall sports.

Quando vo-  
lueris cum mu-  
liere delecta-  
tione jacere.



Wouldst thou be versed in things of this nature, thou must warily then follow thy rules thus: As, *Si pro dilectione muliere jacere vis*, let the Moon be in *Aries, Leo, Libra* or *Capricorn*, for that they are of strength and power; and let her be in benevolent configuration with *Mars* or *Venus*, or both; for applying to ♂ she causeth *multum sperma*; to ♀, *gaudium quod in vicem habebunt*; & *rationes delectabiles significat*. But see that she apply not to ♄, *quia tedium, frigiditatem & fastidium illius facti significat*. But to apply to the ☉ is good, for that it signifieth *magnum dilectionem amborum in illo negotio*. See that the ☽ be not in ♋, for that oftentimes Infirmities come thereby; but ♀, ♌ or ♍ are not to be rejected, *quia significant delectationem & gaudium*.

If the ☽ be in configuration of ♄, the Woman will refrain, &c.

¶ Ut non concipiat.

*Nota quod si volueris muliere jacere ut non concipiat*, let the ☽ be in ♀, ♏ or ♐ applying to ♀, and in no configuration to ♄, and be sure thou place her not in ♄, ♌ or ♍: Some of the Ancients say, that *si aspexeris Luna Martem, prohibetur generatio*. But know that ♀ in the Ascendent in ♌ or ♍, *delectationem & gaudium dat*. But ♄ in the seventh, *in coitu, discordiam inter eos denotat*.

¶ Ut concipiat.

Know that ☽ in prolific signs, as also the Ascendent or fifth House denote the contrary: Still remember to vary your rules and order them according to discretion, and you cannot err.

## CHAP. III.

## Of Partnership, or Agreements, or things between two.

The significators are chiefly to be regarded.  
To know the true significators.

If in all things you have chief respect to the significators, and that to the right and true significators of what you undertake (as hath been sufficiently said) you shall always be able to perform any thing in this nature with certainty.

Wherefore in this manner of Judgement, know that between partners, the Ascendent, its Lord, the Moon and Planet from whom the Moon last separated, are significators of that party which begins the business; the seventh, its Lord and the Planet the Moon next applies unto, of the other: the tenth and its Lord shall signify what is or shall happen between them; and the fourth, and its Lord, the end of the business.

How to judge thereof.

Look then whether the Ascendent or seventh House (I mean the cuspe thereof) be most or more benevolently beheld by the Lord of the tenth, or in which he is most dignified or hath most fortitudes (which thou mayst know by the Table of Fortitudes in our second Book of this Volume) and judge that party signified by the House be is most in favour with, to prosper or be most stable or firm in the thing.

Rules for disposing the face of Heaven, &c.

Be sure that you place the Moon, the Ascendent and its Lord at the time of the making the agreement or partnership between two, in common signs, such as are *Gemini, Virgo, Sagittary and Pisces*, as you have heard already in our second Book; but



but some of the learned in former ages have not approved of *Sagittary* or *Pisces*, except the *Moon* be received of *Jupiter*, yet *Leo* is to be chosen, for that it being the house of *Sol*, and he being advantageous in matters of society, it hath been by the Ancients approved of for a good sign, but other of the fixed signs in this matter they have disallowed of; as also of all moveable signs, except *Capricorn* only: wherefore let neither the Ascendent, its Lord, the *Moon*, its Dispositor, *Part of Fortune*, or its Lord, be in them, but place them in common signs, and fortifie them to thy utmost power, free from both impediment, and the Malevolent Configurations of the *Infortunes*, but if possible place them in aspect of the Fortunes.

Moreover, let the *Moon* be increasing in light and motion; but if thou canst not observe all this, yet see that thou fortifie as many as thou canst, and those chiefly such as are especially to be regarded, as are the Ascendent, its Lord, the *Moon*, its Dispositor, the Lord of the seventh, and cusp thereof, as also ☿, its Dispositor, and the *Medium* and *Imum Cali*, and their Lords; and if possible, make them behold one another, or at least as many thereof as thou canst, especially the Lord of the Ascendent and seventh, or in reception of each other, or with the Lords of the tenth and fourth, &c. let discretion and judgement be your directors, and you cannot fail of your desire, but to obtain it, you must dive into the reasons and grounds of the Art, as have the Sages in former times; otherwise neither what they, my self, nor an hundred after me (should so many endeavor to instruct thee) can well direct thee: but contrariwise, when thou hast searched the depth thereof, thou wilt soon be able to write as authentickly and truly as any that hath gone before thee, &c.

#### C H A P. IV.

*Of going to War, or beginning of Differences and Duels; Quarrels, Law-Suits, Controversies, and the like.*

**L**EARN thou this, that the Ascendent, and its Lord, and the Planet or Planets therein, or in *Conjunction* or Configuration with the Lord thereof, or in aspect with it, are to signifie him or them that begin the quarrel or controversy, the seventh, Lord thereof, and Planet or Planets therein, and in aspect therewith, or with the Lord thereof, or *Conjunction* with him, the other, or contrary party.

Having thus a true knowledge of your Significators, you may easily frame your Rules in disbusiness to the best; as if you would have the party or parties signified by the Ascendent to overcome, or to have the better, it is good to place the Ascendent in one of the houses of the Superior Planets. viz. *Saturn*, *Jupiter*, or *Mars*; but note, that in this matter, *Mars* is to be preferred before the rest, and of this house, some of the Sages have said *Scorpio*, because it is a fixed sign: I conceive it being a sign of deceit, it may help by policy or slight to overmatch the contrary party, and therefore to be preferred before *Aries*, who though it be a sign hery, yet is it moveable and unstable; however, be sure, if possible, at the time of the first onset or beginning of the quarrel, you make the Ascendents Lord dispose of the Lord of the seventh, or otherwise be more essentially fortified and dignified, and also elevated above him in the figure of heaven at that time; for by how much the more your Significator be strong and well dignified, by so much the more shall he be able to deal with or overcome his enemy: understand the same by the Lord of the seventh, if you would have the party or parties thereby signified, to have the better: And note, that either in single duels, open wars between Armies, domestic

To know the true Significators.

Rules in disposing the Ascendent and its Lord, being signifiers, or all the significators, either for duels, open wars, or law-suits, or any other controversy.

or forraign, or Law-suits, or any other Controversie, the same rules will serve, having a special regard to the true Significators.

These rules might sufficiently serve for any business of this nature; but since the Ancients have hereon been somewhat large, I hold it not fit for me to bury their sayings in silence; they may very well serve both to confirm thy judgement, and enable thee to order it according to the most rational rules, which thou mayst according to discretion pick out thereof.

Other rules in disposing the Lord of the Ascendent, or chief Significator.

Let then the Lord of the Ascendent (if that party you would have victorious, it be your Significator, and so contrariwise the Lord of the seventh, if he be your Significator) behold the Ascendent being his own house, with a *Sextile* or *Trine*, and also *Mars*, if he be not Lord thereof, or be in Benevolent Configuration with the Lord thereof, or place the Lord of the Ascendent, in the Ascendent, eleventh or tenth (but know the tenth is better then the eleventh) well dignified, both essentially and accidentally.

But have a special care he be not in the abject part of heaven, viz. the fourth, or in the seventh, because then he is disposed of by his enemy, or as it were trapped or invironed by him; neither let him be in the eighth, or in combustion, or retrograde, nor cadent, or any otherwise debilitated; neither in reception or aspect of any Planet thus afflicted, &c.

Of the Lord of the seventh.

And contrariwise, place the Lord of the seventh (if you would have those signified by it be worsted) in the ascendent or second, and applying to the Lord of the Ascendent by *Sextile* or *Trine*, or if not so, by any other aspect, for that betokeneth a desire or inclination to agreement.

Of placing Mars.

Whatever you do, see that you fortifie *Mars*, and let him, if possible, be Lord of the party you would have victorious (as hath been said) and essentially well dignified and well placed in the heaven, and also free from all manner of Impediment applying by *Sextile* or *Trine* to the Significator or his house, the Ascendent or its Lord, if they be chief Significators: the contrary if the seventh, and the Lord thereof be Significators, &c.

Of the signification of the second house.

You must further know, that the second house hath signification in Duels of the parties second which is signified by the Ascendent; in open wars, of the *Military* Moneys, or all other assistants and friends; in Law-suits, the Coadjutors or Helpers, or the help it self: The eighth house also contrariwise of the assistants and aid of the enemies or prosecutors, being the second from the seventh, as you have had abundantly taught you in the second Treatise of these our labours.

Rules touching the second house and its Lord.

Fortifie therefore the second house, and its Lord, as you have heard of the Lord of the Ascendent, and let him accordingly (to thy utmost ability) be free from all manner of Impediment, as you have also heard by him; for this shall make strong your aid and assistance in all respects for the better managing your business: still remember to fortifie the Lord of the second, and the second it self, essential dignities and aspects of the Benevolents, as you have heard of the Lord of the Ascendent and Ascendent it self, and you cannot erre; wherefore point out well the reasons hereof, and you shall be soon able to perform your work with great facility; otherwise it is impossible ever to instruct thee in this matter, as I have often said.

Of Mercury, the Moon, and its Dispositor. \* This may I very well put in, for few godly men will use strife or debate.

It is also requisite, you have respect to the *Moon*, and its Dispositor, that you fortifie them also as much as possibly may be, as also *Mercury*, and let them apply to that parties Significators you desire to be Victorious.

In single Duels or Law-suits and Controversies between man and man, you would do well to have regard to the time of their \* birth, being the most sure ground of thy work, if they can be procured; for look who hath *Mars* most essentially fortified in the Radix, and he shall assuredly be Victor in the Quarrel, Controversie or Law-suit, and commonly he that is born in the night (as say some of the Learned) doth overcome.

But I hold that *Mars* in Law-suits, is not so much to be regarded; as the Lords of their Ascendents; for to that which is most dignified, I give Victory, without

without any regard to *Mars* at all; onely in Duels or Wars *Mars* ought to be considered.

Yet note, if the war be betwixt two Kings, their Nativities are to be procured and regarded (as say some of the Ancients) but I hold more proper to have the time of the beginning of their Monarchies, for the judging thereon, or the beginning of their stock to be procured; and so consequently if the war be between any King and State, to have the beginning of his Monarchy, and the time of the beginning of their being a State or Commonwealth, &c. and from these times collect your judgement. But more of this anon when we come to treat of *Revolutions of the World*; wherefore here we shall pass it by and proceed.

Part of war (as some of the ancient Sages have instructed us) ought to be set, and then you must have a special regard to the placing thereof for advantage of that party you desire should be victorious; wherefore herein as thou hast been warned of the seventh, fourth and eighth Houses in placing the Lord of your Ascendent, so understand of placing part of war. How you must take part of war and other parts taught by the Ancients, we may treat of hereafter, if it be requisite. Also part of Victory is to be after the same manner regarded and disposed, &c.

Know that the *Moon* in *Taurus* in any aspect or configuration of *Saturn* or *Mars*, Of the *Moon* in *Taurus*. is not good, but very obnoxious to the beginner of the quarrel, war, law-suit or controversy.

If the *Moon* be in *Gemini* or *Cancer*, let her be in *Trine* of *Mars*, otherwise she is Of *Gemini* or *Cancer*. but indifferently well placed for the beginners advantage. But if she be beheld of the Fortunes, there needs no fear.

Begin no quarrel, war or controversy, neither invade thy enemy, the *Moon* being Of beginning of quarrels, law-suits, wars or controversies. in *Virgo* or *Capricorn*; but when the *Moon* is assisted and aspected by the Fortunes, and free from the impediments and afflictions of the Malevolents, thou mayst invade or begin any quarrel or controversy with assurance of victory and success; for according to the opinion of the Sages, this Configuration causeth assistance and strength to the beginner, and debility and mischief to the other.

Many Authors have observed to elect the time of beginning to war, or invade any place, Nation or Kingdom, in the day and hour of *Jupiter*, *Venus* or the *Sun*, and to make their Ascendent free from all impediment and affliction, and in one of the signs of right ascensions; oblique they wholly reject in this matter; what are oblique signs and signs of right ascensions thou hast had already taught thee in the 22 Chapter of our second Treatise in this work, or, *Introduction to the Judgement of the Stars*; but if thou hast seriously weighed the foregoing rules, thou wilt find this of small or no use or importance.

Know that *Part of Fortune* (if thou desirest success to the beginner (as hath been said) or other) ought to be placed in their Confines or Houses appertaining to them; Of *Part of Fortune* in wars or quarrels, law-suits or controversies. as if for the beginner, let it be in the Ascendent, tenth, second or eleventh; if for the other, in the seventh, fourth, eighth or fifth: Understand the same in Law-suits; the Ascendent is still for the Plaintiff, and the seventh for the Defendant; but remember that in any of these businesses *Part of Fortune* be free from impediment, especially of the Lords of the seventh, eighth, fourth or fifth; but if possible, assisted by the Fortunes.

Observe the same rules in disposing of the Lord of *Part of Fortune*; for the Sages have said, that party in whose Confines they are well dignified and located, Of the disposition of *Part of Fortune*. shall assuredly be victorious and have the day.

Moveable signs to be in the Ascendent at the time of beginning any controversy, Of moveable signs. are to be shunned, especially *Aries*, *Libra* and *Cancer*, and of these *Cancer* is the lowest worst, for that she is a watry sign, and the House of the *Moon* which is the lowest Planet; and the seventh then must be *Capricorn*, which is the House of *Saturn*, the highest and most superiour of the Planets; wherefore *Capricorn* is the rather to be chosen of the moveable signs, yet by reason of their instability and wavering inclination, they are in my opinion to be laid aside in works of this nature.



## CHAP. V.

## Of making of Peace, suppressing or encountering of Rebels, and storming of Castles and Towns.

Of making of  
peace or agree-  
ment.

**L**ook in the fourth Section, and second Chapter of this Treatise, where as touching agreements and making of friendship between party and party, we have treated already, and you will find we have sufficiently treated hereof: wherefore here again to insist, were both superfluous and ridiculous; for those rules, *mutatis mutandis*, will serve also for this matter; onely remember you still are rightly informed of your true significators, for then you may be sure you are right for the matter, &c.

Of suppressing  
or invading  
Rebels.

In suppressing also of Rebels, or invading them, you are especially to regard your significators, remembring always that the Ascendent is for the Rebel or Rebels. As touching the ordering the matter to your content and desire, follow the same rule you have heard delivered you in the foregoing Chapter of this eighth Section.

The Sages have taught that in this manner of Judgement you have special regard to the place of the Lord of the Ascendent; for if he be in the East-part of Heaven, place the *Moon* in the West; and if he be in the Southern part, place her in the Northern; and so on the contrary if he be in the West, or North part.

Remember to fortifie *Mars*, *Mercury* and the *Moon*, as you have already heard, and you cannot do amiss.

A good time  
to set out a  
gainst an  
Enemy.

Also when thou settest out to war, have regard to the three superiour Planets, and see whether they are direct or retrograde; for if they are retrograde, set out at the very instant they become direct; but if they be direct, let your time be when they become retrograde; also if they be oriental, when they become occidental; if occidental, when they become oriental; if combust, when they become free; if free, when they become combust; or when they are gone out of the signs they were in when the occasion of the war was given; for when a Planet changeth his sign, he also changeth his former property and signification; but if *Mars* be received in the hour of the revolution of the year of the World by house or exaltation of any of the Fortunes, the war ceaseth for that year, or at least for the time of that revolution, and peace and tranquillity followeth.

To storm or  
demolish Ca-  
stles and  
strong holds.

And if thou wouldst elect a fit time to destroy Castles and strong holds, it is requisite you know the proper Ascendent of the place at the first building thereof, and then see to the places of the Planets at that time, and to the place and strength of the Lord of the Ascendent; and place him in the opposite sign and part of Heaven, and debilitate him as much as thou canst, and if possible, place him disposed of by the Lord of your Ascendent, or afflicted by him, and let your Ascendent be a fiery or aëry sign, and the *Moon* and Lord of the Ascendent also in signs of the same nature.

Or let the sign ascending be a sign of right ascension, and the Lord of the Ascendent occidental, and the Planet that riseth next after the Ascendent slow in motion, and applying to a Planet of the same infirmity, and entering his Fall, and cadent from an Angle; but let him not be retrograde.

Or else let the *Moon* be oriental and decreasing in light and motion, cadent and applying also to a Planet that is also slow in motion, cadent and entering his fall, or the fall of the *Moon*, viz. *Scorpio*. Also if the *Moon* be above the earth, let her apply to a Planet under the earth, and let not the Lord of the Ascendent be retrograde.

This is good if it be done in the last quarter of the *Moon*, and she in no aspect of the

the *Sun*, or her own House, or the Lord of the House wherein she is; and by this thou mayst order thy matter at pleasure, considering what hath been said before, the which by varying thy rules thou mayst accomplish.

Yet as touching invading of Enemies, and suppressing of them, I think good yet further to enlarge, thus.

In setting out against, or invading of an Enemy, it is not safe whilst the  $\Delta$  is strong, for the Ascendent and the  $\Delta$  are signifiers of the Rebels: Neither is it safe for those Rebels to stir when she is weak. Understand the same of the Lord of the Ascendent.

Other rules for suppressing of Enemies, or for setting out against them.

But it is very necessary to begin against Rebels or an Enemy, when *Mars* is in the East part of Heaven, and between the tenth degree of *Taurus* and the tenth of *Leo*, and from the tenth degree of *Scorpio* to the tenth of *Aquaries*: This thou must observe if the Enemy or Rebels are Eastward.

But if they are Westward, begin to invade them when *Mars* is in the West part of Heaven, from the tenth degree of *Leo* to the tenth degree of *Scorpio*, and from the tenth degree of *Aquaries* to the tenth degree of *Taurus*.

And truly it will be advantageous for both parties, if they are careful of not beginning their business in evil hours, viz. when the  $\Delta$  is combust, or joyned to the *Sun* in one degree and minute, and for the space of twelve hours after, viz. Combust hours; for these times are to be shunned in the beginning of any good work, and so likewise is the time of any *Athazer*: You have heard what *Athazer* is, in the second Book, and last Chapter.

It resteth therefore for the better understanding and instruction of my Reader, to declare unto them which are Combust hours and unfortunate, and which are again to be chosen.

The first twelve hours then after the *Conjunction* of the *Sun* and the *Moon*, or more plainly after the change of the *Moon*, are Combust and unfortunate hours to begin any thing, the subsequent seventy two hours are good and fortunate, and the twelve hours following them are again unfortunate and Combust hours; but the seventy two following again after, fortunate; and so throughout all the month thou mayst judge exactly hereof, by duly observing the number of these hours night and day: This is so plain, I shall not need to give you any example.

What hours are fortunate, and what unfortunate and combust.

Onely know thus much, that you are to reckon your Combust hours from the very hour and minute of the *Conjunction* of the Luminaries either day or night; and to the fortunate hours from the time the Combust hours leave off, allowing still seventy two hours for their number; and you cannot fail of the exact performance thereof.

If any war or quarrel be begun in these Combust hours, the beginner shall be destroyed, or there shall much evil and damage befall his person and his souldiers and assistants, viz. if it be begun in the first four hours of any of the twelve Combust hours, the beginner shall be destroyed; in the second four hours he shall be wounded or damaged in his body or own person; And if it be begun in the four last hours, souldiers and assistants shall chiefly suffer.

CHAP.

## C H A P. VI.

## Of buying of Arms, and preparing of Instruments of War, and Ships or Gallies.

Of buying of Arms defensive or offensive.

**I**N buying of Arms; War-horses or Instruments of War, either offensive or defensive, see that the *Moon* be either in her own House, exaltation or triplicity joyned to *Mars* in the latter end of the month, and in the beginning to *Saturn*; for all the Ancients conclude her infortunated in the beginning of the month when she is joyned to *Mars*, and in the latter end when to *Saturn*.

Of preparing Arms.

In preparing of Arms, Armies, or Bands or Instruments of War, let your Ascendent be fixed, and if possible all the four Angles, and let them be signs of right ascensions, and place the *Moon* and the Lord of the Ascendent in an Angle, especially in the tenth, oriental and essentially strong, and let the *Moon* be increasing in light and motion.

Fortifie also *Mars* as much as you can, as also the Lord of the *Conjunction* or prevention of the Luminaries before the beginning of your work, and see that the first application of the *Moon* after her *Conjunction* with the *Sun*, or prevention, be to a fortunate Planet, and let the Lord of the Ascendent be entering an angle if you cannot place him therein, and in aspect of the fourth House; and this is also good for setting out of Ships: but more of this in the ninth House, where we shall treat of such Elections as conduce to the building of Ships and Gallies; wherefore I thus in this place refer you thereunto.

## C H A P. VII.

## Of seeking of Fugitives, and examining of Thieves and Malefactors.

To apprehend a Fugitive.

**A** Fugitive, Run-away, or a man broke out of Prison, or by any other manner escaped; is thus to be apprehended or found again; place the *Moon* when you make inquisition in the same degree as is the *Sun*, but not within seventeen minutes of his body; and let the *Sun* also be weak and afflicted, and in the last fifteen degrees of *Libra*, or in the first fifteen degrees of *Scorpio*, or else with the head or tail of the *Dragon*, viz. within 12 degrees before it, or 7 degrees after.

But if you cannot thus place them, let them be in the Ascendent, or else let the *Sun* and the *Moon* be in *Quartile* or *Opposition* or in *Sextile* or *Trine* without reception, and weak in those Houses wherein they are; or else let the time wherein you make inquisition be three days before an Eclipse, or one day after; but if possible let it be the Eclipse of the *Moon*; for by how much you weaken and debilitate the *Moon*, it is the better in this manner of judgement, for it confoundeth the capacity and weakneth the ability of the Fugitive.

But if you would afflict and torment the Fugitive when he is taken, you must place the *Moon* in her fall or detriment; but if thou wouldst only imprison him, let the *Moon* be in Aspect or *Conjunction* with one of the Malevolents;



but place her not in the fourth, neither the Malevolent to whom she is joyned, and let the Lord of the Ascendent be in *Conjunction* or aspect with the Lord of the seventh, or place the Lord of the Ascendent in the seventh, and the Lord of the seventh in the Ascendent, and let the *Moon* by no means be in *Conjunction* or aspect with any Planet in the twelfth; for it being the house of secret plots and deceits, it denotes either that he shall not be taken, or if he be, that he will get away again.

Now to cause any Malefactor or Thief to speak and confess truth, *Haly* saith, as also *Albumazar*, it is good to place the *Moon*, and the Planet to whom she applies in humane signs; but herein *Bonatus* is rather to be followed, who saith the *Moon* must be in *Libra*; and if possible, let the Ascendent be *Libra*, and the Planet that is Lord of the seventh also therein, in *Conjunction* with the *Moon*; for *Libra* being the balance or sign of equality (as you have heard in the second Book) inclineth the Malefactor to speak what is equity, truth and right: *Haly* also saith, it is good to let the Ascendent be one of the signs of right ascensions; and truly it will do very well, if *Libra* cannot be therein placed; however, be sure you place the *Moon*, and the Lord of the seventh in *Libra*.

To cause a Thief or any other Malefactor confess the truth.

## CHAP. VIII.

To know the Subject and scope of the Whisperings or Clandestine Practices of any two, and of playing at Chess (or any other sitting Game) to win.

**M**Any times it so happeneth that a man may have occasion of suspicion of some that he sees secretly laying their heads together or whispering; wherefore to satisfie thy self of what they Treat, have regard unto the first and seventh houses and their Lords; for the Ascendent, its Lord and the Planet from whom the *Moon* last separated, are significators of him that began the Discourse, and that set his face towards the South; and the seventh, its Lord and the Planet to whom the *Moon* next applies, shall signifie the other or him that hath his face towards the North or East; the thing on which they discourse shall be signified by the tenth house and its Lord; the fourth house, its Lord and the Dispositor of the *Moon*, shall shew the end of their Discourse or Result, but you must know the Planet ruling the sign wherein the *Moon* is, shall have more power then the Lord of the fourth.

Wherefore if you finde that the Lord of the tenth apply, or is rather inclining to the Ascendent, or be in reception with its Lord, say that the party signified by the Ascendent shall obtain or prevail with the other in what they discourse; but if you finde the Lord of the tenth, and seventh in the like manner, then judge the contrary.

See also if the Lord of the Ascendent be a fortunate and good Planet, or evil and unfortunate; for if it be either *Jupiter*, *Venus*, or the *Sun*, and they free from the Malevolent aspects of the Infortunes, say the party signified by the Ascendent shall speak truth and be honest in his dealings and words; but if he be *Saturn*, *Mars*, or *Mercury*, he shall dissemble, lye and deal treacherously; in like manner judge of the party signified by the seventh, according to his significator &c.

Look to what Planet or part of Heaven the significator of lies and treacheries casteth his *Square* or *Opposition* and aspect, and say to such men or things signified by the Planet beheld or the place of Heaven, he intends mischief; In like manner, judge he intends good if his significator be fortunate, especially to those men and things signified by the Planet and place of Heaven beheld, &c.

So likewise if you finde the Lord of the tenth fortunate, you may judge they treat of honest, good and lawfull things; but if he be unfortunate, of unlawfull and base busineses; Examine the nature of the sign, and the Planet that is Lord thereof, and you shall soon be acquainted with the nature and quality thereof.

And if the Lord of the fourth; or the Planet signifying the accomplishment or end of the business be malevolent and unfortunate, the business in agitation shall end with mischief, treachery and deceit; but if he be a fortune and well dignified, judge the contrary.

Of Gaming.

And now as touching gaming, you are to understand that the Ascendent and its Lord are significators of the party that challengeth or beginneth first; the seventh house and its Lord, of the other: Fortifie therefore the Ascendent and its Lord (if that side thou favourest) and debilitate the seventh and his Lord; for then shall the party signified by the Ascendent win; and if thou place the Lord of the eighth in the second, or applying thereunto or to its Lord, or the Lord of the Ascendent, it will be the better, and if thou canst not place him thus, put him in the Ascendent; but let him be in reception with the Lord of the second or first; but let him not receive the Lord of the second, especially when they are in play.

Let also the *Moon*, when they begin, separate from a Fortune and apply unto another, and let it be above the Earth; place also the face or brest of him you intend shall win against the *Moon*, and let her be fortunate and strong, least she prove more advantageous to the other.

He that challengeth or desireth another to play, if thou wouldest have him win, place his face opposite to the *Moon*, and let her be in the East part of Heaven; but if thou wouldest have the challenged to be gainer, place the *Moon* in the West part of the Heavens, and let him sit in the East part of the room with his face against her.

If the Ascendent be a movable sign, and the Lord thereof in a movable sign, also the *Moon* when the Game is begun, they will not continue long in play; if it be fixed, and the Lord thereof and the *Moon* in fixed signs, judge the contrary; common, indifferent, and as soon as they have left off, others will begin.

If the *Moon* apply unto a Fortune, he that begins shall win, but if to an Infortune, he shall lose; if the *Moon* apply to a Fortune, and then immediately after to an Infortune, he shall win at first, and lose at last. But if she apply to an Infortune, and then immediately after to a Fortune, he shall lose at first and win at last. In like manner if she apply unto a malevolent, the challenger or he that beginneth shall lose; and so in the same manner judge of the other.

In playing at Chess let the *Moon* apply to *Mercury*, and afterwards to *Mars*, for that in this Game there is variety of Play; and if the *Moon* be in reception also with them both, it will be the better; and if the sign be common, neither of the Gamsters will advantage themselves much.

Moreover in playing at Tables, let the *Moon* apply to *Venus*, or *Mercury*, and if a Fortune be in the Ascendent, the beginner shall win, especially if an Infortune be in the seventh; in like manner judge on the other side if the Fortune be in the seventh, and the Malevolent in the Ascendent; also if the Lord of the Ascendent be in the Mid-heaven, the beginner shall win; and if the Lord of the Ascendent, and the Lord of the seventh be in Opposition, they shall fall out in their play.

When the Lord of the Ascendent is Retrograde, it signifieth the beginner shall cozen; but if both the Lord of the Ascendent and Lord of the seventh be equally well dignified, in the tenth there shall not be much winning on either side; also when *Mercury* and the *Moon* are in the Ascendent, they shall have many words and wrangle in their Play, and if *Mars* be in the Ascendent, they shall tell many lyes, especially the beginner.

But if *Saturn* be in the Ascendent, there shall be no winning on either side, but after a tedious dispute they shall leave off and draw stakes; and if *Jupiter* be in the Ascen-

Ascen-

Ascendent, they shall part in choler; and if *Venus* be therein they shall break off merrily; and if the *Moon* be there, he hath ought to have it go on his side shall quickly win; you have heard before of *Mars* and *Mercury*, &c.

Note, that when the sign ascending is a common sign at the beginning of any two playing, it signifies that as soon as they have left off, others shall begin; and thus much for this; remember what hath been said, and you are well enough; also let the *Moon* when you go out of your house intending to play be in your face, and the Lord of the Ascendent applying to the Fortunes, and in the mid-heaven or in the eleventh house, and how ever, let him be above the earth, free from combustion, and the affliction of the Malevolents.

## CHAP. IX:

### Of Hunting, Fowling and Fishing.

**I**N this manner of Judgement you are to know the sign most proper for the business (as in all other) is especially to be chosen; for here are three several elements to rove in: If on the earth you hunt either Hare, Deer, Fox, or wilde Beast, in every of these you are to place your Ascendent accordingly; as if ordinary Beasts, place a Beastial or fourfooted sign upon your Ascendent, and place the *Moon* therein, as *Aries*, *Taurus*, or *Capricorn*; but if you Hunt feral Beasts, such as are Wolves, Lions, Bears, Leopards or the wilde Boar, let your Ascendent be *Leo*, or *Sagittary* the last 15. degrees; and let your Ascendent be strong, as also its Lord, the *Moon*, and the sign of the sixth and its Lord, and weaken and debilitate the seventh house and its Lord as much as you can; for the Ascendent, its Lord and the *Moon* hath signification of the Hunters, and therefore it strengtheneth them; The sixth and its Lord denote the Dogs, Nets, or other Instruments of Hunting, and the seventh hath signification of the thing chased; wherefore I rather advise thee to place the sign of the seventh of the Nature of the thing you would take or Hunt rather than the Ascendent, and debilitate it, and if possible, place *Mars* therein, for that denotes bloodshed, and that you shall take what you seek; but be sure you fortifie the Ascendent, its Lord, the *Moon*, the sign of the sixth, and the Lord thereof, and it will be the more certain; but by no means let *Saturn* be in the seventh, least you toil and labour to no purpose; for he signifyeth you shall not obtain your desire, though you see the beast you aym at; or if you take it, yet shall it escape again; and these Rules you are *Mutatis mutandis* to use in Fowling and Fishing, &c.

Of hunting of Beasts, either wilde or tame.

As if you are to hunt Birds, or (more properly) to Fowl, and the Birds are such as are taken by Nets, Setting-dogs, Pinfals or any other device, let your Ascendent be æry, and the Lord thereof in an earthy sign well dignified, but debilitate the seventh house and its Lord, and fortifie also the sixth and its Lord (as you have heard) for it addeth vigour to the Springes, Nets, Dogs, &c. and other instruments appropriate to your work.

Of Fowling or taking of Birds on the land.

But if you aym at such Birds as are usually taken in the ayr, by Hawk, or Falcon, let the Ascendent be an æry sign, and the Lord thereof also in an æry sign, yet let them both be strong, and also the sixth and its Lord, and debilitate the seventh and its Lord, as you have heard.

In the Ayr.

And if you hunt Water-fowl, as Duck, Mallard, or the like, let your Ascendent be an æry sign, and the Lord thereof strong in a watry; or place the Lord thereof in an æry, and the ascendent in a watry or earthy; in like manner do with the sixth and its Lord, and dispose of the seventh as you have heard.

In the Water.



Of fishing in  
Sea, Rivers or  
Pools.

Again, if your sport be fishing, place the Ascendent and its Lord in watry signs and well dignified; fortifie also the sixth and its Lord, and place the Ascendent if you would catch shel-fish, and are roving in the Sea, in *Cancer*, and let *Jupiter* be in *Pisces* well dignified, and debilitate the seventh house and its Lord: For smaller fish, if you angle or fish by any other Instrument in Rivers or Pools, prefer *Pisces*, and so according to discretion frame your business; for since you have had the fundamental Rules of Elections delivered you at the beginning of this third Book, you must not expect I shall do any more then hint at any thing we are hereafter to handle in this Book; for if your own ingenuity will not lead you and enable you to go through with any election pertaining to the life of man, by what thou hast already heard, thou wouldst never apprehend the mystery thereof, should I enlarge as much as is possible upon every particular.

Of teaching  
of Dogs to  
hunt.

In teaching of Dogs to Hunt, such as are Hounds, Grew-hounds and such like, place the *Moon* in *Aries* in *Conjunction* of *Mars*; for this will make them soon learn, and put vigour and courage in them to slay and bite; but let *Jupiter* be also in aspect unto them, for the better preservation of them from danger in hunting.

In teaching of Setting-dogs, place the *Moon* in an earthy sign, and the Lord of the Ascendent in an Aëry in *Conjunction* with the *Moon*, and in good aspect of *Mercury*, and *Venus*, that he may be the more docible and gentle.

To teach  
Hawks and  
Faulcons.

In teaching of Hawks, Faulcons and such like, let the *Moon* be in *Aquarius* applying to *Mars*, and let *Mars* be in *Scorpio*.

Note, that if the *Moon* be applying to a Retrograde Planet when any one begins either to Hunt, Fowl, or Fish, it signifieth they shall get nothing but weariness, pain and trouble; but if *Mars* be in the Ascendent, it denotes great ability in Hunting or in the Sport; and if *Mars* be in the mid-heaven, it denotes the same to the Birds or Beasts pursued: And if the *Moon* be in the Mid-heaven afflicted by *Mars*, it signifies the Faulconer, shall lose his Hawk.

But let those that delight much in hawking place the *Moon* in *Aries* applying to *Mars* in *Capricorn*; for this denotes good sport both in the ayr and on the earth.

To be short, in hunting it is most necessary you place the *Moon* in the mid-heaven and a moveable sign in the ascendent, and *Jupiter* therein in good aspect of the *Moon*, and *Mars* in the seventh, and *Saturn* Cadent, and in no aspect of the Ascendent, and *Venus* in the Ascendent or mid-heaven, and the *Moon* applying unto her; for thereby shall both man, horse and hounds be elevated and strengthened to undergo the business chearfully, and they shall obtain their desire without much pains, toil, or trouble, neither shall they be much wearied.

SECT.

## SECTION IX.

Containing Elections appertaining to the Signification of the eighth House.

## CHAP. I.

## Of making of Wills.

**U**nder the signification of this House, cometh the Wills of the dead, and the heritages left thereby; as touching Wills we are in this place to treat, viz. what time is best for to make them.

When thou makest thy Will, let not the *Moon* be in a movable sign nor the *Ascendant*, nor its Lord if thou intendest it shall stand; for this denotes its mutability, and that after a short time thou shalt alter it again; wherefore let the *Ascendant* be fixed, and the *Moon* and the Lord thereof placed in fixed signs; for this denotes permanency; this is for such as will be disposed to such actions before they are visited with sickness; but when once it hath seized on them, it is not to stand upon electing of times, but then you are to judge of the event by the time, in this manner.

If the *Moon* be slow in motion, and increasing in light, and in no aspect of any Planet, in combustion, under the *Sun* beams or Retrograde, it is good, and denotes the death of the party quickly, and that his Will shall not be altered, especially if she be joynted to *Mars* by body, but not by aspect, provided *Mars* be not in the *Ascendant*, nor in aspect therewith, nor its Lord; yet it shall not be kept, but in a short time it shall be either lost or stolen.

But if *Saturn* be placed with the *Moon* or Lord of the *Ascendant*, as you have heard of *Mars*, and in no aspect of the *Ascendant*, it signifieth the sick party shall yet live, and the Will then made shall continue in force all his life, and also after his death, for it shall not be altered nor revoked; but if he afflict the *Ascendant*, it shall be altered.

Also if *Jupiter* and *Venus* be so posited, the party sick, that hath made his Will, shall again recover; And that some time after he shall revoke the former Will and make an other, &c.

## CHAP. II.

## Of the Heritages of the Dead.

**D**O thou be sure herein to place one of the hopes of either *Jupiter* or *Venus* in the eighth house; or else fortifie the cusp of the eighth and the Lord thereof, and place them in *Sextile* or *Trine* of either *Jupiter* or *Venus*; or make the degrees of the cusp of the eighth, and the Lord thereof the terms of *Jupiter* or *Venus*; and make the second and its Lord strong and free from all manner of impediment, and if possible, in good aspect of the Fortunes: Fortifie also the *Moon*, and let her lovingly behold the eighth house, or its Lord, and if possible, fortifie also the *Ascendent* and its Lord, and place the Lord of the eighth in reception with the Lord of the second or *Ascendent*; and if you can, let him be in the second, and the Lord of the second in the eighth, &c.

## SECTION X.

## Containing the Elections of the ninth House of Heaven.

## CHAP. I.

## Of the returning of such as are absent, and of going of journeys, and entring into any place.

**E**Very man hath some Fancy or particular way to himself that is not common to all; some of the Ancients have placed returnings in the tenth House, by reason it is the next after the ninth that hath signification of long journeys and voyages, which returnings follow; others have placed this matter in the eighth, making the ninth house to follow it, because a man must journey to return, but because one cannot return without voyaging or travelling, contrary to both these, I have placed it in the ninth house it self.

And as I dissent from the Ancients in placing this Election, so do I also much deviate from them in the matter thereof; yet if thou wilt follow them thou mayest please but thy self and I am content.

Fortifie therefore in this manner of judgement the ninth house at the time of your setting forth, the Lord thereof and the *Moon*, as also the ninth and its Lord, and the place of the *Moon* in the Revolution of the year of the World or Quarter (if it be a year wherein such are admitted) and if possible, let *Jupiter*, or *Venus* or both be in the ninth, or applying thereunto, or to the Lord thereof, or the *Moon* in both these

Of returning  
from any journey.



these Schemes, and let these places however you do, be free from the malevolent configurations of the Infortunes, and see that there be no Infortune in the second house in a return, nor in the eighth when thou settest first out; for the second is then in lieu of the eighth, being the eighth from the seventh which hath ever signification of the place intended or travelled to; and therefore it seemeth requisite unto me, that you also fortifie the seventh house at the time of the first journey, as also its Lord, and the place of the *Moon* at that time. But thou wilt the better understand how to make an Election for returning, by knowing how to set out at first.

Wherefore you must know the Ascendent is the significator of the City, Town or place from whence any one Travels; the seventh of the place intended or journeyed to; the tenth house, hath signification of the ways or passages in the journey, and the fourth of the ways or passages in the return.

Look then how these places are affected, and accordingly judge; for if they are assisted by the presence or aspects of the Fortunes, good is promised; if by the Malevolents, evil, according to the Nature of the thing signified by the house assisted or assisted; as if the seventh be fortunated, you may judge success and happiness to the Traveller in the Country or place to which he goes; if the tenth, he shall have good success in his journey, shall be safe, and merry and in good health; if the fourth, judge the same at his return, &c.

In beginning of any Journey, let the *Moon* be increasing in light and motion, free from impediment and affliction of the Infortunes; for an Infortune afflicting the *Moon* doth more hurt then when it afflicteth the Ascendent; and let her not be in the second, eighth, fourth, sixth, nor twelfth, but in the fifth, and if possible, behold of the Fortunes; however it causeth good success, and gain in the journey, health of body, and that he shall quickly return to his own content; and let *Mercury* be free from combustion and the malevolent aspects of the Infortunes, as also the Lord of the Ascendent, and let him be placed in a good place of Heaven; place also a Fortune in the Ascendent or some Angle, for such an Election denotes safety, agility, joy and gladness in the journey; and let not the *Moon* be in the Ascendent neither going nor returning, for it signifies sickness, and much grief in the journey.

But if thou canst not observe all this, let the ☽ apply unto the Ascendent, as also the Lord of the Ascendent, and let them be free from the malevolent aspects of the Infortunes; also prosperity and good followeth if the *Moon* be joyned to *Jupiter* or *Venus*, or be beheld of them by a *Sextile* or *Trine*.

But you must know there can no Election be framed without respect to the Revolution of the World, and the true significator of every man therein, according to his quality; the which when thou hast found, fortifie it and its Lord, the *Moon* and the sign, and Lord of the Ascendent at the setting out, and the sign signifying the thing or business occasioning the journey, and the Lord thereof, and have a special care, the Ascendent be not Cadent; and if the journey be to the King, let the tenth in the Revolution of the year of the World be the sign of the Ascendent in the setting forth; and if it be to obtain a reward at his hands, let the eleventh in the Revolution be your Ascendent, and so of the rest, according to the signification of the thing desired.

It is good also to place the *Moon* at the beginning of any journey in the tenth or fifth beholding her dispositor, free from impediment and the afflictions of the Infortunes, and in good aspect of the Benevolents, and they also essentially dignified, and the *Moon* increasing in light, and *Mercury* free from combustion, and free from impediment; and let not the *Moon* be in the sixth, nor twelfth, for that signifieth impediment and delay in the journey.

But if she be increasing in light and motion, it will be soon accomplished, and that with safety and quiet; but if the ☽, or *Saturn*, or both be in the Ascendent or seventh, or *Saturn* in the Ascendent, and the *Moon* in the seventh, there shall happen in the journey or place to which the Traveller tendeth, many grievous infirmities, losses, quarrels or slaughter unto him.

If she be in the 10th. or 11th, it is good; but if she be in the third, fifth, or ninth, it will not be so well, in the seventh or fourth, worse; but she denotes mischief most in the Ascendent, second, sixth, eighth or twelfth.

And some of the Ancients have said, that if any set forth in the day time *Arcturus* ascending, they shall meet with Thieves; yet if they set upon the Thieves they shall overcome them; also if at such a time any go against a Castle or strong hold, they shall take it; and if the Ascendent be *Taurus* when the Traveller setteth out, he shall gain and profit by Cattel, as Cows, Oxen and Bulls and such like; if it be *Geminus* that doth then ascend, he shall profit by arms or expert servants.

Also if it be *Cancer*, he shall be safe in health or fortunate in all things he undertakes; if *Leo*, he shall overcome, and win, and there shall evil happen to others against him; if *Virgo*, he shall be merry, and profit by servants.

Again, if it be *Libra*, he shall have a mean both of good and evil; in *Scorpio*, he shall toyl and labour, but shall not obtain his desire, and there shall happen much sadness unto him, but afterwards he shall gain a little; If *Sagittary*, he shall obtain his desire, and shall profit by horses and arms, and shall act something, for which he shall receive a great reward.

Moreover if it be *Capricorn*, he shall be tyred, and the journey shall be tedious, and his desires shall not be obtained; if it be *Aquaries*, his hopes shall be fruitless, and his enemies shall deceive him; but if it be *Pisces*, he shall advantage himself by precious stones, shall obtain his desire and shall have his health.

Note that some of the Ancients have taken that punctum of time wherein the Traveller steps out of his house onward of his journey, and the degree ascending then to be his significator, and that degree which ascendeth when he is just out of sight of his house to be the significator, together with its Lord of the journey.

Some of the Ancients have in this place given us Instructions, if any journey to Kings, Great men, Generals of Armies, Judges, Lawyers, Women, Learned men, Poets, and such like, of what kinde soever they be, by making the *Moon* apply to the significator of the quality of the person a man intends to go to, and by placing the significator in a good place of Heaven, viz. in the Ascendent, tenth, or eleventh, or in the house whereby he is signified, but by no means in the seventh or fifth, for that signifies labour and trouble; as also if he be in the fourth or Occidental; but since I have already given you the exact significations of the *Moon* to the other six Planets in a Table in the third Chapter of the first Section of this same third Book, as also hinted at the same in the first Section and tenth Chapter, I shall not in this place make any repetition, but proceed.

Of making  
quick returns.

If thou wouldst soon return from thy journey, place *Jupiter* in a *Quadrant* of the *Sun*, and *Venus* in his *Sextile* betwixt both the Fortunes, separating from one and applying to the other; or place the *Moon* in the room of the *Sun* increasing in light and motion.

Of going secretly to any place.

And if thou wouldst go secretly to any place, let the *Moon* be under the *Sun* beams, separating from the *Sun*, and applying to a Fortune, and free from all other impediment; some of the Ancients have said, if you would do any thing that you would not have revealed or come to light, begin it when the *Moon* is in *Scorpio*, and under the earth; others have concluded with the former Rule; yet some have advised to place the *Moon* and Lord of the Ascendent both under the *Sun* beams, but not in combustion, and free from impediment, and that the Ascendent be not beheld of the *Sun*, nor Lord thereof, and to make it the more sure, let the *Moon* be in the fourth house, or the significator of the thing.

Of walking.

And as touching walking abroad, some of the Ancients have been large, but I shall omit their Rules as superfluous in such a matter which depends on the Will of Man; only I shall add thus much, that if the *Moon* be increasing in light and motion, and free from impedition, applying to a Fortune, it will be the better

and the walk will seem more pleasant and delectable then tiresome; for commonly when she is weak, and in *Square* or *Opposition* of *Saturn*, the time seems tedious, and the walker will be very sad and penfive; and perhaps be subject to fals and other casualties, when she is so aspected of *Mars*.

And take this for an approved rule, that if the walker go to visit any one, or to look for any thing, if the Lord of the seventh House at the time of his setting out be in the Ascendent, and the *Moon* in aspect of any Retrograde-Planet with reception at the same time, he shall meet the party or thing he seeks or intends to visit.

Now as touching any Travellers entring into any Place, Town or City, you are to Of entring  
fortifie the sign of the second House, and the Lord thereof, and place him in a good into any  
house above the earth, and the *Moon* in the third or fifth, or else in the eleventh place.  
applying to a Planet receiving her, whether it be a fortune or no; and let your signi-  
ficator never be under the earth, unless your business so require, or is to be kept  
secret.

Be sure the *Moon* be not in the fourth, eighth, sixth or twelfth, but place her in the second, if possible, strong and free from impediment, and applying to the Lord of the second, or in reception of him.

And if he that entreteth into any place would fain stay long there, let the *Moon* To stay  
and the Lord of the second be placed in angles; and it will not be amiss in this business therein.  
if he place the *Moon* in reception with *Saturn* by a good aspect, and let the sign of the Ascendent and its Lord at the first entrance be fixed.

But if he would soon return from thence, let him place the *Moon* in the third, in To return  
a moveable sign received; as also let the sign of the Ascendent at the first entrance quickly.  
be moveable, and the Lord thereof also in a moveable sign, and place the Lord of the second in the Ascendent, and the Lord of the Ascendent in the second.

Moreover, if his coming to the place be to require ought of the King or Grandees, To make his  
let him have recourse to the mid-heaven and its Lord, and make him receive his signi- Election suc-  
ficator by a good reception; and place if possible the Lord of the tenth in the Ascen- ble to his bu-  
dent or second, and in the tenth the Lord of the Ascendent or second; and so under- siness.  
stand of any thing else he requires, or for which his entrance into the place is, still remembring to order his significators aright.

Wherefore generally in all entrings into any place, be sure the second House and its Lord be free from impediment and affliction of the Infortunes, as also Combustion and Fall, neither let him be Cadent; for if the Lord of the second be combu-  
st, it denotes the party so entring shall there dye suddenly; neither is it good for the Lord of the second to be in the seventh, especially if he be therein afflicted, be-  
cause it signifies damage both to his person and goods, and that he shall be troubled with many dissensions and quarrels, and have much trouble by and through his ac-  
quaintance; also if the *Moon* be in the fourth House, he shall dye there before he goes  
away, especially if the *Moon* be weak and afflicted of the Malevolents, or the Lord  
of the eighth.

But the best Election in this matter is to let *Jupiter* be Lord of the second, located in the eleventh House, strong and free from the malevolent aspects of the Infortunes, or let him be in the second in configuration of the *Moon*, and let *Pairs of Fortunes* be in an angle or in the eleventh or fifth, for it signifieth safety and health of body being placed, as also increase of wealth; and it will not be amiss if you make the disposi-  
tor of the *Moon* apply thereunto, for it will bring things to a good end and con-  
clusion.



## C H A P. II.

*Of building of Ships and Gallies, and of lanching them, and of voyaging by Sea.*

**T**HE first thing we are to provide for any voyage at Sea is a Bark, Gallie, Ship or such like Vessel; wherefore it seemeth requisite unto me I here shew a fit time for making of such Commodities, and then we shall come to the time of Voyaging. Some of the Ancients have placed this Election in the fourth House; but because Voyages are under the signification of the ninth House, and they cannot be accomplished without Ships, I thought it more convenient to place it in this House.

In the composition or building of Ships there are three sorts considerable; the first are such as serve for War, the second for Traffique or Merchandise, the third we term Gallies and ordinary Vessels.

Of building  
of Fleet-ships,  
or Men of  
War.

Wherefore in building of Ships for War or swift sailing, fortifie the Ascendent and its Lord, the *Moon* also and its dispositor, and place them in the Ascendent, tenth or eleventh; and let the sign ascending be fixed; fortifie also the fourth House and its Lord, which hath signification of Ships naturally, and if possible let all the angles be fixed, but be sure you make the *Moon* and the rest of your significators swift in motion.

Let also the Planet from whom the *Moon* last separated be strong and well disposed, also swift in motion, or place her dispositor in a watry sign free from all impediment and affliction; and if you cannot place the *Moon* nor the Lord of the Ascendent in the Ascendent, tenth or eleventh, place one of the Fortunes there, and let him be free from the malevolent aspects of the Infortunes; and let him be if possible oriented, and make the Lord of the seventh weak and slow in motion.

Of building  
of Merchants  
Ships.

In building of Ships for Traffique observe all that you have already heard in the other, onely adde this thereunto, that *Mercury* must chiefly be fortified and assisted of the Fortunes, and placed if possible in the tenth, eleventh or Ascendent; fortifie also the Lord of the second, and *Part of Fortune* and its dispositor, and let not the *Moon* be slow in motion; yet it mattereth not much whether she be very swift, as in the former.

Of building  
of ordinary  
Ships and  
Gallies.

In building of Gallies and other Ships you need not stand so much on the swiftness of the *Moon* and your other significators, onely let her not be very slow; yet if thou canst conveniently make her and all the other swift it will be the better; in other things observe what hath been said already.

Other rules in  
buying or  
making of  
Ships.

In buying or making of Ships you may also observe these rules; begin your work when *Jupiter* or *Venus* are located in the fourth House in a watry sign, strong and free from all manner of impediment, or in a sign of their nature, and let the *Moon* be in *Taurus*, *Gemini* or the beginning of *Cancer*, or *Virgo* or *Sagittary*, or the last degrees of *Capricorn*; for the latter degrees of *Capricorn* are reputed watry, and the first degrees earthy; but it is best to place the *Moon* or the Ascendent in *Pisces*.

Let the *Sun* also be in *Trine* of the Fortunes, and the *Moon* increasing in light and motion, as also in latitude, and beheld also of the Fortunes; but let not *Mars* be in any aspect of the Ascendent, nor of the *Moon*, for it denotes casualties thereunto by fire, and that the Ship shall at the last be burnt; also if the *Moon* be in *Aquaries*, and the *Sun* and *Mars* in aspect to her, viz. by *Square* or *Opposition*, or else bodily joyned thereunto, it signifieth the Ship shall endure many storms and much damage and fear of shipwrack: Also if the ☿ be not in ☿, but in a watry sign in either ☿, ☐ or ☿ of the ☉ and ☿, it denotes the Ship shall be drowned and suffer shipwrack, and shall be sunk with all that is in her to the bottom of the Sea;

sea: Moreover, if the ☽ be in any such configuration of them, and be in a fiery sign, the Ship shall be split upon a rock, and shall lose most of her Goods, or stick upon the Sands, and so perish. Lastly, if the Moon be in humane signs, and afflicted by the Sun and Mars, as you have heard, it shall meet with Pirates and Cutters at Sea, which shall slay all that are in her, ransack her, and last of all sink her.

Now as touching lanching of Ships, and setting forth to Sea, to avoyd the tedious reiterations and tautologies of the Ancients, you need do no more then this: See that the Moon be strong essentially and accidentally, well placed in the Heavens and in good aspect of the Fortunes, viz. Jupiter or Venus, and free from the malevolent aspects of the Infortunes, as also the Ascendent, and its Lord, and Part of Fortune, and its dispositor at either of the times; for look by how much your significator is impeded by the Malevolent, and by so much shall the Ship or the persons therein be damnified; according to the signification of the significator, and the Planet afflicting.

In Navigating and Voyaging by Sea you are to follow the same rules as hath been delivered unto you for travelling by Land; onely you are to elect watry signs in this, as in the other earthy: but as touching the main end of your Voyage, whether it be for gain or any other thing, you are to order your significators accordingly; but be sure you ever remember to observe these five times to fortifie them to your best advantage.

The first is the time wherein the Ship is first begun; the second is the time wherein it is bought or purchased; the third when it is lanchd; the fourth is the time of the entring thereinto; and the fifth and last is the time wherein it sets out to Sea: The which you having observed, and according to art ordered, especially your entring thereinto; and setting forward (if you cannot obtain the other times) is sufficient to be said hereon, &c.

### C H A P. III.

#### Of learning of Sciences, and of Singing and Musick.

Here I may seem to rob the tenth House of this Election; but since the tenth properly hath signification of Majestie, and one may exercise Singing and any other Science without making it their profession; and because the rules depend rather on this House then the tenth or any other, it is requisite it should be here placed.

Wherefore if you would learn any Science see that the Ascendent be an humane sign, as also that the Moon be located in an humane sign, and the Lord of the Ascendent in the tenth House or entring thereinto, and the Lord of the tenth in configuration of the Ascendent, as also the Lord of the ninth; and let the Moon be joyned to Mercury, or applying to him by a good aspect, and Mercury strong and well dignified.

Make also Mercury behold the Lord of the Ascendent in a good aspect; and let not the Moon be decreasing in light, nor descending in latitude; and make the Lord of the ninth to be in reception with the Lord of the Ascendent.

In learning of Musick thou art to have regard to the chief significators thereof, viz. Venus, Mercury and the Moon; Wherefore that there might herein be found a true harmony, place Venus in some of her own dignities (if thou placest her as strong as possible it will be the better) and Mercury applying unto her, being also in some of her dignities; as also the Moon especially in Phases, or separating

separating from *Mercury*, and applying to *Venus*; and let the Ascendent be a sign agreeable to the nature of this business, and let *Venus* have power therein; and it will be the better if *Mercury* also have dignity therein.

Look that neither *Venus*, *Mercury* nor the *Moon* be remote from an angle, unless it be the *Moon*, and then place her in the ninth House, strong and well disposed, and let the other significators be also strong.

Of Singing.

Also if the Lord of the Ascendent were in the ninth strong and free from affliction, it were very good; and place the *Moon* in *Capricorn* to learn singing, and this causeth a shrill voyce; but in playing on any Pipe or Instrument touched with the mouth, place the *Moon* in the last face of *Leo*, *Scorpio* or *Pisces*, because these are Mute signs; but in learning Prick-song or any other Song wherein words are to be uttered, place her in *Gemini* or *Virgo*, and fortifie the ninth House and its Lord, and let them be free from all the Impediments of the Malevolents, as also the tenth and its Lord, if you intend to make it your profession. Also if thou wouldst exceed all others in singing (as saith *Bonatus*) place *Mercury* direct and joyned to *Venus* retrograde, either in the Houses, Exaltations or other Dignities of any of them.

## SECTION XI.

Containing Elections appertaining to the signification of the tenth House.

### CHAP. I.

Of electing of Kings and Nobles, and of their enstalling and beginning their Rule or Government.

Of electing  
Kings and  
Governors.



Remember in choosing and electing Kings, Dukes, Marquesses, or other Nobles, or such as are to bear office in government, that thou fortifiest the Ascendent, and make it free from the malevolent aspects of the Infortunes, as also the Lord thereof, and the tenth House and its Lord, the *Sun* also and the *Moon*, and let neither of them be in any aspect nor bodily conjunction of the Malevolents, *Saturn* and *Mars*: but if thou canst not avoyd their aspects, let it be by *Sextile* or *Trine* with reception, and place them in angles or succedent houses, and if possible place the *Sun* in *Leo* free from impediment; and if he cannot be in *Leo*, place him in *Sextile* or *Trine* of that Planet that beareth dominion in the house wherein he is by house or exaltation; but if thou canst not order it otherwise but that he must be beheld thereby by a *Square*, let it be with reception; but shun the *Opposition*, whether it be with reception or no, and if possible let the *Square* aspect be out of Masculine signs, and let them also be such wherein they have some dignity.

See also if there is any Eclipse of either Luminary that year to be celebrated, or any great *Conjunction*; and let not the sign wherein the Eclipse or *Conjunction* is, be



be on the Ascendent or tenth, neither let the Lords of the Ascendent or tenth be therein, nor the Lords of either of these places in the tenth or the Ascendent, and place both the Luminaries in the terms of the Fortunes beholding each other with a *Sextile* or *Trine*; and if possible, let the Lords of those terms be in *Sextile* or *Trine* also of the Luminaries, or at least one of them.

See also that the *Conjunction* or prevention of the Luminaries before this election be not unfortunate; but if it be so, let your Election be deferred till fifteen days after the *Conjunction* or prevention, if possible.

At Enstallings or Coronations place *Leo* the sign of the Ascendent, and the *Sun* Of Coronation in *Taurus* in the tenth, and the *Moon* in the Ascendent joyned to *Venus*, *Jupiter* or *one* and *Eth.* *Mercury*, and they strong essentially and receiving the *Moon*. stallings.

And when you begin first to rule or govern according to the election and choyce Of beginning of the people, let the angles be all fixed, especially the Ascendent and fourth, and of Govern- let the Lord of the tenth be free from all manner of impediment, and place the Lord ment. of the Ascendent either in the Ascendent, tenth or eleventh, or at least in the fifth, received of the Lord of the tenth; and let the Lord of the tenth be received of its dispositor by *Sextile* or *Trine*, and the Lord of the fourth free from impediment, and in a good aspect of the Fortunes: And if thou canst not do all this, let the *Moon* be received of the Lord of the tenth, and the Lord of the fourth, free from impediment; but let him not behold the Ascendent nor its Lord, and let some of the Fortunes behold the fourth House or tenth, or at least one of them, if possible.

And thus may you judge of electing of other inferiour Magistrates whatsoever, by distinguishing their several significators, and disposing of them according unto these rules, *Mutatis mutandis*: wherefore it were needless here further to enlarge.

## CHAP. II.

Of obtaining favour of Kings and great men, Justice on Enemies, and Pardons; also of going of Progress with the King, or any other Grandee.

**A**Bout obtaining of favour at the hand of any King or great man, whatever sign you place in the Ascendent, let *Jupiter* be therein in a good aspect of the Lord of the tenth with reception, or place the Lord of the tenth in the Ascendent, or in *Sextile* or *Trine* thereunto, or to the Lord thereof, or the *Moon*; and if possible place the *Moon* in the tenth, free from all impediment, and let the Lord of the Ascendent also be strong and no wise afflicted by the Malevolents; and let not *Saturn* nor *Mars* be in any of the angles, especially the Ascendent, unless he be a significator, and you have ordered him according to discretion. Of obtaining favour of Kings and Grandees.

And if thou canst not perform all these, let the Lord of the thing desired be in the tenth, or the Lord of the tenth in the House signifying the thing, or in good aspect thereunto; or to the Lord thereof; and if possible let the aspect be with reception, &c.

Also when thou wouldst obtain aid or leave of the King, to prosecute thy adversary, or when thou requirest Justice against him, place the *Moon* free from all impediment, and let her be increasing in light; let the Ascendent also be free from affliction, and place the Lord thereof in a good place, strong, and free from the malevolent aspects of the Infortunes, and if possible let him be in his own dignities and direct; and debilitate the Lord of the seventh (which hath signification of your adversary) and let him not be assisted by any of the Fortunes, nor behold the Ascendent, Of obtaining Justice or Assistance from the King.

Of obtaining  
of pardon.

Of going of  
progress with  
the King or  
any other  
Grantee.

Note.

Ascendent, nor the *Moon*, nor the *Sun*, and let the Lord of the tenth be in reception with the Lord of the Ascendent; and so if your condition be the others, and thou wouldst obtain pardon, debilitate the *Moon* and Lord of the Ascendent, and fortifie the seventh, &c. quite contrary: And thus by varying thy rule thou mayst apply thy business which way thou pleasest, and be furnished upon any occasion, provided thou art well acquainted with thy true significator.

In progressing with Kings or Grantees, place *Jupiter* in the Ascendent or in the seventh, for this signifieth good in the journey to those that undertake it, and that they shall be merry; but look thou place him not in the fourth, neither let the *Moon* nor *Venus* behold him out of any angle; nor let *Saturn* or *Mars* be in the Ascendent nor any other angle, nor joyned by body or aspect to *Venus*; neither let the *Moon* be under the Sun-beams, nor with ☿ or the Infortunes; for this denotes the party going to progress shall never return (the Ancients also affirm, that whoever fals sick at such a time, shall never recover, and whoever goeth into any combat shall be slain) but dye therein.

### CHAP. III.

#### Of learning any Art or Occupation.

Of learning of  
Trades or  
other Occu-  
pations.

**M**ost of the Ancients have placed this matter in this House; I conceive their reason was, because a Trade or Occupation is the highest dignity such can look for that are bound thereunto.

Wherefore in this matter you are exactly to distinguish of the Planet signifying the Trade or Myserie you would learn, the which you have been taught in the second Book of this Volume; then let your Ascendent or tenth House be a sign wherein that Planet beareth dominion by House; as if you would learn Morality or any study, or if thou desirest to be a Merchant, place *Gemini* or *Virgo* in the Ascendent, or else *Libra*, the last fifteen degrees of *Sagittary* or *Aquaries*, and fortifie the Lord of the Ascendent, and the Cusp of the tenth, and its Lord, ☿ also and the ♀; yet have a more special care to fortifie ☿ then any other, because he is the Planet signifying the Trade or Occupation.

Still remember to fortifie the Lord of the Trade, or that Planet which naturally hath signification thereof above any other; for I shall say no more on this matter in this place, since I have been large in the second Section and first Chapter of the third Book, whether I shall here referr thee, and now proceed, being even weary of reiterations: For who so can understand the reason and ground of any one Election, hath sufficient to lead him through all other whatsoever, without these needless repetitions, or else he shall never be able to apprehend them when we have said all we can; yet because I have an earnest desire to make every thing plain even to the weakest capacity, I have been thus tedious; yet who so shall compare me with the Ancients, will find I do not equal them in tautologies.

Note well.

## SECTION XII.

Containing such Elections as are under the signification of the eleventh House of Heaven.

## CHAP. I.

Of accomplishing any thing hoped for, and of gaining a good reputation, and the love of friends.

EVERY man wisheth and hopeth for some one thing or other, and few but strive to have a good Name, or at least to be thought worthy thereof; and because this may be obtained, and yet the person no wise honoured in the world, this Election is rather placed in this House than in the tenth by me.

Wherefore when either thou wouldst accomplish thy hope, or gain credit by any thing thou undertakest, place *Sagittary*, *Pisces* or *Cancer* in the Ascendant, and fortifie *Jupiter*, and the *Moon*, as also the eleventh, and its Lord; and if possible place *Jupiter* in the eleventh, or else in the Ascendant, or at least in *Sextile* or *Trine* of these places, or one of them; and let him be in reception with the Lord of the eleventh, and place the Lord of the eleventh if possible in the Ascendant, and in the eleventh the Lord of the Ascendant; and if you can, let the *Sun* be in the tenth, or the Ascendant free from impediment, and the *Moon* in a *Trine* or *Sextile* of him, or in *Square* with reception, provided she be strong and free from affliction; and if you can possibly, let her separate from *Jupiter*, the Lord of the Ascendant, or the Lord of the eleventh when she applies to the *Sun* and it will be much the better; for this denotes the credit or applause desired will be the more blazed and spread abroad, for the nature of the *Sun* is to discover things.

To gain credit and the thing hoped for.

Order thy significator to thy best advantage; the more thou dignifiest him the better it will be; however be sure thou let the Luminaries be in *Sextile* or *Trine* of each other, as also the Lord of the Ascendant, and the Lord of the eleventh; but if it must be by a *Square*, let it be by reception, &c.

In obtaining the love and good will of friends, fortifie the *Moon*, and the eleventh House, and its Lord, and make them both be received of *Venus* by a *Trine*, and let *Venus* be also well dignified; or else let her receive the Lord of the Ascendant and the Lord of the eleventh by the same aspect, and let the reception be by House or *Exaltation*; and if this cannot be done, let them be received by a *Trine* of *Jupiter* in the same manner, and let the Lord of the Ascendant be well dignified.

Of gaining the love and friendship of any.

Moreover, if thou desirest the love and friendship of any to gain or profit thy self thereby, let *Part of Fortune* be in the Ascendant; and if it be for the accomplishment of thy heritage, or for any assistance therein, place *Part of Fortune* in the fourth; and so in any other House according to the nature of the thing wherein thou desirest the aid, friendship or assistance of thy friend.



## C H A P. II.

## Of obtaining of Promises and Requests.

**S**EE that herein thou fortifiest the eleventh and its Lord, the Ascendent and its Lord, as also *Part of Fortune*, and its dispositor; and make the Lord of the Ascendent be beheld of both the Lord of the eleventh, and the dispositor of *Part of Fortune*; or make one of them amicably behold the Lord of the Ascendent, and the other the Ascendent it self; and let the *Moon* be also well dignified and received of the Lord of the eleventh, and the Planet signifying the thing promised; and let the Lord of the seventh be also applying to the Lord of the Ascendent, or Ascendent it self; for the seventh House hath signification of the party sought to, and the Ascendent is the significator of him requiring promise or requesting; and the *Moon* is significatrix of the promise or thing requested; wherefore it will not be amiss if in this Election you make the *Moon* separating from the Lord of the seventh, and applying to the Lord of the Ascendent.

Thou art also to remember to place the Cuspe of the eleventh House in the dignities of the Planet signifying the party sought to for promise; as if he be ancient and under the signification of *Saturn*, let his dignities be thereon placed; if a Judge or some reverend man, let the dignities of *Jupiter* be preferred, and so of the rest; let also the Planet it self apply to the Lord of the Ascendent by a loving aspect; as also the Lord of the House in the Election whereby he is signified; as if he be a Father, then let the Lord of the fourth aspect him; if a Mother, or some Nobleman, the Lord of the tenth; and so in order according to their significations.

Also if thy business be touching wealth or substance, order the matter so as that the second House or its Lord may receive some amicable aspect from the significators of those from whom thou expectest promise or any other request; for thou must remember still to prepare in this manner the House and Lord thereof signifying thy business.

SECT.

SECTION XIII.

Comprehending the Elections of the Twelfth House.

CHAP. I.

Of Freeing of Prisoners and Captives.

**E**Ndeavour alwayes to know your true Significator in every Election, and you have accomplished half your business; you must know then that the Ascendent and its Lord hath signification of his or their condition that are freed, the Tenth of the person freeing, or that hath power to set at liberty, &c.

Wherefore if there be any Infortune in the Ascendent at the time of deliverance, it denotes inflavery and imprisonment again; place therefore a fortune in the Ascendent, and let the Lord thereof be well dignified and free from the Malevolent Aspects of the Infortunes, and if possible let him be in *Conjunction* or loving Aspect of the Lord of the Tenth, and received by him as also the Lord of the Twelfth, and if you can let the Lord of the Tenth be in the Twelfth, or applying thereunto, or to its Lord, and let him be also received of the Lord of the Tenth.

Make also the *Moon* increasing in Light and Motion, and joined to Fortunes, and let the Fortune to which she is joined either by Body or Aspect be Oriental, and swift of motion also; but let not the *Moon* be in the Twelfth, nor beholding a Planet slow in motion; Neither let the Lord of the Twelfth be slow nor joined to any Planet but such as are swift and well dignified; fortifie also the Tenth House and its Lord, and let him not be impeded by any means; for then it signifieth impetuosity in the party that is to free the other out of Prison, fewds or slavery; wherefore it is requisite also you dignifie the *Sun* who is the general Significator of power and authority, &c.

CHAP. II.

Of Buying and Riding of Horses.

**Y**OU have him taught in the 16. Chapter and 7. Section of this Treatise, how to buy smaller Cattel, as also in some measure great; however you need but vary your Significators to the Twelfth, as you are there taught of the Sixth, and I need say no more on this matter, for I love not tedious discourses Naturally.

Wherefore note, that in what Section I have omitted such things as might have been

D d

Not.

been inserted, you are to supply it out of another by varying in this manner your rules; as in the Eleventh House also you see there is omitted Elections touching making of agreements between friends at variance, &c. but you have that delivered in the second Chapter of the fourth Section, which may serve in the Eleventh or any other House by exactly changing your Significators; and so likewise any other thing you must supply in this nature, for it were both tedious and superfluous thus to make repetition.

As touching riding of Horses for any Race, or to win at such a time, fit the Ascendant, its Lord, the *Moon* and its Dispositor, as also the Planet to whom they are joined, also *Part of Fortune*, and its Dispositor, and make the Lord of the Ascendant and the *Moon* apply thereunto, and then place the Lord of the Hour in the Ascendant at that time he steps out of the stable.

But if all these cannot be observed, place the Lord of the hour (to be sure) in the Ascendant and fortifie the *Moon*, and place her if you can in *Sagittary*, or in the first half of *Libra*, and look that neither the Lord of the hour, the *Moon*, nor the Lord of the Ascendant be in their fall, for that denotes the horse shall fall in the race before he come to

The End.



*ASTROLOGIA MVNDA*  
 OR  
**ASTROLOGY**  
 In it's P V R I T Y.  
 BEING A  
 Short but Compendious  
**INTRODVCTION**  
 To the Iudging of the  
 ANNVAL or YEARLY  
**REVOLVTIONS**  
 OF  
 The W O R L D; by which,  
 AS ALSO  
**ECLIPSES,**  
 Great CONIVNCTIONS, COMETS,  
 AND  
**BLAZING-STARS**

Are Iudged (by the ordinary Course and Order of  
 NATURE) the general accidents of Countries, Kingdoms, Pro-  
 vinces and Cities, alterations of Kingdoms and Empires, Laws and Cu-  
 stoms, cause of Plenty, Dearth, Wars, Peace, Health, Sicknefs,  
 alteration of the Ayr, and (to be short) of all things appertaining to  
 the life of Man in a natural way; wherein the Infinite Wisdom of GOD  
 is seen manifestly in the Government of the World by the Influence  
 and constant Harmony of the Celestial Planets and Stars; the Innocency,  
 Legality and Purity of the Art demonstrated, and proved by Demonstra-  
 tion of the Inevitable Events of the Heavens, so long as GOD upholdeth  
 the order and course of Nature unperturbed; And the Students thereof  
 consequently proved rather Divines then Conjurers or Practisers of what  
 is unlawful.

---

By WILLIAM RAMESEY, Gent.  
 Student in *Astrology, Physick*, and the most Heavenly and Sublime Sciences.

---

*Tempora Mutantur nos & Mutamur in illis.*

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LONDON, Printed by R. W. 1653.



HONORATISSIMO

ATQUE

ILLVSTRISSIMO

DOMINO NON MINVS

VIRTUTE SVA QVAM GE-

NERIS SPLENDORE,

DOMINO

MOVNTAGVE BERTY

COMITI DE LINDSEY;

DOMINO DE

WILLOUGHBY DE ERESBY,

ET

TOTIVS ANGLIÆ

SVPREMO CAMERARIO,

Salutem in Perpetuum.

DOMINO SVO

MVLTI NOMINIBVS OBSERVANDO

HANC SUAM

ASTROLOGIAM

MVNDAM

SUBMISSE DEDICAT

*Wilhelmus Ramefens.*



5

ILLUSTRISSIMO

DOMINO NON MINUS

VIRTVTE SUA QVAM GE

NERIS SPLENDORE

DOMINO

MOVNTAGE

COMIT DE LINDSEY

DOMINO DE

WILLOV HAY DE EASSRY

ET

TOTIVS AMO

VTREMO CAMERARIO

SECRETARI

DOMINO

VTIS NOMINIBVS ORIBVS

HANC SUAM

ASTROLOGIA

ADAM

SEMPRE DEDICAT

W. de la Roche



TO THE  
Right Honorable and truly Noble  
**Montague Bertie,**  
EARL of *LINDSEY*, LORD  
*WILLOUGHBY* of *ERESBY*  
AND  
LORD HIGH CHAMBERLAIN  
OF  
*ENGLAND.*

My LORD,

**D**Id not your Honours Merits claim this fourth and chief Part of my Labours as Your due, I durst not have assumed that audacity as to implore Your Honours Patronage; for as I have humbly made choice of the three preceding most Noble Heroes, So (my Lord) lest yet notwithstanding my Fabrick should at length fall to the ground, (which it must inevitably do, unless Your Honour pass by the presumption and unworthiness of the Penner) I humbly presumed to crave Your Honours Patronage and Support thereof (craving pardon for this my Simile) being the main pillar on which I desire  
it

### *The Epistle Dedicatory.*

it should be built and upheld) not questioning then, but Your Honours Vertues and most Excellent Endowments will adde such a lustre to the whole, that the beholders will not question the insufficiency or unworthyness of Me the Author, nor further call the thing it self in question, but with all assured confidence accept thereof as most worthy and immaculate, which in it self I presume to conclude it is, how ever my weakness and insufficiency hath expressed it to the World; the which as I question not but Your Honours piercing Judgement will discover, so I hope Your Honours Munificent goodness will pass over and pardon.

I must confess (my Lord) the ridiculous and base Mercenary practises of some that have pretended to the knowledge of this sublime Science hath brought the whole Art into contempt, and in question with the ignorant therein, and such as are not able to distinguish between the use and the abuse of a thing, or the purity of the thing studyed, and the corruption of the Student; whereby the very word *ASTROLOGY*, under which this most heavenly Science and peece of *NATURAL PHILOSOPHY* is exprest, is become both odious and ridiculous to most of the rural now living; but such is Your Honors Magnanimity, that the Traduced shall not without diligent examination and evident witness be condemned, nor abolished. Your Honours Presence, not making Tradition, but Truth and Experience the guide and ground of Your Judgement.

I shall not need here to speak ought in the behalf of the whole Science, which I have endeavoured in these my labours to purifie from its dross and feculency, since in the preceding Epistles, and the first Book, I have hinted both at its Verity, Excellency and Validity; but only of this subsequent Discourse, which now after my great care and indefatigable pains being produced, I am by an happy gust drawn  
to



### *The Epistle Dedicatory.*

to this Anchorage, and crave Your Honours acceptance and Patronage.

It is an Instruction to the whole General Part of that Liberal Science which is called *ASTRONOMY* or *ASTROLOGY*, the which together with *PHYSICKS* make according to *Aristotle*, 2. *Phys.* 2. *Cap.* but one intire Science; for he throughout all his works indifferently useth the Name of *ASTROLOGER* and *ASTRONOMER*, and *ASTROLOGER* and *PHILOSOPHER* for one and the same; and amongst all Ancient and Learned Writers *Astrology* and *Astronomy* have been received for one and the same Science, though distinct parts or properties, as hath been hinted at in the first Book of this Volume, and the 2. Chapter.

It containeth four Sections, the three first treating of the *Revolutions of the Years of the World*, and the fourth and last of *Eclipses*, *Comets* and *Blazing-Stars*, and the *great Conjunctions of the Planets*, by which we are taught how to judge of the order and course of Nature, and the Government of the World; as the general accidents of the World, and the alterations therein, the change of Laws, Customs, Empires and Governments, the alterations of the Ayr, the cause of Plenty, Scarcity, Health, Sicknes, Peace, Wars, &c. We may also hereby most manifestly see the infinite Wisdom, Providence and Government of *GOD* in the whole Vniverse by the constant Harmony and Celestial influences of the *PLANETS* and the *STARS*, whose Portencies, so long as *GOD* upholdeth the order and course of *NATURE* unperturbed, must inevitably prove true and effectual, they being never frustrated but by Miracle. My Lord, this is the *ASTROLOGIA MYNDA*, the *Pure Astrology*, which the *Patriarchs* and the *Antient Fathers* studied and contemplated: by which the *Babylonians*, *Arabians*, *Syrians*, *Egyptians*, *Grecians*, *Persians* and *Lacedemonians* ruled and became famous and glorious to the whole World, and there-

### *The Epistle Dedicatory.*

therefore (My Lord) as being the chief and most exquisite part of these my undertakings, I have placed it last, that so it might not be attempted by any that are unacquainted with the preceding Discourses, which serve but as it were Introductions hereunto, for which cause (My Lord) it is that I humbly presume to lay it at Your Honours Feet above any others, being so nerely bound to Eternise for ever Your late Honorable and Vertuous Consort of happy memory, doubting not but by the unparalleld splendour of Your Honours surpassing Endowments, it might be exalted to that hight of Honour as to be but accepted into Your Honours Presence, which will be a perpetual Fame unto it and him, who in all humility Presents it to Your Honour, and from thence assumes that Honour as to subscribe himself

My LORD,

Your HONOURS most

Humble Servant

*William Ramesey.*



## To the Studious Reader.

READER,

**I**N this following Discourse is presented unto thee the chiefest knowledge of the whole World, and the Mysteries of Nature; so I call them, because they seem no other then Mysteries, and strange unto us whilst we are Ignorant in the causes thereof; In this peice thou mayest read the time past, present and future, the whole Government of the World from its Creation to its Subversion in a Natural way, by the *Revolutions of the Years of the World, Eclipses, Comets, and great Conjunctions of the Caelestial Planets*, and all accidents that shall happen in any Year, whether good or evil, whether Wars or Peace, and who shall overcome, whether Sicknes or Health, Plenty or Scarcity, what shall be the condition of Kings or Grandees, and those that are placed in Authority in any Region or Kingdom, as also of the Beggar, and such as are of low and poor degree, the state of the Commons in any place, the wealth and prosperity or want of any City, Town or Village, and of all things belonging to Man, also of Rain, Hail, Snow, Frost, Dew, fair Weather, Tempests, Storms, Thunder, Lightnings, Earthquakes, Apparitions in the Ayr, and alterations therein, and the causes of all these; and to be short, thou hast here *Jasons Golden Fleece*, and the greatest riches of Divine Knowledge and Learning that any Man [that is Philosophically given] can wish or desire; hereby thou shalt not only with *SOLOMON* know all things under the *Sun*, but be able to Govern the World with *Solomons* wise man, and not with *Phaeton*. Wherefore lest it should be attempted by any such giddy rash Yongsters, I prefixed these preceding Books; that so this may be made the more plain, and thy destruction thereby avoided, I mean the gross absurdities thou wilt be ready to run into, as also that thou mightest not be lulled asleep with self-conceited ignorance; read it therefore warily, and with attention, but first be thoroughly informed of the Nature and Quality of every Sign, Planet and Configurations thereof, which thou hast delivered thee in the second and third Books, and then there is no question but thou wilt soon attain to this most heavenly and delectable Science; the which that thou mayst be the better enabled, let me advise thee to seek first the true Knowledge of thy Creator, and then afterwards study to see him in his Nature and his Works; for perhaps  
otherwise



## To the Reader.

otherwise thou wilt be apt to attribute all to *His great Hand-maid NATURE*, and so rob him of the glory most due unto him: Yet upon better consideration, I cannot see but even the most rural in Divine matters must needs acknowledge (if they thoroughly understand the Mysteries of this Science) some Superiour and Divine Power, although they cannot be led to the perfect knowledge of him; and this we have found in most Philosophers in former ages, especially in *Plato*, who for his rare knowledge in Divine matters which he attained to by his study in Philosophy, was termed *DIVINE PLATO*, the which Title he very well deserved, as will appear to any that shall peruse his labours: And this may serve very well to reprehend such Carpers at Humane Sciences, and the Students thereof that think it is impossible for them to be seen in such matters without being Heathens; for if I may deliver my judgement, I think it will be a means rather to induce them to acknowledge a Divinity; and to draw them neerer to the knowledge of the Creator, the which I can experimentally aver to be true, if they be any thing first grounded in Christianity: Reader, I shall here say no more, but with thou mayst make no worse use of these my labours then I intended in my publishing thereof, and remain

Thy Loving Friend,

William Ramesey

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## ASTROLOGIA MVNDA

OR,

## Pure Astrologie:

BEING

*An Introduction to the Judgement of the Stars,*

Touching all general Accidents and Events in this  
 Elementary VVorld, portended by the Revo-  
 lutions of the Sun, Eclipses, Comets, and Great Conjunctions  
 in a Natural way and course of the Govern-  
 ment of the Universe.

## SECTION I.

*Containing the Ground-work of Revolutions, considera-  
 tions before Judgement, and the true Significators  
 of such things as are necessary to be judged of in this  
 manner of Work.*



I shall desire the Studier and Well-willer to this most Heav-  
 enly and delectable Art seriously to consider and weigh the subse-  
 quent Rules. Since this general part, and it only (as you have  
 sufficiently heard) is to be accounted ASTROLOGIE in its pu-  
 rity without fallacy or abuse.

Wherefore for the better illustration thereof, as also in-  
 struction of the well-willers thereunto, I shall in the handling of  
 this our Introduction to the Judgement of Annual Revolu-  
 tions of the World follow this Method.

Ee

First,

The method  
the Author fol-  
lows in this  
Book.

*First, to demonstrate* (since you have heard already in the Epistle the extent of Revolutions, and what general Accidents may be foreknown thereby in the Elements and Elementary World) *the ground on which Astrological Judgements are to be laid, or from whence to be deduced, for the predicting or knowing any accident or mutation in the World, and how many Schemes or Figures of the Heavens ought to be erected for the performance thereof.*

*Secondly, what is to be considered before Judgement be given thereon, necessary for the accomplishment of the Work.*

*Thirdly and lastly, most rational and authentick Rules deduced from natural causes, how to judge of all accidents whatsoever portended by Revolutions of the years of the World, which (notwithstanding you have already heard them expressed) by reason some of the Antients have reduced them excellently to four heads, I shall thus further illustrate.*

What accidents  
are portended  
by Revolutions  
of the years of  
the World,

The first, denoteth such accidents as are visible in this World, and to every man sight obvious, and common to every one, as any Epidemical or general thing, fertility and sterility, rain, hail, storms and the alteration of the ayr and weather and such like.

The second, such as are invisible in the Elementary World, either general or particular, as are Earthquakes, Thunders, Floods, &c.

The third, things peculiar to one single Nation or People, as Wars, Peace, &c.

The fourth, relateth to such things as happen in the ayr, such as are fiery apparitions, Lightnings, Comets or Blazing stars, and such like, &c.

## CHAPTER I.

*Shewing the Ground-work on which Astrological Judgements for the judging of Revolutions are to be built, and how many Schemes or Figures of Heaven ought to be erected for this Work.*

The Ground-  
works from  
whence Astro-  
logers raise or  
derive their  
judgements of  
future acci-  
dents, and e-  
vents in the  
elementary  
world.

**I**N this matter the Ancients (in those days wherein the Art remained obscure in some points) have had divers opinions, some grounding their judgments in these businesses on the Ascendent of the Law, Nation, Commonwealth or Kingdom, concerning which they have undertaken to write, and others on Eclipses, and great Conjunctions, the which although considerable in some matters, and to be taken also into consideration in every annual Judgement; yet the true time from whence Judgement is to be raised for the exact knowledge and predicting of future natural events in the Elements for any year, is when the Sun enters the first point or minute of Aries, which as you have heard is the first sign of the Zodiack, and (in the 2<sup>d</sup> Chapter of our Second Book *Of the Judgement of the Stars*) that the Sun was in this very sign, and in this very *punctum* at the first Creation, and therefore (I say) it is all the reason in the World his return thereunto every year ought to be the chiefest ground on which Astrologers are to build their judgements, touching the Natural events of all sublunaries; especially since he is (as you have been shewn in the first Book) *Fons Vita* the Fountain of life, and *Anima mundi* the soul of the World, by which all things, as well Vegetatives as Sensitives have their subsistence and vivifying nourishment.

Besides we see that when the Sun enters this Equinoctial all things increase and flourish, the Trees and Earth grow green and blossom, and also fructifie by degrees afterwards, which may also prove unto us the manifest certainty of



that opinion, or rather affirmation of the Antients that the *Sun* was in this first sign at the Creation of them; and truly, if we will be regulated by reason, it will be sufficiently proved by the very Word of *God*, which although not expressly in *terminis* testifying so much unto us in plain words, yet will the Text delivered in the first of *Genesis* verse 11. be sufficient together with the sequel, verse 12. shewing the effect, be enough in all reason to evince the Carpers at both this *Art* and Artists tenets, which for the most part are guided by passion, error and tradition in all their discourses they publish against them.

So likewise on the contrary, we see when he enters *Libra* which is the sign opposite to *Aries* and the other Equinoctial, all things decay and diminish in their vegetative vigour; the earth becomes as it were barren, the leaves fall from the Trees, &c.

Thus have you heard the time of erecting your Scheme for your Work; now you are further to note thus much, that your Figure of Heaven be exactly set for the Region or place on which you would give Judgement, having first punctually taken the Elevation of the Pole.

And then having also reduced the Planets and Dragons-head to the instant of time the *Sun* enters the asorfaied point, and erected your figure according to Art and placed them therein, you may proceed to Judgement.

Yet first take this for a Rule; if your ascendent at this time be a moveable sign, then must you not content your self with that Scheme alone; but for every quarter of the year must you erect another, this induring no longer then till the *Sun* enter the first point of *Cancer*, and from thence (as of the former you do judge of the *Spring Quarter*, comprehending *March*, *April*, and *May*, under the signs *Aries*, *Taurus*, and *Gemini*) may you know the events of the *Summer Quarter*, being *June*, *July* and *August*, under *Cancer*, *Leo* and *Virgo*; the third figure, for the third Quarter, and that which is termed *Autumnal*, being *September*, *October* and *November*, under *Libra*, *Scorpio* and *Sagittary*, is to be erected for the *Sun* his entrance into *Libra*; and then the last for the *Winter Quarter* when he enters *Capricorn*, which together with *Aquaries* and *Pisces* doth rule *December*, *January* and *February*.

If your Ascendent at the *Sun*'s ingress into the first point of *Aries* be a common sign (you have already in the Second Book Chap. 2. been shewn which signs are common, also which are movable, and which fixed, wherefore we shall not here make any repetition) then must you erect two Figures, that of the ingress into *Aries* continuing in force but the first half year, viz. but till the *Sun* enters the first Point of *Libra*, for which time you must erect a Scheme for the other half year, and for the knowing of the effects portended thereby.

But if your sign ascending be fixed, then will that figure serve for all that Revolution, or to the end of the year, viz. you may thereby undertake to predict or acquaint your self with all matters signified thereby, even till the next ingress, without erecting any figure of the *Sun*'s ingress into the other points.

Thus much for your foundation and Platform, viz. the Schemes; but first now before thou layest one stone, let me advise thee to acquaint thy self well with these following necessary considerations, and then mayst thou safely and with more judgement go through with thy work.

See more of this in the first Book.

How to erect the Scheme.

How to place the Planets therein.

Note.

If it be a common sign, two are necessary to be framed.

If it be fixed, that alone is sufficient.

## CHAP. II.

Containing some necessary considerations before Iudgement.

**L**ook that you can readily and exactly distinguish of your true significators, as which House and Planet denotes the King, which the People, which their Assistants, and which their Enemies, &c. and from whence you are to inquire of the fertility and sterility of the Earth, Wars or Peace, or any other Accident; otherways you shall never be able to come to any perfection in this most Divine Science.

Ever be sure you weigh well the Fortitudes and Debilities of your Significators, as how they are essentially and accidentally dignified (which you are sufficiently taught in the eight Chapter of the Second Treatise) how located in the Figure of the Heavens, and how Aspected benevolently or malevolently by the Fortunes or Infortunes, and so judge according to the Nature of the Planet afflicting or assisting your Significator, good or bad, as the signification and nature of the Aspect, Planet, Sign and House where he is denotes, and the signification of the Planet to which he transfers his light.

♄ and ♀ not  
always evil,  
neither ♃ and  
♀ ever good.

Do not conclude *Saturn* and *Mars* alwayes Malevolents and Infortunes, and *Jupiter* and *Venus* ever Fortunes and Denoters of good; as it may happen, they may be (contrary to this general and simple opinion) Fortunes and Infortunes as they may be posited in Houses, and be Significators, as you have been already shewn in the first Chapter of the first Section of our Introduction to Elections.

The vanity of  
the opinion  
that ♄ and ♀  
are always bad,  
and ♃ and ♀  
good.

As for example, in the *Suns* ingress into *Aries*, I have *Libra* ascending, or *Aquaries* or *Capricorn*, and *Saturn* located therein; I must not hereby, because *Saturn* is Naturally evil, judge the condition and state of the People signified by the Ascendent to be evil and unfortunate this year, but contrarywise (other testimonies concurring) they will be in a most prosperous and excellent condition.

For you must know a Planet in his own house is strong and advantageous, according to the old Proverb, *The Devil is good to his own Children*; and so contrarywise *Jupiter* in my Figure at the ingress is in detriment and afflicted, and Significator or Planet from whence I am to inquire of fertility; and in *Square* or *Opposition* of other Significators, which also concur to the same signification; must I from hence because *Jupiter*, who for the most part is good, and in his own natural inclination free from mischief, affirm or conclude the year to be fruitfull and free from any want or penury? No, but because he is the Significator this year of this matter, and in detriment, retrograde, in his fall, afflicted, impotent and weak, I judge the clean contrary.

For I am to judge according to his signification and ability at that time, not according to his natural signification; for otherwise we should make most manifest contradictions, and confound our selves both in judgement and reason, to make *Saturn* and *Mars* the only Workers of iniquity; for we see clearly all the evils in the World are not of the Nature of these two, which would of necessity follow, were this admitted; but some are Jovial, some Venereal, and a third sort Mercurial, others participating of the Nature of the *Sun* and again of the *Moon*.

But

But to clear this point yet more fully, (for I would not have the ingenious thus misled in so gross an error) admit *Jupiter* or *Venus* bear chief Rule of the eighth house, which you know hath signification of death and mortality; and I finde by several consequences and reasons in nature the Heavens do incline to such mischief: shall I barely because one of these rules that House conclude contrary to all sound reason and manifest testimonies, the year will be rather healthfull? Believe it, I shall refuse thus to do, for every Planet must perform that whereunto it is ordained; *Venus* is now to denote death, as being Lady of the eighth, and therefore in such years I ought thus to judge.

Yet thus much I shall follow her nature, as to say there shall be much mortality or death amongst the People by reason of voluptuousness, or Venery and such like, because she hath naturally such signification: In like manner if *Jupiter* be Lord of the eighth, and mortality that year denoted; I shall (notwithstanding he bears rule in that part of the Heavens) thus judge as hath been said, viz. death and mortality, but the nature thereof I shall take from his natural signification, as by corruption of Blood, Feavers and the like; I shall say is this mortality to be occasioned, &c.

In the next place you are to have a special care to be well instructed in the nature of every Planet and House; wherefore be thou sure to have the exact knowledge of the second Treatise it being Introductory, before thou adventurest thus far, least thou be discouraged from ever attaining to the perfection of this study, which I am certain thou wilt never do, if thou beest not therein very perfect; wherefore let the first eight Chapters thereof be perused over and over, and then proceed.

Judge not upon every light testimony, but according to Reason and Art do thou order thy matter; for the more assurances and testimonies you have on any matter and concurrences in causes, the more affirmatively may you deliver your conclusions.

Fear God, study Nature, follow the Rules of Art, be knowing therein, and be ignorant in the vanities of the course of the World, and thou shalt come nearest unto Truth, and infinitely augment thy knowledge.

In your judgement of the *Suns* ingress, joyn also in consideration with it, the significations of Eclipses, great Conjunctions, Comets and Blazing-stars, if there be any either preceding or coming after it; for be assured these things never happen but before some notable change and alteration in the World.

Remember that according to the Debility and strength of your Significator you are to judge of the condition of any person, the people, or thing whatsoever thereby signified, and you have attained to a great help: but now least you should be still to seek in the true understanding of the Significators necessary in this manner of Judgement, I shall (notwithstanding what hath been delivered in the Introduction or Second Book of these our labours) here beneath clearly demonstrate them unto thee.

## CHAP.



## CHAP. III.

*Shewing which are the Significators of the King, People, their Enemies and Assistants, in any Revolution of the years of the World.*

**L**argely have the Ancients treated of these matters, yet some therein have come very short, and to little or no purpose troubled their heads, leaving still the Student both in doubts and errors; wherefore according to the sincerity of my first undertakings, I shall here endeavour to undeceive my Readers touching these particulars, and impart unto them the truth and surest rules for the judging thereof.

I shall first give you some of their Instructions, and then my own, or such as I in my judgement hold to be most rational, that so thou mayst be the better able to distinguish truth from falsehood.

Note that those in Authority are understood by the tenth house, when there is no King.

We shall begin with the Significator of Kings (but you are to note that in any Nation where no such are, the Grandees or chief Rulers of the times are to be understood) the which say they is thus to be known or found.

Look to the Lord of the tenth house in your Figure at time of the Revolution of the *Sun* into the first point of *Aries*, who if he be free from Combustion, Retrogradation, Impedition, and such like, and within five degrees of the cusp of the tenth, either before or after, *viz.* within or without the house, he shall without doubt be the Kings Significator, or chief Rulers, without any farther inquiry; but if he be any ways impeded, as in Detriment, Fall, Combust, Peregrine, Retrograde, or besieged, &c. he shall not be significator of the King or Chief Rulers.

Have recourse then to that Planet who hath Exaltation in the Sign of the tenth, and if he be within five degrees of the cusp (as you have heard) and in no sort impeded or afflicted, thou shalt conclude him to be Significator of the King; but if he be impeded or afflicted (as above said) he shall not be Significator.

But now, you must regard the *Sun*, the Planet that is Almuten of the tenth, the Planet placed within five degrees of the cusp thereof (if any such be) or the Lord of Part of Government, the which if you finde (first beginning with the *Sun* and then considering the rest as they are set down in order) placed and dignified essentially, or free from affliction (as you have heard) he shall be Significator of the King, otherwise not.

The Rules of the Ancients in this particular are not to be grounded on.

So that then by these their Rules (omitting many such like Instructions for brevities sake) there shall no Revolution whatsoever, though never so bad or mischievous, in the least have any relation, or extend unto the King or Chief Rulers of any place, as if they were excusable from misfortunes, or the Heavens afraid to molest or afflict them, which must needs be if these Documents of the Ancients must be admitted authentick, who will have no Significator for them, but such as is free from all impediment, from which, consequently, we must conclude they shall never be molested or disturbed by Wars, Commotions, Insurrections, Losses or Crosses whatsoever, which I could wish were true, but we can wofully testify to the contrary: besides to affirm it, were both ridiculous and preposterous.

For

For the Grandees of the Earth, although never so great and proud, yet they must know (with us) they are but men, and such too, as are not excused from the harmonious configurations of the Celestial Planets and Heavens.

But the Ancients, although they have deserved by their writings infinite applause from all ingenious and judicious souls; as also high esteem, for both their care and learning; yet in this particular they have come short (for the generality of them I mean) and therefore if in this I dissent from them, as also in some other of their Rules, I desire to be excused, since I know no Reason why in every Age and in every study there may not some one or other, not only finde out some failings of ancient Authors, but also correct them, nay far exceed them, though perhaps in every particular they may again come short: for we see even the best Divines, the best Philosophers, and Physicians have been corrected, and in some things amended; and so also the Astrological Philosopher may come short of another that stands upon his shoulders.

Wherefore then know, that the true significator of the King or chief Rulers, is the tenth house of Heaven at the time of the *Sun's* ingress into *Aries*, the Lord thereof, and the Planets therein posited; but more especially, the cusp of the tenth and its Lord, whether well or ill disposed it mattereth not: These in any Revolution to the end of the World shall still be Significators of the King or Rulers particularly, and the *Sun* and *Saturn* in general, but more especially the *Sun*.

In like manner, look what ever sign ascends at the time aforesaid, viz. the *Sun's* ingress into *Aries* in any year, and that sign, together with its Lord, shall particularly denote the common People of that Kingdom or Nation for which your Scheme is erected, and shall be their significators, and the *Moon* generally, as the *Sun* is the general Significator of the Rulers.

In declaring unto you the significators of the Enemies of both King and People in any Revolution, I might also shew you the defects of some of the Ancients, but I should rather chioose (though I had not a desire to be as brief as may be) to pass them over in silence, they meriting so much at our hands otherways; wherefore let us to our business.

See that in every Revolution of the World you have regard to the opposite house signifying your Significators, as the seventh house denotes the open Enemies of the Common People and King in a hostile way; the twelfth house their private, and the ninth house the secret Enemies of the King or Rulers; because (as you have heard in the 42. Chapter of the Second Book) it is the twelfth from the tenth.

Even so, as the second house signifies the wealth and assistance of the people, so doth also the eleventh the Kings ayd, wealth and assistance; the eighth the assistance, ayd and wealth of their open enemies, &c. as you have been fully instructed before in the same 42. chapter.

The greatest Potentate in the World is not free from the influence of the Heavens and Stars.

The true significators of Kings and Rulers, after the opinion of the Author.

The true significators of the people of any Nation, in any Revolution of the years of the World.

Of the enemies of King and people in any Revolution.

Of their assistance, &c.

## CHAP. IV.

Of the Significators of Rich and Noblemen, the Kings Standard or Armour-Bearer; also Clergy-men, and of Students, Merchants, Lawyers, and Women in general; also Fryers and Monks; and these according to the significations of the Planets.

I Shall here only give you the general Significators of these according to the Antients, as brief as may be, that I may proceed to the second Section, having at large spoken of them already in the second Book.

Wherefore know, that Rich and Noblemen are signified by *Jupiter* and the Lord of the sign in which he is located in the *Sun* his ingress into *Aries*.

Souldiers, Armour or Standard-Bearers, Generals of Armies and the like, are understood by *Mars*.

The ninth house and the Lord thereof, denotes Clergy-men particularly, and generally they are signified by *Jupiter*: Also Judges, and the graver sort of men.

Students, Merchants, and Lawyers, and Scribes, Clerks, and all Pen-men, Picture-drawers, and ingenious wits; also youth and young men in general, are signified by *Mercury*.

*Venus* generally denotes women and all females (see chap 5. Book the 2.) and the *Moon* the vulgar and rural sort of People: as the *Sun*, you have heard, doth Emperours and Kings.

And lastly, all such as live obscurely and devoutly to the service of God, as Monks, Abbots, Fryers, and the like, amongst the Papists (as in the 1. chap. of the second Book) and amongst us such as slight all things in the World, in comparison of Gods Service, and Divine Meditation, are signified by *Saturn*. As touching Cities and Countries subject both to the signs and Planets, you have also fully heard them declared in the Second Book, where we treat of them.

Now to know the state and condition of any of these in a general way in any Annual Revolution, you have no more to do but this; look to your significator, from which judgement is to be required, and see if he be essentially or accidentally strong or assisted, and judge according to his strength or debility good or bad to the parties signified; for if well dignified and located, good may be expected: if afflicted, and impeded, the contrary, &c.

SECT.



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 SECTION II.

*Shewing the state and condition of the King or Rulers, and their continuation and durability in any Revolution; as also the condition of the People from the position and fortitudes of their significators. Also how to know the Lord of the year in any Revolution of the years of the World, and the significations thereof in the twelve Houses, Signs and Aspects of the Planets; also of the significations of the Head and Tail of the Dragon in any of the twelve Houses.*

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## CHAP. I.

*Of the state or condition of the King or chief Rulers and People in any Annual Revolution.*

**A**fter thou art well informed of the true significator of the King and People, or any ones person or thing, concerning which thou wouldst judge of any future event, thou wilt be the better able to accomplish thy desires.

Wherefore now to know the true state and condition of the King, People or any other, have regard to their true significators; as unto the sign of the tenth (if thou enquirest concerning the King, &c.) its Lord and the Planet or Planets therein posited; and some of the Ancients have said the *Sun, Part of Fortune*; and its dispositor are also to be joyned in consideration with them (thou mayst choose which thou wilt follow) and see how they are dignified, how aspected, and by what Planets, their nature, place in the Heavens, and nature of the sign from whence they aspect your significator.

If he be in *Sextile* or *Trine* of the Fortunes, and out of good Houses, thou mayst expect and judge from thence good; but if beheld by the *Square* or *Opposition* of the Infortunes, mischief is to be feared; if the aspects be good and from many benevolent Planets, judge much success; if otherwise, less; and so contrariwise much evil if your significator be several ways afflicted, &c.

If you would know the nature of the evil or good which is threatned by the assistance or debilities of your significator, look to the nature of the Planet afflicting, and the nature of the sign wherein he is located, and the part of Heaven in which he is placed, and according to their significations judge.

F f

As

How to judge of the condition of the King in annual Revolutions.

To know the nature of the good or evil threatned.

As for example, in your figure you have (suppose) the Lord of the tenth in the ninth, by which you shall judge some secret treason or plot against his person during that Revolution, because it is the twelfth from the tenth, and signifieth secret enemies and plots; But if beheld by the Lord thereof by a malicious *Square* or *Opposition*, you shall say he shall undertake some Journey by which he shall endanger his life, or in the which some such Perils shall happen; and if also at the same instant he be afflicted by the malevolent Aspect of the Lord of the Eighth, which is the Fifth in the figure, no wise assisted by the adjuvant beams of the Fortunes, thou mayst then assuredly conclude him to be in great jeopardy of his life: and if other Testimonies concur, thou mayst absolutely pronounce death; for you must still remember that according to the signification of the Sign the afflicting Planet is Lord of, and the Sign and place of heaven wherein he is, to pronounce the nature of the evil threatned; for we shall suppose the Lord of the Eighth before mentioned to be in the Seventh, which is the Fourth in the Figure, though Seventh from the Tenth, by which you may assuredly say that the evil, viz. the danger of death threatned, shall be occasioned by the malicious and furious actions of his enemy, the Seventh house having signification thereof; and so judge of any other position; and contrariwise if the Aspects and Planets aspecting be Fortunes, and in good places of Heaven, judge the contrary.

The Condition and state of the Common People in any Revolution of the years of the World, or any other.

So likewise judge of the state and condition of the People having regard to the Ascendent, its Lord, the *Moon* and Lord of the year, and if they be well placed and dignified, also well aspected by the Benevolents, judge the condition of the common People or Subjects to be prosperous; but if you find the contrary, judge also the contrary. In like manner you may judge of any of the aforesaid significators, *mutatis mutandis*.

As if the Sign of the Eleventh, the Lord thereof, and the Planet or Planets therein posited be essentially strong and free from all manner of impediment, judge the condition of the Souldiers and assistance of the Rulers to be fortunate and successful during that Revolution; If otherwise, judge the contrary, and so of the rest, &c.

Rules touching the Significator of the King.

If the Significator of the King be under the *Sun* beams, there is much danger (as say the Arabians) of his decease in that Revolution; but I should rather judge his Kingly power to be then near Death or an End, or likely to be much eclipsed, for that there are many Significators to be considered for the judging of Death, which ought never to be pronounced upon one bare testimony; besides, were this admitted, we should consequently conclude by the same rule, the Death of a whole Senate upon such a position in such an Ingress, they being signified by the same significator, where there is no King, which were ridiculous in any one so to do; but I say that their power and glory shall be eclipsed and shaken, and perhaps overthrown at that time when any such Position is found.

If the Significator be not as yet under the *Sun* beams, but within twelve or thirteen degrees entering, then judge this Catastrophe to be when he comes under his beams, or in conjunction with the *Sun* bodily.

The same also is to be feared when the Sign of the Tenth is *Leo*, and *Mars* in *Square* or *Opposition* of the *Sun*, or in corporal *Conjunction* with him, but more especially if he be Lord of the Eighth, or therein located, or in reception or translation of light with the Lord of the Eighth, or with *Saturn*, or any Aspect, especially if he be unfortunately placed in the time of his Nativity or Coronation.

So likewise when the Lord of the year is in Combustion in the Tenth, this danger is threatned him in his own Dominions; but if he be thus afflicted in the Fourth or Seventh, the danger is to be feared and expected from some coming out of those Regions signified by the Sign wherein the Lord of the Year is afflicted.

Know also that when in any Revolution the *Sun* is Significator of the Rulers of any place, and in *Square* or *Opposition* of *Jupiter*, they shall be envied and molested by their own Household Servants and Subjects; if there be any such Aspect betwixt the Lord of the Ascendent and Lord of the Tenth, the Common People will also rise up against their Superiors to reject them.

But

But if there be any friendly aspect betwixt them, or reception, or translation of light, judge the contrary.

You may know the several accidents and the nature of them by your significators coming to the place wherein the Infortunes were at the time of the ingress, or meeting with them in their ordinary motions, &c. and this of either King, People or any other; still remembering to have regard to the Planet afflicted, and who are thereby understood.

How to know the several accidents to happen to any.

If the significator of the King or any other applies to a malevolent Planet, or receive the light of one slow in motion, it threatens very much mischief or death to the party or parties signified by your significator.

Also if thou wouldst know the cause of any evil or cross to happen to the King or chief Rulers by the significations of the Houses, thou must be sure thou best well versed in them, which thou mayst learn in the 42 Chapter of our second Tract in this Volume; as if the significator be afflicted in the second House, or from Planets therein, judge the cause to proceed from the signification thereof, as Money, Wealth, Assistants, &c. if in the third, it is caused from or by Children, Kindred, Neighbors, short Journeys, and the like; and so according to the signification of the other Houses judge if it happen in any of them, and so likewise of any other significator as well as the Kings, *Mutatis mutandis*; also of any other thing or accident let this be your rule, &c.

To know the cause of any evil threatened.

Look when the afflicting Planet comes to the perfect *Conjunction*, *Square* or *Opposition* of your significator, and at that time say the evil threatned will come to pass, or when the afflicting Planet comes to the Cusp of the House signifying any person or persons of whom thou wouldst judge, onto the place, *viz.* degree and minute of the sign wherein the Planet which is your significator is located; and say then the evil shall happen, unless the fortunate aspects of the benevolents thereunto at the same time prevent it; and if so, then also see what House that fortunate Planet is Lord of, and where located, and of what significator, and judge the deliverance or prevention to proceed from the person, persons or things signified by the nature and signification of the Planet, sign and House he is Lord of, posited in, and is significator of, &c. but if the aforesaid *Conjunction*, *Square* or *Opposition* be in an angle, then judge the evil portended to happen when your significator becomes combust of the Sun.

When it shall come to pass.

Further note, that if your significator be afflicted by *Sexile*, judge the evil proceeds from such as are pretendedly friends to the King, People or any which your significator denotes; or from such as are not thought or suspected to be Enemies: if it be by a *Square* aspect, judge the mischief signified thereby to arise from such as are clandestine and secretly Enemies; if by a *Trine*, from real Friends and Confederates; and lastly, if by *Opposition*, by open and professed Enemies.

How to judge by the nature of the aspects of the nature of the persons signified by the Planet afflicting your significator.

Consider also the Planet afflicting, and how dignified; as if a Planet in his own House afflict the significator of the King or chief Rulers, judge the evil to arise from their own domestick friends and alliance; if he be in his exaltation, say it will proceed from some of the Nobles, Princes, Dukes or such as are in high power and authority, or near unto the Crown; if but in his triplicity, from such as have their dependency on the aforesaid Nobility, or are allied unto them; if in term, from such as are inferiour unto these, as are Marquesses, Earls, Lords and the like; if in face only, then say they are but Knights or Gentlemen: but if the Planet afflicting be peregrin and in no essential dignity, it shall proceed from such as are altogether vile and base, or of no reputation or quality, having no honourable rise or dignity; after the same manner may you judge (as you have heard) of the significator of any other as well as the chief Rulers, by varying your rules according to art and discretion; but I believe you will never have much need of these curious rules of the Ancients.

If your significator be retrograde in any annual Revolution, judge much trouble, impediment and anxiety to the persons or things signified thereby.

What is signified by the retrogradation of any Planet in Revolution.

As if it be significator of the King or chief Rulers, it denotes much trouble and detriment



detriment unto their persons, and great fear of unthroning of them; likewise if it be significator of the People (and so of any other) or if the Lord of the year be thus afflicted, say the condition of the People shall be very sad and grievous, and much trouble and mischief shall be to their Cities and Towns; and this shall more assuredly be, if your significator be then in the terms of the Infortunes, and the unfortunate Planet afflicted also and indisposed, for then shall the mischief and trouble be the more grievous and troublesome: So also if your significator be in the terms of a fortune, if he be ill-affected, weak and in the Houses of the Malevolents; but if he be free, the evil will be the less; especially if he be in his own House or Exaltation, or triplicity, essentially well dignified.

What Kings  
and Rulers  
may expect  
when their  
significator  
or Lord of  
the tenth  
House of  
Heaven in  
any Revolution  
is impeded.

Now as touching the significations of the impedition of the Lord of the tenth in any annual Revolution; and then let us proceed to the rules of the Ancients in judging the true state and condition of the Common-People in any Region, by any Revolution of the year, over and above what hath been already said, for the better illustration thereof, that so the Student may be the better able to retain and understand the rules of Art, as also to judge of these matters the more accurately.

You have heard that the sign of the tenth House in any annual Revolution, together with the Lord thereof, hath signification of Kings and chief Rulers; the which if it be combust in any of the Angles, it signifieth destruction to the King or chief Rulers during that Revolutions effects.

As if it be in the Ascendent, and the *Sun* be Lord thereof, you may from hence conclude (if other testimonies concur) that the Common People or Subjects will rise up against their Superior or Governors, and kill him or them or depose them, or at least grievously molest and afflict them, according to the power and strength of the significators; for if *Mars* do then afflict him by *Conjunction* or aspect, and be either Lord of the eighth or *Sixth*, or therein located, death is the more to be feared; but if *Saturn* be then in aspect or *Conjunction* with the Lord of the tenth, it is likely some Saturnian disease or evil will afflict his person if he be not Lord of the afore-said Houses, and bear dominion either by essential dignity or bodily presence in the sixth, or else some other misfortune will befall him according to the nature of *Saturn* and the place and sign of Heaven wherein he is located.

*Sixth*

If the Combustion fall out so as to be in the seventh or fourth Houses of Heaven; Judge the mischief to be according to the signification of these Houses, as you have heard of the Ascendent: for if it be in the seventh you shall say (because it hath signification of the Enemies of the People) that the disaster shall be occasioned by them; in the fourth (being the seventh from the tenth) from his own proper Antagonists, &c. if in the tenth it self this combustion be, it shall proceed from his own unruliness or wilfulness, &c. this is clear. Wherefore now also have regard to the condition and state of the People, but first let us consider the durability of Kings and Rulers.

## C H A P. II.

Teaching how to judge of the permanency or durability of Kings,  
or such as are in Authority by any Revolution.

**M**uch time and paper might I here consume in delivering unto you all the ways the Learned in former ages have set down for the judging of this matter; but lest I then deviate from both my intentions at this time, and natural inclination to short discourses, and trouble both thee and my self to no purpose, since it may as well be delivered in fewer words, I shall satisfie my self with these following rules.

First, Erect your figure of the Heavens, which for the judging of these matters must be according to that punctum of time the King was first Elected or Crowned; if you are to judge of a Senate, take the time of their first sitting or assembling together, or wherein they were first created or made a Free State, or assumed power to act according to what their own counsels shall produce.

From whence Judgement is to be required for the predicting the durability of any Kingdom or Government.

Then having exactly placed the Planets therein according to their then several places, and reduced them to the just hour and minute of the day, especially the Moon, you are to see what Planet is *Hylech* or *Alchochoden* or *Giver of Life* in your Figure, and *Almuten* or *Chief Ruler* of the Ascendent, to know the state of his body or person; what of the mid-heaven, to judge of the state and condition of his Kingdom or Regal power; and having thus done thou mayst easily judge of either of these in this manner.

Observe what sign, degree and minute ascends and culminates, what sign, degree and minute the Sun and Moon possesse, and where to a very minute also is your *Almuten* and *Hylech* of each House; then see in every Revolution, Eclipse or great Conjunction, how these places and significators are disposed, and how aspected by the Malevolents, and judge the continuation or subversion of their Government according as you see occasion.

If your *Hylech* or *Giver of Life* be afflicted, judge the evil (According to the strength of the afflicting Planet) to fall on the person or persons of the Rulers, or touching their lives: if the *Almuten* of the mid-heaven, upon their Regal power; and so contrariwise if they be assisted and fortunately beheld, or come to the places of the Fortunes, or the Fortunes fall in any of their places in any Revolution, Eclipse or great Conjunction, judge the contrary; still remember the good or evil doth depend on the power of the Benevolent or Malevolent Planets; for if much afflicted, much evil is to be expected, and so on the contrary as you have already been taught.

If any of the aforesaid places or significators fall in the place of any Eclipse or great Conjunction, judge the mischief threatned to happen according to the signification of the Eclipse or Planets so in Conjunction; warily judging according to the nature of the Houses wherein they are in the Scheme of the Eclipse or Conjunction, and the signification of their own nature, and the nature of the Houses which they rule and are located in at the time of the Kings Coronation or Election; This you shall more fully understand in the delivering the rules of this Art touching the Judgement of Eclipses and great Conjunctions at the latter end of this Treatise.

I utterly for my own part Refuse to follow the rules of the Ancients touching their giving a year to every sign betwixt the Planet afflicting and afflicted, for the judging the time of the alteration of any Government and the like; for that they stand not with much reason, or are they built on any strong foundation, so as to stand unquestionable; a little experience and observation will soon manifest unto thee the truth hereof; for touching the just time when any such accident shall happen,

happen, I conceive ought rather (and that with a great deal of more reason) to be left to the good pleasure and will of the Most High, who is the great orderer and disposer of all the Causes in Nature, and will according to his own good time effect what is most agreeable unto his Divine will.

Wherefore let it suffice to know by the inclinations of those Glorious Bodies the alterations and durabilities of sublunary things, without enquiring how or when it will be performed; if thou findest at the beginning of any Government or State the Angles of Heaven fixed, the Lords thereof well disposed, especially of the Ascendant and mid-heaven, and free from the malevolent presence and Configurations of the Infortunes, and essentially dignified and aspected by the adjuvant Planets, thou mayst from hence conclude the firmness and permanency of the Rule or Government then set up; but if thou findest these places and significators contrariwise afflicted, moveable and weak, judge the contrary thereunto.

If *Saturn* be then Lord of the Ascendant, and essentially well dignified and altogether free from the affliction of the Malevolents and Angular, say that the Kingdom, State, Rule or Government then began shall flourish and continue unchangeable 465 years, being the greatest years of *Saturn*; and if he be not altogether so well placed, but free from all impediment and in a succedent House, the Government or Rule then settled shall continue firm and unaltered 57 years, being his greater years; if he be significator and essentially dignified, and free from all impediment aforesaid, and in a Cadent House, say it shall continue in the condition it first was in, 43 years and a half, being his mean years; but if he be but thus meanly placed and but moderately dignified, judge the continuance thereof to be but 30 years, which are his least years; and so accordingly judge of all the other Planets when they are significators, and well placed and dignified, as you have heard of *Saturn*, their greatest, greater, mean and least years being all recorded in our *Introduction to the Judgement of the STARS*, where the nature and significations of the Planets are delivered, &c.

### CHAP. III.

*Shewing the state and condition of the Common People in any Region, by any Revolution.*



N the first Chapter of this second Section I have sufficiently shewn the way and manner of judging the condition and state of the People; yet for the better illustration thereof (as I have said) I shall in this manner further enlarge my self thereon.

The Ascendant, Lord thereof, and the Planet therein posited, but more especially the Lord of the Ascendant and the *Moon* are significators of the Common People of any Nation, Country or Kingdom concerning which thou doest intend to judge by the *Sun* his ingress into the first point of *Aries*, the which if at that time thou findest well disposed, fortunate, in their own dignities essential and in an angle, or succedent, free from the aspects of the Infortunes, it denotes the People shall that year be in a good condition, shall thrive, shall be successful and prosperous, and shall have one gain and success upon the neck of another; especially if the Planet or Planets in Configuration with them be Fortunes or well disposed, or that to which the *Moon* doth then apply.

If the Planet to which the Lord of the Ascendant or the *Moon* doth apply or is in aspect with be *Jupiter*, they shall be safe and secure that year, shall enjoy their Liberties, shall be free from all manner of molestation, shall have Justice and good Laws executed, and shall be in credit and honour.



If it be *Venus*, they shall abound and have plenty of all things, shall be merry, delight in and enjoy pleasure and sufficient recreation, shall be neat, curious, and propagate Marriages: Thus you see we still judge according to the nature of the Planet in configuration of our significator, and the strength of both Planets; see this yet further cleared and demonstrated.

If the *Moon* at this time when she is thus in aspect with these Planets that naturally (you know) are Fortunes, be cadent, weak and no wise essentially dignified, yet shall the condition of the People be fortunate and good, but shall not so abound in their felicities, nor have them multiplied so one upon the neck of the other, as you have but now heard; and if the *Moon* were so very well fortified and dignified (as you even now heard) and apply to these Fortunes, being also as aforesaid essentially fortified, but cadent, it shall signifie the gallant condition and state of the Commons, and that they shall have good success upon the neck of another; but yet not in so ample a manner as was before declared when they were also placed in Angles.

Also if these Fortunes be out of all essential dignities and weak, yet shall they receive so much benefit therefrom as to be safe in their persons and in health; though not much abounding in other matters, &c. Yet further observe but the subsequent rules, and the reasons being well pondered in thy mind, thou shalt be fully enabled to judge of other matters and significators, your rules being varied according to art and discretion.

The *Moon* applying to the Fortunes weak and out of their essential dignities.

If in any annual Revolution the *Moon* being weak and peregrine applies to the Infortunes, being essentially strong and well disposed, it denotes mischief, trouble and anxiety to the people, poverty, want and disgrace, according to the nature and signification of the Planet so in configuration with her; and if the unfortunate Planet be Lord of the eighth, and be therein located, or have any dominion therein, judge the death and mortality of the People; nay even though the Infortunes were not so placed, and the Lord of the eighth beholding the *Moon* or the Lord of the Ascendent, it still portends the mortality of the People; but more particularly according to the nature of the Planet afflicting.

If it be *Saturn*, thou shalt judge the People to be afflicted and perplexed with cold Saturnian diseases, such as are Consumptions, Palsies, Agues, and the like, which shall be the occasion of death; if to *Mars*, they shall be hot and dry, Feavers, over-heating of the blood, &c. and if then *Mars* shall happen to be in an humane sign, there shall be much blood-shed and man-slaughters; and so much the more assured shall this judgement be, if the Ascendent come then to the place where *Mars* was, at the time of the beginning of that Law, or Government, or Commonwealth, &c. or to the Square or Opposition thereof, or to his place in any great Conjunction of his, going before this revolution; for in any year where thou findest such like Configurations, thou mayst assuredly judge Wars, Commotions and effusion of blood to follow, especially in those parts subject to the sign and quarter of Heaven wherein *Mars* was.

War may also be predicted when he is in an angle and strong, also when he in any Revolution is Combust, or exerts his Fall, or when *Jupiter* is in combustion; see in what part *Mars* is, and whether Occidental, Oriental, Meridional, or Septentrional, and judge those in the quarter wherein he is to overcome.

If *Saturn* and *Mars* in any Revolution be joynd in signification, and in an earthy sign, it denoteth Earthquakes in those parts wherein they are; if *Mars* be joynd with *Mercury*, there shall be much Merchandizing.

Also if the *Moon* and the Infortunes be so disposed and mixed together, so that one part is strong and well dignified, and the other weak and peregrine, it signifieth the People shall change their condition during that Revolution from worse to better, and from better to worse, according to their strength and significations.

So likewise if *Part of Fortune* be strong or well disposed, as also its dispositor, and free from all manner of affliction, good success shall be to the People; if afflicted, mischief and loss; judge the nature of the good or bad according to what you have been already shewn.

Moreover,

Of the signi-  
fication of the  
Planets in Re-  
volutions,  
when either  
strong or  
weak.

Moreover, if *Saturn* be strong in any Revolution, and well placed, he signifieth Content, quiet and rest unto the People, also prosperity, health and increase of both food and money; but if he be weak and afflicted, he denotes the contrary, as misfortunes, destructions, depopulations, &c.

If in any Revolution *Jupiter* be significator of the People, or *Almuten* of the Ascendent, and strong, the People shall be good; vertuous, honest, chaste, just, and loving Justice, Law, and all points of equity and honesty; but if he contrariwise be unfortunate, the People shall exercise Cruelty, Oppression, Injustice, shall be disobedient and break the Laws, and prove quite contrary to what you have heard. Also when in any Revolution *Jupiter* is placed in the seventh, or opposite to the Ascendent, it signifieth that the People shall have no success or good that Revolution.

If *Mars* be as aforesaid *Almuten* and strong, &c. the People shall be safe, secure and free from the molestation of all their Enemies; they shall overcome them and beat them all under their feet, and shall be in a successful and most prosperous condition; but if contrariwise he be then weak and impeded, retrograde, combust, &c. he denotes wars, quarrels, slaughters, trouble, effusion of blood, epidemical diseases, feavers, hot and dry diseases, many mischiefs, and the clean contrary to what he before promised.

So likewise if the *Sun* be as aforesaid significator and strong, the People shall assuredly be in an honourable and noble condition, and many that are thereunto fit shall be raised to dignity, power and authority, according to the capacity and quality of their persons, and be in great esteem and favour with their King or Rulers: but if he be weak and impeded, it diminisheth the honour of the King, and abaseth their condition, and the People shall suffer much damage and disgrace from their Superiors, and be tormented by them.

If *Venus* be placed and dignified as above said, the People shall have all the pleasures and good promised by her signification, as delights, banquets, riches, pleasure, &c. and shall delight themselves with Women, and the like; if she be impeded, you may judge the clean contrary, as sadness, poverty and little or no mirth, &c.

If you find *Mercury* in your Figure placed as you have heard, the People shall gain by Merchandizing, and increase their riches by Traffique, shall love and delight in knowledge, good instructions and ingenious Arts and Sciences; shall also cherish and propagate all good Learning, and the Studious therein, and shall love one another: but if he be afflicted and unfortunate, they shall suffer much loss and vexation by contrary winds, decay of Trade and Merchandizing, and have no disposition at all to any good Learning or Education; and to be short, he signifies the clean contrary to what you have but now heard.

In like manner if the *Moon* be well placed, and be *Almuten*, and essentially strong, as hath been said, the year shall be seasonable, fortunate and fertile, and the People during that Revolution happy, successful and in a prosperous and fortunate condition, and shall be preserved from death, slaughters and sickness: Also if she be ill-affected and impeded, much damage and mischief shall happen unto the People, the year shall be unseasonable, destructive, sickly and unfruitful or scarce, by distilling unseasonably rain and dew when no need is thereof, and withholding of it when it is requisite and thirsted after by the earth.

So likewise as thou hast judged of the *Moon* and the Planets (in a general way, as being *Almuten*) mayst thou judge of the Lord of the Ascendent, who if he be fortunate, and well dignified and aspected, thou mayst judge the fortunate condition and state of the Common People during that Revolution; also their misfortune, if afflicted, impeded, &c. Judge the nature thereof from the nature of the House, Planet afflicting, and sign wherein it is, whether it be good or bad, as you have been already sufficiently taught; wherefore it were needless and superfluous here to run over the nature of the Planets fortunate and unfortunate, afflicting or assisting your significator, and the nature of the Signs and Houses they are in for an example.

Yet least thou shouldest not be so apt and ingenious herein as I could wish thou wert, I shall a little hint at the manner thereof, that so thou mayest be the better enlightened to the through understanding of this kinde of Judgement.

If the Lord of the Ascendent or Moon be in the seventh afflicted and weak, especially if malevolently aspected by the Lord of the seventh, and he essentially strong, say the People shall during that Revolution be grievously afflicted and molested by their enemies, if in the eighth by death, in the ninth by or in long journeys, in the tenth by their Rulers, Superiours and Kings, in the eleventh by their friends, or so in pretence, or by the frustration of their hope and trust, in the twelfth, by imprisonment, secret enemies and the like; in the Ascendent they shall suffer bodily in their own proper persons, according to the nature of the sign then possessing the cusp thereof (and so accordingly vary your Judgement after the nature and signification of the other houses, if therein he be in the like manner afflicted) the more assured will this Judgement be if it be a humane sign; if bestial, then will it happen to the beasts of that place, for which your Revolution is observed.

And according to the Nature of the sign will the evil fall on such beasts, as are appropriated thereunto, as if the sign ascending at that time be *Aries* or *Capricorn*, it will happen on Sheep, Hogs, Hares, Goats, &c. and all lesser Cattel for the use of man; if *Taurus*, or the last fifteen degrees of *Sagittary*, on Cows, Oxen, Horses, and the greater sort of Cattel; if in *Leo*, or any of the feral signs, on the wilde sort of Beasts; if in *Scorpio*, *Cancer* or *Pisces*, on Fishes and such Creatures as live on the Water; if in any of the aëry signs, the mischief shall be in the ayr, viz. it shall be Intemperate, Pestilential and Infectious.

Some of the Ancients also say, that if *Gemini* do then ascend, the evil will fall on young men chiefly; if *Virgo*, on Virgins and young women; if *Libra*, on men of more mature years; if in the first fifteen degrees of *Sagittary* or *Aquaries*, on the Antienter People; this shall chiefly happen to those Regions, Cities and Places subject to the sign and the part of Heaven thereby signified (of which you are fully informed in the 28th. Chapter of our Introduction to the Judgement of the Stars) also to those places assigned to the dominion of the Planet, concerning which thou mayst also fully be informed in the same aforesaid Treatise.

As, if the Ascendent be *Aries*, and *Mars* be then impeded, the Regions, Cities, Villages, and places subject to *Aries* shall be damnified, and shall suffer much detriment by the heat of the ayr and defluations of Rheume, head-ach and the like; except the benevolent Aspects of *Venus* be prevalent and gainsay it; if the Ascendent be *Scorpio*, those places subject thereunto shall be afflicted with water, and venomous Creatures, the Pox, pain in the head and arms, &c.

If the Ascendent be *Taurus*, and *Venus* then impeded and afflicted, the Regions and Countreys subject thereunto shall suffer much detriment and loss through extremity of Cold, Frost and Snow, and also dryness, whereby the fruits of the earth shall be destroyed, &c. If the Ascendent be *Libra*, such as are thereunto allotted shall suffer affliction by winds, pestilential ayr, sicknesses and pains in the head and reins, except *Mars* work or signifie to the contrary.

In like manner, if the Ascendent be *Gemini* and *Mercury* then afflicted and weak, the Places under the power of *Gemini* shall be afflicted with corrupt ayr, and receive much hurt and loss by winds, and the people shall be troubled with Head-aches and obstructions of the Lungs and Breathing-pipes; if it be *Virgo*, the evil threatned will be in the Regions and Cities under it; as they shall suffer through extremity of cold and dryness, and in some sort barrenness and scarcity, and the people shall have palpitations of the heart, and grief in their chests and bellies, unless it be prevented by *Jupiter*.

Also if *Cancer* ascend, and the Moon be afflicted and weak, the People under its jurisdiction shall be molested with pains and Rheumes both in their head and breast,



and there shall be also much hurt and damage by unusual and excessive rain and moisture if *Saturn* prevent it not.

If *Leo*, and the *Sun* be also weak, such places, Cities, Nation, or Kingdoms as are subject thereunto shall suffer damage through extremity of heat and drought; warm pestilential ayr, &c. the people through intemperancy and diseases incident unto the heart and brain, unless *Saturn* by his coldness restrain and alter the fury thereof.

If it be *Sagittary* that ascends, and *Jupiter* impeded, then the Regions and places under *Sagittary* shall be afflicted with infirmities in the head and legs, and these shall in the first half of the year be incident to the persons of men, and in the other part to beasts of the greater sort, as are Horses, Oxen, Cows, Bulls, &c. If the sign be *Pisces* which then ascends, the places where it Rules shall suffer inundations, and grievous infirmities both in the head and feet, as the Gout, Dropsie, and the like, if *Mercury* mediate or prevent it not.

Lastly, if *Capricorn* ascend, and *Saturn* be impeded, the places subject to *Capricorn* shall be perplexed with extream cold and dry weather, and sterility, and the people with griefs and aches in the joynts and knees: and if *Aquaries* ascend, the places subject thereunto shall suffer by over-moist ayr and high winds, and the people shall have many infirmities in their legs and heads, if the *Sun* and *Moon* contradict it not. In the like manner mayst thou judge the good condition of the People of any Country, and the happiness of any place if thou findest the Lord of the Ascendent fortunate and free from impediment; observe these Rules, and ponder the reasons thereof, and thou shalt not need any farther example or illustration for any other in the like Case.

For after the same manner mayst thou also judge of the significations of the second, third, fourth and fifth houses, and so of them all round the whole Heavens, by having (I say) regard unto the Fortitudes or Debilities of the signs on every Cusp, and their Lords, &c. Take notice also the proportionably, according to the affliction and strength of every Sign and Planet, and the Signs wherein the Planets are afflicted and assisted, shall the good or evil threatned fall on the Persons of those signified or their Estates, &c. and on the Places, Regions, Cities, Towns, Countreys and Provinces subject to the Signs wherein the afflicted or assisted Planets Falls.

And thus much shall suffice for the judging of the true state and condition of the Common People in any Nation or Kingdom, in any Revolution; yet by other testimonies and Significators, viz. the Lord of the year, and the Planet or Planets in the Ascendent accidentally at the time of the ingress, thou wilt have their condition farther declared and enlarged in this subsequent Discourse.

CHAP.

## CHAP. IV.

*How to know that Planet which is Lord of the Year in any Annual Revolution of the Years of the World.*

**U**sually the Ancients have found out the Lord of the year by these Rules following, which I shall cordially deliver unto thee, and that with as much plainness as I can, and my Judgment which of them stands with most reason to be followed.

You must know that by the Lord of the year is known the condition of the whole Nation, People, and indeed every thing therein in a general way to happen during the time of that Revolution, wherefore it ought warily to be considered and known, that so thou mayst do thy work compleatly.

After thou hast exactly calculated the true time (to a minute) of the *Sun* his entrance into the first point of *Aries*, and hast erected thy figure as the Heavens were then on the cusp of every house, and the punctual places of the Planets therein (being reduced to the exact time of the day) then see what Planet you finde in an angle; or if there be any at that time so located, he or she shall be Lord or Lady of the year, or such as shall denote the condition thereof during that Revolution; but if you shall finde many Planets in Angles, or one Angle, and wouldst know which of them is to be assigned Lord of the year; look which of them is Lord of the hour or day, and he shall be chosen Lord of the year (having compared one with another, and judged by the major testimonies) especially if he behold the Lord of the term wherein he is, or the *Sun*, if the Revolution be by day; or the *Moon*, if by night; and judge according to his strength and debility good or bad as you have already been sufficiently taught.

If you finde none of those Planets in Angles Lord of the hour or day, or both, then see which of them is most Fortunate or strong, and make him Lord of the year; see also which of the other Planets are joyned in signification with him, and according to their strengths and debilities and nature do thou make a right commixture, and judge thereof.

But if at the time of your Revolution there be no Planet found in any of the Angles, see what Planet is in the eleventh or fifth houses, and that Planet which is found in either of them shall be Lord of the year; if there be more then one, see that you canveſt the buſineſs, as you have heard of the Planets in Angles in every particular.

And yet if thou findeſt none in the eleventh or fifth, see what are in the ninth or third, and ſay the Planet in either of them is Lord of the year, and ſo accordingly judge as you have heard; but if there be no Planets neither in theſe Houſes; ſee which of all the Planets (the *Moon* excepted) goes firſt out of the ſign wherein it is, for he ſhall be Lord of the year, eſpecially if he behold the Lord of the term wherein he is, or the *Sun*, if the Revolution be by day; or the *Moon*, if it be by night.

But if it happen that the *Sun* in a Diurnal Revolution be in any of the Angles, or the *Moon* in a Nocturnal, he or ſhe ſhall be then Lord or Lady (as I may ſay) of the Year. *Haly* alſo ſaith, that when in any Revolution it ſhall happen that the Lord of the Aſcendent be alſo Lord of the houſe wherein either of the Luminaries are, eſpecially that of the Time, he ſhall without doubt or controverſie be Lord of the Year, and alſo ſignificator of the People.

Theſe are the Rules of ſome of the Ancients for finding the Lord of the Year in any Annual Revolution, others have taught us to have regard to the Lord

of the Ascendent, who if he be direct, free from Combustion, and in the ascendent, *viz* within three degrees within the house or four without, or without side of the cusp, he shall (without any more ado) be concluded Lord of the year, and you need not trouble your self further to seek any other; but if he be either Combust or Retrograde he cannot be admitted Lord of the year.

Wherefore then you are to consider the condition of the Planet that hath Exaltation in the Ascendent; if it be a sign wherein any of the Planets have Exaltation, and see whether he be free from Combustion and Direct, and placed in the Ascendent, as you have heard: for if so, he shall be Lord of the year; but if he be Retrograde or Combust, he shall not have that honour.

So that then you are to inquire whither the *Sun* or *Moon* be not worthy of this Rule; for if the Revolution be by day, and the *Sun* have any dominion in the Ascendent he shall have it; if by night, and the *Moon* so dignified, it shall be hers; but if neither of these be thus, have regard to the Lord of the term of the cusp of the Ascendent, and see whether he be free and placed as you have heard of the Lord of the Ascendent and Planet therein exalted, and if so, he shall be Lord of the year, otherways not; and then lastly, consider the Lord of the Triplicity, of the sign ascending in the like manner, and if neither of these yet can be admitted Lord of the year, then you are to look whether the Lord of the tenth house be free from Combustion and Direct, and placed within three degrees within, and four without the cusp of the tenth house, and if so, he shall be assuredly Lord of the year; but if Retrograde or Combust, not; and so you must consider the Lord of the Exaltation of the tenth house, if there be any, and the *Sun* and *Moon*, the Lord of the Term of the tenth, and the Lord of the Triplicity as you have heard of the Ascendent, &c.

And if still thou art to seek for the Lord of the year, have regard unto the seventh house, after the same manner thou hast to these; and then to the fourth, after that to the eleventh, fifth, ninth and third; first considering the Lord of the sign upon the cusp of the house, then the Planet therein exalted, afterwards the Luminaries, the Lord of the term then, and lastly the Lord of the Triplicity, &c. and some of the Ancients also have had regard to the Lord of the face; but both that, as also all the rest, I do not much esteem, yet mayest thou, if thou pleasest follow them, wherefore I would not totally omit them; for by these Rules you see there is no Planet to be admitted Lord of the year, but such as are direct and free from Impediment and Combustion, and so consequently the year in every Revolution must always be fruitfull, and the People always successfull, never crossed or troubled, &c. which we see repugnant both to reason and experience; and therefore the Ancients in this matter are no wise, I say, consented to by me.

For this is most certain, that if the Lord of the year be free from Impediment, well dignified and aspected, the year during that Revolution shall be plentiful, temperate and healthfull, and the People in good condition, fortunate, successfull, and in esteem; but if the Lord of the year be impeded, afflicted and unfortunate, judge the contrary; especially if the *Moon* concur in signification; for she is still to be considered, being a general significatrix of as well all things sublunary, as men and women.

What the Lord of the year signifies in any Revolution, whether good or bad, shall be manifested chiefly in those Regions and Cities subject to the sign wherein he is, the Quarter of Heaven he is located in, and to the signification of the Planet who is Lord of the year; if the Lord of the year be unfortunated or afflicted in the Ascendent, or assisted by the Fortunes and essentially dignified therein, the People shall be successfull or afflicted in their persons according to the fortitude or debility of the Significator, and the nature of the house: if in the second, in their Substance; in the third, in their short Journeys, Friendship, and neighbourly Conversation; in the fourth, in their Lands, Grounds and Heritages; in the fifth, in their Children, Mirth and Jollity; and so judge of all things

The Rules of the Ancients for finding out the Lord of the year, very inconsistent with reason.

What is por- tended by the Lord of the year when well or ill disposed.

Where the effects of the Lord of the year shall be manifested.



things appertaining to the life of man, whether good or evil, by running over the signification of every house, and considering the nature of the Planet afflicted or assisted therein, &c.

I might here still run on with the Rules of the Ancients for the finding out of the Lord of the year, and enlarge this Chapter to the consistence of two or three sheets, for (omitting the sayings of other Authors) Bonatus alone hath no less then 54. several Rules or Considerations for the finding out thereof, but to rehearse them all were but to tire thee and my self both, to little or no purpose; for were they of any moment, should there be as many millions as units in them, I should be very willing and ready to acquaint thee therewith.

Wherefore take this short, but sure Rule, for the finding out of the Lord of the year in any Annual Revolution whatsoever; see what sign ascends, and who is Lord thereof, at the time of the Sun his ingress into the first Punctum of Aries, and Almuten, and let that Planet who is Almuten be Lord of the year, whether he be Combust or Retrograde, or both, it mattereth not; yet joyn in Judgement with him the Planet therein exalted or dignified by house (in the eighth Chapter of the second Treatise you are sufficiently taught the essential dignities of the Planets, and how to judge of them) as for example.

The true way of finding the Lord of the year, according to the judgement of the Author.

We shall imagine at the time of the Sun his ingress (being Diurnal) Aries to ascend upon the cusp of the first house in any horizon, and the first degree thereof; the Lord of Aries I finde to be Mars, who by reason he is therein essentially dignified by house, hath five essential dignities therefore allowed him; the term of the cusp being one of the first six degrees of the sign is Jupiter, the exaltation is the Sun, who hath therefore four dignities allowed him, the Triplicity (if by day) is also the Sun, for which he hath also three dignities, which makes with the other four seven; then if we examine yet farther what face the cusp is in, it being in the first ten degrees of the sign, we shall finde it to be Mars his, for the which he hath one dignity assigned him, which together with the aforesaid five, makes six and no more; hence then, I am to conclude the Sun to be Lord of the year being Almuten of the ascendent, or the Planet bearing most dominion therein, whose dignities you see were seven; yet Mars shall be joyned in judgement with him, but still the Sun shall be chief Dominator or Significator whether of good or evil, according to their strength or debility, as you have already sufficiently been informed; yet because I desire that the Students in this Science should be well versed in their Rules, I shall yet further deliver some Instructions touching the condition of such things signified by the Lord of the year in any Revolution, by the signification of his Nature, place in the Heavens, and his configurations with the other planets, and what else shall be necessary to the accomplishment of this Art; I shall not need I hope to give you any more examples in this matter, being so plain in this one; wherefore then we shall to our business in hand.

## CHAP. V.

Of the Significations of the seven Celestial Planets, when any of them is Lord of the Year, whether Fortuned or Impeded, and of the Aspects of the other Planets with them.

**D**elivering unto you the Rules of the Ancients, for knowing of the Lord of the year in the preceding Chapter, I have fully declared unto you the general denotation of the Lord of the year, when well or ill dignified or disposed in any Revolution, to which I shall only add these two or three words, and proceed to the signification of every particular Planet when Lord of the year and Fortunate, or afflicted.

If the Lord of the year be beheld by his Dispositor (*viz.* the Planet in whose house or sign he is in any Revolution) and free from Impediment; for if so, the People under that Revolution shall be in a good condition, quiet, secure, at peace and tranquility; also joyfull and pleasant.

If the Lord of the year be not impeded, and not beheld by his Dispositor, or if he be impeded and aspected by him, judge their condition to be between both, *viz.* what you have heard, and what follows.

For if he be impeded, and behold him not, they shall be sad, solitary, fearful, shall be molested with War, Trouble, and Anxiety; for thou shalt judge the clear contrary to what thou hast heard.

Judge this also according to the Nature of the house wherein the Lord of the year is; for if he be in the Ascendent, judge as you have but now heard; if in the second, the good or evil signified shall happen to the signification of the second house, as to the Peoples substance, assistants and friends, &c. according as you have been taught in the former Chapter, and other places in this Treatise.

Of  $\text{h}$  when  
Lord of the  
year and forti-  
fied.

Now then to our business, if *SATURN* be Lord of the year, and well dignified, the People shall that year, or during that Revolution build and erect houses, shall make many alterations in Fabricks, shall abound in all things, the earth shall be fruitful, and the People shall be in esteem and honoured by all their neighbours, and the husbandmen shall exceedingly increase their Store and Wealth, and be successfull in all their labours.

$\text{h}$  Lord of the  
year and weak

But if *SATURN* be Lord of the year and weak or afflicted, there shall be much cold, great and grievous infirmities, and men shall sustain much sorrow, losses and crosses, and great damage by storms, wind and rain (but this must warily be considered, if other Significators of Weather concur, and then mayst thou assuredly conclude it to be so) Ancient and old men and women shall die; and these things shall chiefly happen to those Places, Cities and Regions under *SATURN* his Dominion, and the Dominion of the sign which he doth then possess.

$\text{M}$  when Lord  
of the year ei-  
ther strong or  
weak.

When *JUPITER* is Lord of the year and strong and well dignified, the King shall do Justice, and it shall be happy for those that are Noble men, Judges, Councillors of the Law, and men of all sorts of Religious Orders shall be in a successfull, happy, pleasant and good condition, and shall live plenteously and contentedly, in honour, and also great esteem; and the People also shall be in a good and prosperous condition, and shall receive good from their King and Superiors, and they from the People also, if the Lord of the Ascendent of the *MOON* be in reception with the Significator of the King or Lord of the year, or be located in the mid-heaven; but if *JUPITER* be weak or afflicted, judge the contrary to all what you have heard in every particular, which I omit to rehearse for brevities sake.

*Mars* when he is Lord of the year, strong and well placed, all such as belong to Arms as Souldiers and the like, shall be fortunate and in good condition, and shall overcome their enemies; there shall be also during that Revolution sufficient and plenty of rain, as such times (and no other) it is convenient and requisite, and the People shall be prosperous and happy; but if he be Lord of the year and weak, &c. judge the contrary, and you must remember still in the judging the good or evil portended by him, and also all the rest of the Planets, it shall chiefly happen in those places and Regions subject to his or their Dominion, which you have been at large shewn in the second or Introductory Treatise.

If in any Revolution you finde the *Sun* Lord of the year and well dignified, the King and Nobles shall exceed and increase in glory and renown; Corn, Beasts, and Birds shall be plentiful, the people generally prosperous and successfull, and all things in a good condition whereof the *Sun* hath any signification; if weak, judge the contrary.

When you find *Venus* Lady of the yeare and well and fortunately disposed, the year will be successful and advantageous unto women, who shall be free generally from Infirmities and mischances, they shall love and delight themselves in the society and company of their Husbands, shall be fruitfull, easily conceive and bring forth their Children; the People shall also generally thrive, and be prosperous, shall delight themselves in Recreations, sports, feasting, mirth and jollities, and all pleasure whatsoever they desire, shall feast, make Marriages and delight to go neat and fine in apparel; if she be weak and impeded, she denotes the contrary.

*Mercury* signifies, when he is Lord of the year and strong, that Merchants, Trades-men, and all such as give their minds to Learning, Arts and Sciences, shall have a successfull year, &c. and if weak, judge the contrary.

Lastly, if thou seest the *Moon* Lady of the year in any Revolution, and that she be strong and well placed, say, there shall be no want of rain in its due season, both former and latter, men shall be generally healthy, fortunate, just and punctual in all their actions and promises, especially if she be in reception, or good Aspect of the Planet who is her Dispositor, &c. But if she be then weak, judge the contrary.

And thus much briefly, touching the general significations of the Planets, when they are Lords of the year, and either strong or weak, which you have been shewn somewhat more briefly, yet altogether as plainly before in the preceeding Chapters of this same fourth Treatise; yet by reason the Ancients set them down thus large, nay far larger, and least the significations of the Planets should not be well apprehended by thee, I thought good (notwithstanding what had been said) to spend one quarter of a sheet more for thy better understanding; and that the rather because thereby the subsequent Discourse, I hope, will be the better understood.

Now we are to speak of the Aspects of the Planets to the Lord of the year, that we may know how to judge of future events thereby; the Ancients as in some other things, so in this have not been so plain and full as I could wish they had been for the instructing of such as are but young Students therein; wherefore I shall endeavour to be as plain therein as shall be requisite for the instructing even the weakest capacity, if he observe what is beneath expressed, which is not much, yet *ad rem*, it is more then hath been delivered by any Author that ever I met with for all their tediousness: At the beginning of the first Chapter of this second Section, I have in few words fully delivered sufficient Rules for the judging of any Aspect of any Planet to any Significator, speaking of the Significator of the King, and how to judge thereof, by which Rules, I say (having regard still to your Significator) thou mayst judge of the condition of any person or thing to be considered in any Annual Revolution, and the natural inclination, and accidental signification of the Planet in Aspect therewith, whether it be by *Sextile*, *Trine*, *Square*, *Opposition*, or corporal &, together with the signification of the signs and places of Heaven they are located in at the time of the revolution.

As for example (because I desire thou shouldest be well and perfectly seen in this particular; for then hast thou attained to the accomplishment of the whole Art,



if thou canst exactly vary thy Rules) I shall give you one or two by which thou mayst easily judge of all the rest.

If *Saturn* be Lord of the year, and in configuration of the *Sun*, suppose by a *Sextile*, upon which the Ancients say the King shall be poor, and be inforced to require ayd of the people, this because the *Sun* is a general Significator of the King; but I see no reason at all it should therefore follow we should thus conclude, unless the *Sun* were at the time of the Revolution Lord of the tenth; but rather thus, if *Saturn* be also Lord of the Ascendent, the *Sun* then (if the cusp be *Aquarius*) being Lord of the seventh, is particularly and chiefly Significator of the enemies of the people, as you have heard, and therefore being thus in *Sextile* with *Saturn*, unless by reception, I should say the enemies of the people shall desire peace, and a conformity with the People, and shall intreat and sue for it, and if there be any reception betwixt him and *Saturn*, either by House, Triplicity, Exaltation, Term or Face, say it will be agreed to by the Common People, who are signified by *Saturn*, who is Lord of the year and Ascendent. If the Aspect be by *Opposition*, judge dissensions, quarrels and discords among them or between them, also open War, if you finde other testimonies concurring in signification: for you are not to derive your judgement from the general signification of the Planet in configuration with your significator altogether, though somewhat may be hereon affirmed, or from hence concluded: but from the signification of the Planet as located in your Scheme, and therein significator having regard to the places of Heaven and signs they are placed in; for we see even the most pernicious Planets Fortunes sometimes, as they may be Significators and placed, and the most beneficial and Fortunate Planets, Infortunes, as you have already heard; for every Planet must perform the Natural Office whereunto in any Revolution or other Scheme of the Heaven it is constituted, as we shall further instance; Admit the *Sun* be in the 12th. you shall then say the Peoples enemies (the Aspect being by *Opposition* as aforesaid) shall Clandestinely and Treacherously by some underhand Plot or Device, study the overthrow or prejudice of the People, the twelfth house signifying secret Plots and mischief; and so judge according to the signification of the other Houses when therein located, be sure you ever remember the true signification of the Planet in his own proper nature, and accidental signification: by his Position in the Heavens, afflicting your significator, or assisting him, and the nature of the sign and house wherein he is, and you shall never fail (if accordingly you pronounce Judgement) of giving not only a rational but solid conclusion on any configuration from any sign or house of Heaven made by any Planet whatsoever to the Lord of the year: or indeed to any Planet whatsoever *Mutatis mutandis*.

And this (I say) if thou canst attain unto, thou hast accomplished not only the way and manner of judging the signification of the Aspects of any Planet to the Lord of the year, but also to any other Significator in the whole Scheme, and art Master of the whole Art; and this thou shalt never be capable of by any instruction, but only by a diligent search, and contemplation of the natures of every sign, house and Planet, and the Reasons why they were so constituted; wherefore I should desire thee for thy better instruction and assistance, to read over and over, and seriously consider every title of our second Treatise of this Book, being an Introduction to the Judgement of the Stars; and now let us proceed to shew you what may be expected in any Revolution from the Position of the Planets in any of the twelve Houses of Heaven, whether they be Lords of the year or no, for the further illustration of what hath been said.

## CHAP. VI.

Containing the true Significations of the Planet Saturn as he is in any Annual Revolution accidentally placed in any of the Twelve Houses of Heaven, whether he be Lord of the Year or no.

**E**VEN as it was an earnest desire that all the ingenious spirits of our Nation should increase in Knowledge (especially this, which of all other comes nearest to Divinity) that hath egged me on to this undertaking, I shall (according to my desire and first intentions) be herein as plain as possibly I can, and shall cordially and sincerely deal with thee as I would be dealt by: for wilfully I shall not in the least detain or keep back the smallest matter according to that little knowledge God in his wisdom and infinite mercy and goodness hath bestowed on me, that might advantage thee in this most heavenly study, or be a means to propagate the Art.

If in any Revolution of the years of the world Saturn be in the Ascendant (and diurnal; and beheld by his dispositor by a good aspect; as also by the Lord of the mid-heaven, or in reception therewith, it signifieth the People under that Revolution shall be quiet during that Revolution, not making many Journeys, shall be in a good condition, fortunate, successful, and shall be much honoured by their King and Superiours, of whom they shall obtain much good; but if he be therein afflicted, and either fortunate or anywise weak, he denotes mischief and trouble to the People in their proper persons, also infirmities and all vexations signified by Saturn; and this shall the more assuredly happen if he be in humane signs and no wife beheld of the Fortunes or adjuvant Planets.

In the second, and beheld by the fortunate aspects of the Lord of the second; he denotes the successful and prosperous condition of the Common People in their Trades and Merchandizing, and that they shall thrive and grow rich, especially in such things as are signified by the sign wherein the Cuspe of the second is; if he be therein weak, impeded and unfortunate, he shall signifie the contrary; and that the People shall be poor, losses and crosses, especially in such things as are signified by Saturn and the sign wherein he is; And this understand touching the quality of the good or evil understood or signified by any of the other Planets; for according to the nature of the Sign and Planet therein must you give Judgement.

Saturn in the third if he be well dignified shall generally denote mirth and jollity to the People, that they shall delight and associate themselves one with another, and all heart-burnings and differences between them shall be forgotten and laid aside: but if he be in the third and unfortunate, men shall suffer by short Journeys, shall envy, hate and disturb one another, shall be liars, perfidious and treacherous, and oftentimes shall have terrible and troublesom dreams, &c.

Also if he be in the fourth and strong (as above said) men shall be very laborious and successful in manuring and husbanding the ground, and shall much delight themselves therein, and shall thrive thereby, as also by heritages and houses; but if he be weak, there shall be no profit in such things, houses shall come to ruine, the earth shall not give its due increase (especially if other testimonies concur, for how to judge of plenty and scarcity you shall have anon; yet Saturn his presence in this house and unfortunate (you must know) will somewhat lessen the fertility promised in any Revolution) as will be expected by the husbandman whose hopes therein will be frustrated, and much of his time spent in vain.

H h

Again,

Saturn in the  
fifth.

Again, If he be in the fifth and strong, the People shall be jocund, pleasant and merry, shall delight in their Children, Feastings, and the like; if he be therein weak, judge the contrary; sadness for joy, crosses by Children for delight in them, and penury and want instead of Feasts.

Saturn in the  
sixth.

If he be fortified in the sixth, judge health to the People if it be a humane sign which possesseth the Cusp thereof, and good to servants; if it be bestial, it will be more especially manifest in such Creatures as are thereby represented, as if *Aries* or *Capricorn*, Sheep, Goats and small Cattel; if *Taurus*, Bulls, Cows, Oxen, and the greater sort of Cattel, Horses, &c. if in watry signs, success and good to Rivers, Fountains and Fish; if the sign of the sixth be *Virgo*, to the Earth and its Fruits, as Corn, &c. if he be impeded or weak, judge the contrary, sickness and detriment unto them, according as you see the several significations of the sign on the Cusp of the sixth House.

Saturn in the  
seventh.

Moreover if *Saturn* be in the seventh and strong, and the sign be humane, men shall delight themselves in women, especially old men, and shall Contract and make Marriages; if it be any other sign, see of what nature and signification it is, and judge they shall delight themselves in such things as are according to the nature thereof, and profit thereby; but if he be weak, judge the contrary.

Saturn in the  
eighth.

And if he be in the eighth, although he be strong, yet shall he signifie danger of death, and ruine to those things signified by the sign of the eighth; as if a humane sign, to men, &c. but if he be weak, it is the more to be feared, and if other testimonies agree, it is to be concluded, but especially to men of elder years.

Saturn in the  
ninth.

Also if he be in the ninth, well dignified, and in a fixed sign, men shall be chaste, lovers of Religion, the Law and all good Learning; but if the sign be movable, they shall make many Voyages by Sea, or long Journies, in which they shall continue long; but if he be then weak, judge the contrary, and that many Ships shall suffer shipwrack, and men shall receive much damage and detriment through long Journies.

Saturn in the  
tenth.

Again, If *Saturn* be in the tenth and strong, the People shall receive much honour and benefit from their King and Superiours; but if he be weak and elevated above all the other Planets, it signifieth that his cold unfortunate and malicious inclination shall go generally through all the Region, Country or Kingdom; and then the King shall remove out of one place into another, and shall do much mischief and evil acts, and too tyrannically impose unusual Taxations on the People.

Saturn in the  
eleventh.

*Saturn* in the eleventh and strong, shews that men shall obtain their desires and hopes, shall be successful in their Journies and Removes, and shall be merry; but if he be weak, judge the contrary.

Saturn in the  
twelfth.

Lastly, If he be in the twelfth and strong, men shall be quiet, shall love one another, and retain no malice or ill will; but if he be weak, men shall be envious, malicious and wicked one against the other, and there shall be many quarrels and discords in that Region for which your Revolution is.



## C H A P. VII.

*Of the Signification of Jupiter as he is accidentally placed in any of the Twelve Houses of Heaven in any Annual Revolution, whether he be Lord of the Year or no.*

**T**Hus have you heard plainly and fully the true significations of *Saturn* as he is located in any of the twelve Houses in any Revolution whatsoever, whether he be Lord of the year or no; it resteth therefore now we descend to *Jupiter*, who as you have heard in our *Introduction* is the next under *Saturn*, and therefore we shall in this place speak first of him, and then of all the rest in order as they are accordingly located in the Heavens.

If *Jupiter* then in any Annual Revolution of the years of the world be in the Ascendent and strong, and in good aspect of his dispositor (as you have heard of *Saturn* in the former Chapter) he signifies the People of that Climate or Region shall be successful and fortunate on every side, healthy in their bodies, shall have much joy, honour and peace, men shall be desirers and searchers of and in Divine Mysteries, and the Law and the Students thereof shall be in great and high esteem, and they shall build and repair Churches and Courts of Judicature, &c. and if he be weak, men shall be negligent and careless of Divine Duties and the Law; and though thou mayst not judge altogether the contrary to what hath been said, yet mayst thou say the People shall be little the better for his presence in their Ascendent, or receive little or no good from him; for the good he would and is naturally willing to do you see he is altogether unable to perform, being weak or having no power or ability; in like manner judge of his consilience in any other House when he is in the like case indigent.

If he be in the second and strong, he signifies abundance of prosperity and riches to the People, especially in such things and commodities as are signified by the sign wherein *Jupiter* is; also if the Lord of the second apply unto him, their riches will come tumbling on them they know not how; but if he apply to the Lord of the second, it will be by their own labour and industry that they shall augment their riches: By this rule mayst thou (if thou hast well considered what hath been said in the preceding Discourse) judge of every thing appertaining to the signification of any House: If *Jupiter* be weak and in the second, he neither promiseth riches nor poverty in himself except by accident; wherefore you are warily to consider (as hath been said) the signification of each Planet as he is in your Scheme significator of any thing, and not (wholly) as he is naturally; and so judge of the good or evil portended by his signification and aspect, sign and quarter of Heaven he possesses.

Also if he be in the third and strong, the People shall be pleasant and delight to associate themselves with their neighbours, acquaintance and kindred, shall delight also in charitable and alms deeds; and be prosperous and successful in all short Journeys, and give themselves to the study of Arts and Sciences; but if he be weak, they shall not have the like strong inclinations unto these things.

Again, If *Jupiter* be in the fourth and well dignified, men shall infinitely abound in wealth, and prosper by their labours on the ground, especially husbanders and merchants thereof; but if he be unfortunate, there shall happen much sadness and trouble unto them towards the end of the year, &c.

Moreover if he be in the fifth, men shall delight in feasting, sporting and all manner of recreation and pastime, shall be pleasant, merry and receive much joy and content from and by their Children, women shall be apt to consort

*Jupiter in  
the sixth.*

with Child, and they shall bring them safely forth, perfect and without danger; but if he be weak it will not be so well, if any thing at all good.

In the sixth and well dignified, the good condition and state of Servants is promised, also health both unto them and the People in general if the sign wherein he is be humane; if bestial, to beasts of that nature the sign is of, &c. as you have heard in the preceding Chapter where we spake of *Saturn* this being in the same House; if he be afflicted, judge not so much good, but (if you see other testimonies concurring) say rather there will be the clean contrary, and diseases, such as are Impostumes, unnatural windy, swellings, obstructions of the Liver, and the like; be sure you derive your judgement according to discretion, and the nature of the Planet and Sign he is in, &c.

*Jupiter in  
the seventh.*

*Jupiter* in the seventh fortunate, denotes many Marriages and Contracts shall be made, and Men shall delight themselves with Women; but if he be unfortunate, they shall not agree, shall jarr, clash and fall out one with another during that Revolution.

*Jupiter in  
the eighth.*

If he be in the eighth, there shall not be any great mortality (if he be then strong) but if he be weak, judge the contrary, or there shall be some affliction according to the nature of the sign in which he then is.

*Jupiter in  
the ninth.*

Also if he be fortunately placed in the ninth, men shall make safe and prosperous Journeys and Voyages by Sea, and also thrive by removing from one place or house to another, and men shall love and delight in the Law both of God and Man, Moral and Divine; but if he be weak it will not be so good: By what hath been already said and rightly apprehended, thou mayst easily judge when it will be contrary or bad in any degree.

*Jupiter in  
the tenth.*

Again, If he be in the tenth and dignified, the King and Superiours shall be good, shall honour his or their People, and do Justice generally and impartially, and they shall thrive under their Government and be successful; but if he be weak in dignities, he cannot be so strong as to perform this good so effectually, and there shall be both Law and discord amongst the People, &c.

*Jupiter in  
the eleventh.*

If he be in the eleventh, the People shall be most successful or fortunate, also faithful, just and honest, shall not be deprived of their hopes nor confidence, and shall be merry; but if he be weak it will not be so good.

*Jupiter in  
the twelfth.*

Lastly, If *Jupiter* be in the twelfth, the People shall profit and gain by their Enemies, shall be quiet, love and cherish one another, and shall be free from malice and envy; but if he be weak, judge the contrary, as you shall have occasion and reason.

## CHAP. VIII.

Containing the Significations of *Mars* in the Twelve Houses of Heaven in any annual Revolution, whether he be Lord of the Year or no.

*Mars in the  
first.*

**H**AVING done with the significations of *Jupiter*, it follows now we come to *Mars* and his significations, who if he be in the first House in any Revolution and strong, whether he be Lord of the year or no, shews that the People of that Country shall gain and be advantaged by wars or slaughters, and shall overcome their Enemies during that Revolution; but if he be weak, they shall disagree and fall out one among another, and shall beat, draw blood and wound one another, for which cause much evil and damage shall happen unto them.

*Mars in the  
second.*

If *Mars* be in the second House at the time of any Revolution, or Ingress of the

*Sun* into *Aries*, and strong, he denotes many thefts, rapines and robberies, and covering and cheating of one another; those also that are intrusted with money or goods of any one, shall be false and deceitful, and the People generally shall be driven to want, and be perplexed with taxations and tributes.

But if he be in the third, men shall not associate themselves with their neighbours and kindred, but instead of being friends hate and envy one another. *Mars* in the third.

Also if he be in the fourth, he sends his vigorous heat and malice to all the other Planets, so that if he be in a fiery sign, he dries up and scorches the earth, and causeth great mischief by fire, also mortalities; if the sign be humane, he causeth many slaughters and effusion of blood, quarrels and war, and that chiefly in or towards the latter end of the year, and in those places generally subject to the sin wherein he is. *Mars* in the fourth.

And if he happen in the fifth, hard and tedious labour is threatned to those with Child, little or no merry meetings and feasting; but if any, he causeth dissensions and discords amongst them. *Mars* in the fifth.

Again, if he be in the sixth, in a hot and dry sign, he causeth hot and dry diseases; if the sign be moist, the diseases will be hot and moist; if airy, they will be feavers, corruption of blood, impostumes, ventosies, &c. if it be an earthy sign, they will be consumptions and melancholy diseases, with some mixtures of choler; and if the sign be bestial, the beasts subject thereunto shall suffer, &c. *Mars* in the sixth.

Moreover, if he be in the seventh, afflicted and weak, he denotes then great dissensions and enmities, and that men shall be perplexed with theft, much blood-shed, contentions and wars; and these shall chiefly be incident to the People of that Climate for which the Radix of your Figure is made, viz. evil accidents, wars and discords, also fraud and deceit in Merchandizing, trouble and sadness. *Mars* in the seventh.

And if he be in the eighth, there shall be fearful and terrible sudden deaths, according to the nature of the sign in which he is. *Mars* in the eighth.

If he be in the ninth, travelling shall be dangerous, also much robbing and plundering therein, if the Journey be by Land; if by Sea, Shipwrack is much to be feared. *Mars* in the ninth.

Again, if he be in the tenth, the King and Rulers shall be froward and cross with their People, exercising cruelty and tyrannie without any piety or fear of God, and punishing and taxing them without any mercy or pity. *Mars* in the tenth.

If in the eleventh, men shall not love one another, nor delight in each others society, neither will they be moved with any compassion or pity. *Mars* in the eleventh.

And if in the twelfth, the People shall be much terrified and troubled by their Enemies, from whence shall proceed slaughter and effusion of blood. *Mars* in the twelfth.

## CHAP. IX.

*Shewing the Significations of the Sun in the Twelve Houses of Heaven in any Annual Revolution, whether he be Lord of the Year or no.*

**R**ehearsing the Planets according to their order and places in the Heavens after *Mars* follows the *Sun*, who if he be in the Ascendent fortunate, essentially dignified, and in reception with the Lord of the Ascendent, and beheld amicably by him, the year shall generally be happy and successful for every one; as well the King as the Beggar; but if he be therein infortunate, it shall be clean contrary; and especially noble and great men shall suffer in their persons dishonour, disgrace, and be per-  
cast out of their dignities and places.

*The Sun in the first.*

The



The *Sun* in  
the second.

The *Sun* in the second, the People shall waste and expend their wealth, also their Rulers shall covet after the fingring and disposing thereof, insomuch that they shall live sneakingly and poor.

The *Sun* in  
the third.

The *Sun* in the third, shews the People shall delight in goodness, and in the Law, shall love and associate themselves with their neighbours, friends, kindred and associates, for the which they shall be praised.

The *Sun* in  
the fourth.

If he be in the fourth, Gardens and Vegetables shall be spoyled and suffer detriment, especially if he be in signs of that nature; great men and high shall be made low and degraded; and if it be a watry sign, the earth shall be dry, and the water dried up: [I believe the Ancients meant fiery.]

The *Sun* in  
the fifth.

Again, If the *Sun* be in the fifth, he denotes detriment and grief to such Creatures as are with young, so that hardly do any escape without some manifest hurt or other.

The *Sun* in  
the sixth.

Also if he be in the sixth, many griefs and infirmities shall happen, and chiefly in the eyes, and such living Creatures shall dye as are signified by the sign wherein he is located; the King also or chief Rulers shall be sad that year, much loss also and damage shall be by servants; and such things as are signified by the sixth House; also the ignoble and baser sort of People shall envy and raise themselves up against their Superiours.

The *Sun* in  
the seventh.

Moreover, if he be in the seventh, he denoteth discords between the People and their Rulers, and betwixt the King and the Nobles, and that the King shall keep at a distance with the People, or keep himself retire from them.

The *Sun* in  
the eighth.

In the eighth, he denotes the death of Kings and great men, also the deposing of Kings, and unthroning of Nobles and Grandees, and a lessening or diminishing of their power, especially if he be beheld by the Lord of the eighth.

The *Sun* in  
the ninth.

But if he be in the ninth, he shews the inclinations of the People are generally to good, and that they shall be fortunate and successful in long Journeys and Voyages, and shall love and delight in both the Law of God and Man.

The *Sun* in  
the tenth.

Also if the *Sun* be in the tenth, it denotes the glory, renown and honour of the King or chief Rulers, also the good condition of the People, and that there shall be kindness and love betwixt them; for the People shall willingly obey, and the Superiour shall conferr honour and privileges on the People.

The *Sun* in  
the eleventh.

And if he chance to be in the eleventh, the People generally shall have joy and gladness, and shall be merry and solace themselves with their friends, acquaintances and familiars, and their hopes shall not be frustrated; the chief Rulers shall love the People also, and be advantageous unto them.

The *Sun* in  
the twelfth.

Lastly, if he be in the twelfth, Rich and Noblemen, and the Grandees shall be eclipsed in their honour, and ignoble persons shall affront and prejudice them; and the People generally shall hate and despise their Superiours, and their Superiours shall oppress and torment them.

## CHAP. X.

*Shewing the Signification of Venus in the Twelve Houses of Heaven in any Annual Revolution, whether she be Lady of the Year or no.*

*Venus* in the  
first.

**A**fter the *Sun* follows *Venus*, who if she be in the Ascendent, strong and well dignified, the people shall be strong and healthy, and have much joy and gladness, shall endeavour to live neatly and in a comely spruce manner, both  
for

for matter of meat and raiment, and all other things necessary for the perfecting of a mans pleasure in this life.

*Venus* in the second, causeth profit and gain by Women, happines and fertility of the Fruits of the Earth. *Venus* in the second.

If she be in the third, men shall hate one another, and no wise desire the society of their friends and neighbours, also be careless of Religion, Law and all goodnes. *Venus* in the third.

Also if she be in the fourth, men shall be jealous of their Wives, and shall therefore shur them up, also sadness and anxiety caused by Mothers; but yet the latter end of the year shall be better then the beginning. *Venus* in the fourth.

If she be in the fifth, damage is portended through the occasion of Children; but the latter end of the year will be better then the beginning, and the grief and sadness converted into joy; such Creatures as are with young shall go safely and be delivered, but the most part will be Females; Men shall be Captivated with the love of Women, and shall be merry with them, shall delight in singing, dancing, feasting, and seeming spruce and neat. *Venus* in the fifth.

Also if she be in the sixth, and the sign humane, men shall profit by servants; in the same manner if the sign be bestial, they shall also gain thereby, viz. by such beasts as are thereby signified, and they shall be free from sickness and other accidents, and women shall be sick through surfits and weakness of the stomach. *Venus* in the sixth.

Again, If she be in the seventh, Women shall make and conclude Marriages, and delight themselves with their Husbands if she be strong; but if she be weak, they shall fall out and scold with their Husbands, and shall be disobedient unto them, and shall run scolding and prating out of their houses, and separate and divorce themselves many of them from their husbands. *Venus* in the seventh.

Moreover if in the eighth, she denotes the death of Matrons and great Women, also generally mortality to all Women, if she be then weak. *Venus* in the eighth.

If she be in the ninth, she shews Men of Religious Orders shall flit and remove from one place and house to another, and that Men shall dream true Dreams, and perform long Journeys and Voyages with safety, and profit and gain thereby; Men shall be Lovers of the Law both of God and Man, and esteem of all good Learning, and strive to be vertuous. *Venus* in the ninth.

But if she be in the tenth, joy and gladness will be occasioned by and from the King and Superiours, the Grantees also shall love and delight themselves with Women, whom they shall adorn and deck sumptuously; they shall also take much pleasure in Jestors, all merry conceits and tricks, also in Musick, Songs and the like; the People shall be in a good condition, and shall be beloved and honoured by their Superiours. *Venus* in the tenth.

Also if she be in the eleventh, the People shall be fortunate, successful and happy, by reason their faith, trust and hope shall not fail them; they shall also accompany themselves with Women, and shall be taken in love one with another, and commit Fornications, and transgress the Law, yet shall they spend the year with great jollity and mirth. *Venus* in the eleventh.

If in the twelfth, Tribulation is threatned, and enmity with Women; for Men shall hate them, and no wise be assistant unto them, so that they shall be during the time of that Revolution most unfortunate. *Venus* in the twelfth.

## CHAP. XI.

*Of the Significations of Mercury in the Twelve Houses of Heaven in any Annual Revolution, whether he be Lord of the Year or no.*

*Mercury in the first.*

**M**ercury in the twelve Houses of Heaven comes now to be considered, who if he be in the first, he shews the year shall be good, and successful; Men shall be ingenious and also Children and Youth, so that they shall during that Revolution be apt to attain to any thing that shall be taught them, or that they shall incline their minds to understand.

*Mercury in the second.*

If he be in the second and strong, Merchants and Trades-men shall profit and grow by their Merchandizing, shall be faithful and justly perform the trust reposed in them, shall be honoured, famous and in great esteem of their Superiours; but if he be unfortunate, it denotes loss and decay of trading, infidelity and breach of trust, and that men shall give themselves over to gain by unlawful and indirect means, and the like.

*Mercury in the third.*

Also if he be in the third, men shall love and delight in the Law, and in all kind of Knowledge and Religion; and shall love and associate themselves one with another, and shall delight in short Journies.

*Mercury in the fourth.*

Again, In the fourth he causeth discords and jarrings in words betwixt man and man, also vexation and sadness; also many Scribes shall be captivated, or such keep Books of Accounts, or Secretaries of State; and if the sign wherein he be fixed, they shall continue long in Prison; if moveable, judge the contrary; and if Mars do then maliciously aspect him, they shall be grievously beaten and tormented, and perhaps slain.

*Mercury in the fifth.*

Also if he be in the fifth, he denotes success and joy by and in Children, messengers, sports, pastimes and ingenious recreations, by which sadness shall be totally abolished; also such as are with Young shall go their time safely, and be at length well delivered, and these for the most part shall be ingenious Creatures; but if he be unfortunate, no Conception shall be brought to perfection, and judge the contrary to what you have heard.

*Mercury in the sixth.*

Moreover if he be in the sixth, contentions, trouble and vexation shall happen through the default and actions of servants and vile ignoble persons, or such as belong to a mans own family, or by small Cattel, viz. such as are signified by the sign wherein he is, or by sickness, &c. Children also and Young men shall many of them dye and be diseased according to his affliction in this House.

*Mercury in the seventh.*

If he be in the seventh, he denotes men will be addicted to lasciviousness, and the company of women carnally; and if he be weak, they shall fly out and commit many fornications and filthy acts.

*Mercury in the eighth.*

In the eighth, he shall cause the death of many Young men, Women and Children, also discords and contentions between men concerning Wills, Legacies and the mind of the deceased.

*Mercury in the ninth.*

Also if in the ninth, long Journies will be performed with safety and pleasure, also men shall mutually desire each others society, and delight in all honest and good Learning, and apply their minds to the finding out of hidden secrets and mysteries; but if he be weak, their study will be impious and wicked; and so of all the rest, judge the contrary.

*Mercury in the tenth.*

Again, If Mercury be in the tenth, Merchants and Scribes, also Scholars and Ingenious men shall be honoured by their King and Superiours; also all such men as are signified by Mercury; but if he be afflicted, judge the contrary, according



to the nature of the Planet afflicting and the Sign and Quarter of Heaven he is in.

Moreover if he be in the Eleventh, men shall love and associate themselves one *q* in the 11th. with another, they shall mutually give gifts, and profit one by another.

In the Twelfth, the People shall be plotted against by their Enemies: also Servants *q* in the 12th. and Children shall disagree and clash with men and women: also losses by great Cattel, if the Sign be Bethel, &c.

## CHAP. XII.

*Of the significations of the Moon in the Twelve Houses of Heaven in any Annual Revolution, whether She be Lady of the Year or no.*

**E**VEN as we have already treated of the Six fore-going Planets, let us yet continue to shew also the significations of the *Moon* in the Twelve Houses of Heaven. Wherefore if the *Moon* in any Annual Revolution be in the first *D* in the 1st. House whether she be Lady of the Year or no, she denotes the People shall be fickle, ever wavering and going out of one Opinion into another, and one house and place to another: and men shall have joy and profit by women: especially such as have Mothers shall gain much by them. The Year shall be prosperous, men shall be successfull, and in health of Body and strong: this if she be fortunate, but if she be impeded and weak judge the contrary.

Also if she be in the Second and Fortunate, men shall gain and profit and abound *D* in the 2d. in Riches, having plenty of all things: but if she be infortunate, they shall be indigent, poor and vile, &c. shall have many losses and crosses.

If she be in the Third, men shall delight and joy in the society and company of *D* in the 3d. their Friends, Acquaintance and Kindred, and all enmity and former heart-burnings shall be forgotten and laid aside: they shall delight in all goodness and charitable Alm-deeds; also short journeys shall be performed with all the security and profit that may be.

In the Fourth, and the Revolution be diurnal, she denotes misfortune at the beginning of the Year; but towards the latter end amendment: but if it be nocturnal the People whether at the beginning or ending of the Year shall not have any success, but contrariwise many tribulations, crosses, losses, vexations and imprisonments: but if she be strong and well dignified, the evill will not be altogether so bad.

In the Fifth, men shall be fortunate in and through their Children in whom they *D* in the 5th. shall rejoyce and take pleasure: there shall be plenty of every thing: men shall juncker, banquet, feast and be merry, and the like, delight to get Children, and many shall be conceived, and all things with young shall be safely and well delivered: in a word, every thing appertaining to the signification of this House shall be successfull if she be fortunate: but if afflicted, judge the contrary.

Also if she be in the Sixth, men shall leave off their accustomed wickednesses, and *D* in the 6th. apply themselves more to goodness then usually they were wont: gain by Servants and small Cattell: but if unfortunate, loss and damage thereby, and the cleain contrary is to be expected.

Again, if in the Seventh, men shall be fortunate and happy in women, and gain and *D* in the 7th. profit much by them.

And if in the Eighth, Mortalities shall happen amongst men: and if she be then un- *D* in the 8th. fortunated, it shall be so much the worse: and if she be in any of the houses of *Mars*, there shall be many and grievous slaughters; also tribulations and anxieties amongst men, and that about Legacies, and the like: and men shall endeavor to prosecute one another, and to cast one another out of their Possessions, &c.

D in the 9th.

Moreover if she be in the Ninth, men shall make many journeys, and Remove out of one place into another; if the Sign be watry, they shall make Voyages by Sea; if an earthy, long and tedious journeyes by land; Men shall be lovers of Arts and Sciences; for if the Sign on the Ninth be one of the Houses of *Saturn*, they shall delight in Alchimy and Chymical preparations; if it be one of the Houses of *Jupiter*, in Divinity, Law and Justice; if of *Mars*, in wars, feats of Arms, &c. if belonging to *Sol*, in all noble Sciences; if to *Venus*, in Musick, singing and dancing; if to *Mercury*, in Astrology and all curious Sciences and ingenious Arts; to herself, in all water-works or things pertaining thereunto; and if she be therein afflicted, then mayst thou judge inconveniency will come thereby, expences and trouble according to the nature of the Planet afflicting, &c.

D in the 10th.

If she be in the Tenth, the People shall be in a good and prosperous condition, shall be honored and beloved by their King and Superiors, and this shall the more assuredly happen if she behold the Lord of the Tenth, or be in reception therewith, and the revolution Nocturnal.

D in the 11th.

If in the Eleventh, the year shall be fortunate and successfull in every thing appertaining to that houses signification if she be strong; but if weak, judge the contrary.

D in the 12th.

Lastly if the *Moon* be in the Twelfth, she denotes the instability and uncertainty of every thing, and the People subject to the Sign wherein she is: shall have many quarrels, dissensions and discords, if not wars, &c.

Note.

Remember still that if your Significator or Lord of the year, &c. be afflicted, then mischief is to be expected; if assisted and well dignified, the contrary; and whether good or bad is portended, it shall still happen to the quarter of the Region answering to the quarter of heaven he is in; as if in the Ascendent, it shall happen in the Eastern parts; in the Seventh, in the Western; in the Tenth, in the Southern; in the Fourth, in the Northern; in the Second, in the North-east and by East; in the Third, in the North-east just (if upon the Cusp thereof;) but if within the house, North-east and by North; and so judge of all the rest of the houses round the whole heaven. But the good or evil shall chiefly be incident to those Regions and Countries subject to your Significator and the Sign in which he is located.

Also you are to remember to judge the nature of the good or bad according to the nature of the Planet afflicting or assisting, and the nature of the Sign in which he is, whether Aery, Earthy, Fiery or Watry; for it is not for me upon every Rule to make repetition; wherefore you are warily to understand and consider what hath been already delivered, &c.

## C H A P. XIII.

Containing the significations of the Head and Tail of the Dragon in the Twelve Houses of Heaven in any Annual Revolution of the Years of the World.

**S**ince we have now waded through the significations of the Seven Celestial Planets in the Twelve Houses of Heaven in any Revolution of the Years of the World, it resteth we now also shew the significations of the Head and Tail of the Dragon, and then proceed to the significations of them in the Twelve Celestial Signs; wherefore then if you find ♄ in the first, the People will be successfull, fortunate, in honor and health, especially if free from the malevolent aspects of the ☿ in the first. Infortunes, and fortunately beheld by the Benevolents; But if ☿ be in the first, it denotes dangers, misfortunes, crosses, losses, and that all manner of mischief shall be incident to the persons of the People, also infirmities according to the Nature and signification of the Sign wherein it is.

If

If ♌ be in the Second, it portends fortune and good success to the People in their Trades, that they shall grow rich and thrive in the world: but if ♍ be therein, little ♌ in the 2d. or no Trading, crosses and losses in their substance and wealth is to be feared, and that ♍ in the 2d. casually and unexpectedly.

If ♊ be in the Third, short Journeys shall be profitable, safe and advantagious to ♌ in the 3d. the People who shall also be good and well disposed, and dream true Dreams, and shall delight in all manner of good things: Brethren and Associates shall love and agree, also be helpfull and advantagious one to another: but if ♋ be therein, judge ♍ in the 3d. the contrary, discords, dissensions and feuds among them; chiefly amongst the men if the Sign wherein it is be masculine, amongst the women if feminine; also dammage and loss by long journeys, &c.

If ♋ be in the Fourth, and the Sign wherein he is be ♈, ♌, or ♍, or ♎, or ♏, or ♐, ♌ in the 4th. it signifies good success and increase of things of the Earth, as fruits and the like, and all immoveable things signified by the Fourth house; but if it be ♑, ♒, ♓, or ♈, judge the contrary: and if ♒ be therein, Poverty and Indigency, also a scarceness of fruits, and the ill state of things signified by that house is to be expected.

Also if the *Dragons Head* be in the Fifth, it signifies encrease of Joy by children, also abundance of pleasure, &c. but if the *Dragons Tail* be therein, sadness, trouble, vexation and anxiety is to be expected, also grief and trouble by and through children: and if any recreation or pastime be used, it is an hundred to one if there follow not much inconveniency thereby.

Again if the *Dragons Head* be in the Sixth, it denotes encrease of small Cattell, ♌ in the 6th. and much gain and profit thereby: also faithfull Servants and such as shall advantage their Masters, and the Ayr shall be healthfull and pleasant: but if you find the *Dragons Tail* therein, judge the contrary, also loss by Cattell and Servants, and that ♍ in the 6th. they shall be perfidious and false.

Moreover if the *Dragons Head* be in the Seventh, men shall delight in the company ♌ in the 7th. and society of women, and love shall be encreased between them; the enemies of the People shall be strong and in good condition; but if the *Dragons Tail* be there, say ♍ in the 7th. there shall be no love nor delight between men and women, nor society in any love, but rather quarrels, scoldings & brawlings, chiefly among the common sort of people, &c.

If ♏ be in the Eighth, the People shall gain and profit by the decease of men and ♌ in the 8th. women, also by Legacies and such like, &c. but if ♍ be there, it signifies loss by the death of men and women, quite contrary.

Also ♌ in the Ninth, long journeys shall be successfull, men shall also be Lovers of ♌ in the 9th. the Law and all good Learning; but if ♍ be therein, long journeys and voyages by ♍ in the 9th. Sea shall be tedious, dangerous and unprofitable; also men shall be negligent and careless of the Law and Learning.

Again, if ♌ be in the Tenth, the condition of the King and Rulers shall be good, ♌ in the 10th. and the People shall study such Trades as are very curious and ingenious, also dive into the Secrets of all Sciences and Studies; but if ♍ be there, they shall be also as inquisitive, but the Arts shall be Diabolical and unlawfull, and the Trades-men shall devise ways in their Trade to cozen and cheat their Neighbors; and the King or Rulers shall have crosses and troubles, and perhaps their Honor eclipsed.

Also if ♌ be in the Eleventh, the Ancients have sayd he signifieth neither good ♌ in the 11th. nor bad; the same also they affirm of ♍. I must confess I have not had much regard ♍ in the 11th. to the verity thereof by any sufficient observation, nor can I as yet conceive the true Reason thereof: I hope a little time and Search thereinto will better inform both me and thee: in the Interim because they have so concluded, I shall not in the least contradict them in this Point, nor derogate from them, because something may I know be sayd for this their Tenet, although not so much as is fully satisfactory to my Objections, &c.

Lastly, if ♌ be in the Twelfth, he denotes encrease of mischief and not good; and ♍ ♌ in the 12th. loss to and by great Cattell, that few men shall during that Revolution be imprisoned: and if they be, they shall not so continue: but I shall desire thee to remember that according to their affliction or assistance

Note



thou art to judge good or bad, and not always according to these general Rules, as you have been sufficiently taught of the Planets, so also touching the places where their effects shall be manifested, observe the same Rules you have been already taught, viz. those subject to the signs in which they are, &c.

#### CHAP. XIV.

*Shewing the Significations of the Planets in any of the Triplicities, when any of them is Lord of the Year in any Annual Revolution of the years of the World.*

**E**VEN as we have before promised to give you some Rules more at large for the better and further illustration of what hath been already delivered, so (though what hath been said is sufficient) we shall yet further persist, and endeavour to make every thing so clear, that there shall not be the least complaint thereof; now therefore as touching the signification of every Planet when they are either Lords or Ladies of the year in any of the four Triplicities (what a Triplicity is, and how and wherefore so divided you have been already shewn in the 12. Chapter of our *Introduction to the Judgement of the Stars*) and then what may be expected by their being in any of the twelve signs, as also the *Head* and *Tail* of the *Dragon*, and so we shall proceed to the third Section, that we may the sooner hasten to a conclusion.

I might hereon enlarge, as have the Ancients, but it shall be needless to say more than thus much, That look what Planet is Lord of the year, and the sign he is then placed in, and ponder exactly his Debilities and Fortitudes, and according to his strength you know and have been sufficiently already taught, you are to judge, good or bad, according to his nature, the nature of the sign he is in, and the nature of the place of Heaven he is placed in; as if *Saturn* be in *Aquaries* or its Triplicity, this being both his house and Triplicity by day, and so consequently (if the Revolution be Diurnal) strong and well dignified, as also having exaltation in *Libra* the same Triplicity, you shall judge what he signifies and denotes shall be advantagious and good to the Common People and Nation, but it shall chiefly be manifested and effected in the Western parts, because this is a Western sign.

For, whatever your Planet Lord or Lady of the year denotes, whether by her or his natural Complexion, or Accidental Fortitudes, good or bad, it shall be chiefly manifested in those Regions subject to the sign wherein he or she is, and the Countreys also subject to that Triplicity, but more particularly in the quarter signified by the said Triplicity; as for example, if *Saturn* be in *Aries*, he shall denote mischief and damage to all Noble, Rich and Great men (because they are denoted and signified especially by fiery signs, which also you have heard in the 23. Chapter of the second Treatise of this Volume are regal) also to the Common People and Nation in general (because he is Lord of the year, and so becomes significator thereof or of them) now I say mischief shall be unto these, losses, and crosses, because *Saturn* in this sign, as also in the whole Triplicity, is weak, *Aries* being his Fall, and *Leo* his Detriment, &c. And this shall be in the Places, Cities, Regions, Countreys and Kingdoms signified by *Aries*, and all the Triplicity (which you have also been shewn in the aforesaid Book, and 27. Chapter) especially in the Eastern parts thereof, because they are Eastern signs, &c. this is clear.

*Note.*

So that if thou hast but regard to the Natural and Accidental significations of the Planet, sign he is in, his strength, and debilities therein, what Triplicity the sign is of, and what Regions and Quarter of Heaven it denotes, together with the Triplicity, and do but judge according to what thou hast been shewn and I need say no more, for thereby mayst thou easily and exactly judge of the rest.

CHAP.

## CHAP. XV.

## Demonstrating the Significations of Saturn when he is Lord of the Year in any of the twelve Signs.

**Y**ou have been promised this plain jog trot way, and therefore I shall here deliver it you, though to the ingenious what hath been already said is sufficient, and this superfluous.

Wherefore then know, that if *Saturn* be Lord of the year, and in *Aries*, he stirreth up many great winds, and those Eastern, and causeth the death of many Matrons and old Women, or such as are Overseers of Nunneries, scarcity of Provisions, and barrenness and barrenness of the earth: And if he be impeded, he causeth many Thefts and Robberies, Cutters by the High-way, anxiety, sadness and tribulation during that Revolution: Also if he be the only Lord or Significator of the year, and be Cadent from the Ascendant, and behold it not, and be direct, he shews anxiety and trouble to Rich and Noblemen, or such as are the Grantees of the earth; and if he be Retrograde, their houses, substance and coffers of wealth shall be visited and destroyed or taken away, and so much the rather, if he be beheld by the malevolent Aspects of *Mars*; for then he shall denote grievous cold weather, the death of Cattel, especially Sheep, and such as are signified by *Aries*, and that by some rot or the violence and rudeness of Wars; and if he do not behold *Mars*, or *Mars* him, the Winter shall be extream cold, according to the nature and quality of the Climate, and there shall be a destruction or death of Cattel; also if he be not Retrograde there shall be dissensions and quarrels amongst men, Sackings, Robbings and Spoilings, and a great deal of mischief; especially if he be beheld of *Mars* out of an angle; but if he behold him from a Cadent house, it shall not be so bad: Also if *Saturn* be direct, and in an angle, he signifies much rain, discords amongst great and rich men, especially if he be aspected by *Mars*, for then the Common People shall assuredly disagree, and contend with their King and Superiours; and if he be Retrograde, the state and condition of the People shall be grievous; and if both *Mars* and the *Moon* behold him with a malevolent Aspect together, there shall be terrible cold weather, Cattel shall die, and there shall be dissensions and Wars.

In any Revolution of the World, if you finde *Saturn* in a fixed sign, he denotes mortality, poverty, scarcity, and great want of the fruits of the earth (if he be Lord of the year this is meant) especially in *Leo*, because he is therein afflicted and in detriment (being the sign opposite to his own house *Aquaries*) not altogether so bad in *Scorpio*, and in *Taurus* a great deal less mischievous then in *Scorpio*; for the more he is impeded, the more evil shall he be the occasioner of, especially if he behold *Mars*, or be aspected by him, except *Jupiter* do moderate the matter by his benevolent beams.

If *Saturn* be Lord of the year, and have Septentrional Latitude, (or more plainly North Latitude, because every one understands not Septentrional) he denotes thick frosts and corrupt ayr, also dark and cloudy.

If he have Meridional or South latitude, he signifies much hard cold weather and frost.

If he be Oriental also, he shall be the occasioner of trouble, sadness, grief and sorrow to Great and Noblemen, perhaps through the coldness and frostiness of the weather.

Again, if he be Occidental, there shall be Earthquakes during that Revolution, especially in the Eastern parts (this is if he be in *Aries* or any sign signifying that the year and Quarter) if he denote Earthquakes, and be Oriental, joy shall not be so great; if Occidental, he be Retrograde it will be the worse, and so judge of the quality and greatness of the

*Of the significations of Saturn when Lord of the Year, and in Aries. In Aries and impeded.*

*Saturn Lord of the year, and in fixed signs.*

*Saturn when Lord of the year, and hath North latk. When South latitude.*

*Saturn Lord of the year, and Oriental.*

the good or evil still signified by any Planet according to his strength or impediment and affliction.

Saturn in Taurus, and Lord of the year.

Thus much touching the significations of *Saturn* when Lord of the year, and posited in *Aries*; wherefore now as touching his position in *Taurus* when he is Lord of the year, who if he be then in an angle and direct, he signifies War and Discords or Quarrels, chiefly in the Regions and Places subject to *Taurus*, and in the Southern parts of the Nation in which the Revolution is made, also destruction to the Seeds and Plants in the earth, because *Taurus* is an Earthy sign, and he no ways essentially fortified so as to do there any good, and being naturally evil, unless the good aspects of the Fortunes do prevent and alter his influence; he shall also cause Caterpillers, Worms, and such kinde of Creatures as shall destroy the Fruits of the Earth; also Tribulations, and Sorrows in the earth, destruction of Houses, Cities and Towns, also Earthquakes, chiefly Southward (because *Taurus* is a Southern sign, &c.) and in those places subject unto *Taurus*.

Moreover if *Saturn* be Lord of the year, and located in *Taurus*, he signifies War, Scarcity and Famine, or a want of such things as are produced out of the earth; and if he be impeded, he also denotes mortality, and that also to the great Ones of the earth; and if *Mars* and the *Moon* be joyned either in *Conjunction* or *Aspect* with *Saturn*, in what ever sign it be, or what ever then ascends, they shall denote mortality and famine, or a scarcity and if they be joyned to *Mars*, it signifies trouble and vexation to the King and chief Rulers; also Quarrels and Wars in the Southern parts; and if he be then Retrograde, he denotes destructions and violencies generally over all the Region, Wars and Bloodshed, especially if he be in the tenth, for then it shall be more universal; also mischief and damage to children and young men; but if he behold the Ascendent, and be direct, the evil shall not be so great and general; and if he be Cadent from the Ascendent, nor in *Aspect* therewith, and be direct, nor beheld of *Mars*, the evil is thereby still declared not to be so great; but if he be retrograde and impeded by *Mars*, he denotes destruction to the fruits of the earth and mortalities, according to the nature of the sign he is in.

Saturn Lord of the year, and in Gemini.

When *Saturn* is Lord of the year and in *Gemini*, and in an angle direct, he stirreth up many great and high Western winds, and causeth very sharp cold weather in Winter according to the nature and quality of the Climate; the Birds of the ayre shall suffer Detriment of which there shall be a scarcity; also men shall be afflicted with cold and dry Diseases commixed with heat and moisture, and men shall be lyars, contentious and shedders of blood; there shall be much Frost in Winter, and in Summer corruption of ayre, thunder, lightning and rain; and if he be Retrograde, dissensions and discords shall happen between Kings, Nobles and great men; also they shall during that Revolution be in great fear of death; it signifieth also Earthquakes and these towards the Western parts; and if he be remote from an Angle, he signifies as well Eastern as Western winds, and abundance of Cold, and men shall suffer many changes; so also judge they shall be if *Saturn* be then Retrograde; and that there shall be many infirmities through winds, storms, unnatural Dews and Rains; but if he be Cadent and not beholding the Ascendent and be direct, these things shall happen in the sign in which *Saturn* then is, and shall cause many Southern and Southwest winds.

Also if *Saturn* be in the fourth house in *Gemini*, or its Triplicity, and Lord of the year, or if he be not Lord of the year, yet if he be in aspect of the Lord of the Ascendent, he signifieth that in the Western parts during that Revolution many men shall die through Earthquakes; but if he be in Aspect with the Lord of the tenth, there shall be many controversies and dissensions about Rule and Government, and the power and right of one another; also many inundations, and abundance of overflowings of Waters, by which the fruits of the earth shall be damnified.

Saturn Lord of the year, & having Septentrional lat. In II

Again, if *Saturn* have Septentrional Latitude, there shall be many grievous high winds, corrupt, foggy dark ayre and earthquakes, and these chiefly in the Western parts and places subject to *Gemini*.

But



But if he have Meridional Latitude, there will be a hot and dry ayr, <sup>If he be Meridional.</sup> mortality, and little or no rain; if he be Oriental, he denotes infirmities and sickness, also trouble to the Grandes of the earth, and Nobles of those Regions under *Gemini*; so if he be Occidental, there shall be a very dry ayr, and <sup>Oriental.</sup> little or no rain, &c. <sup>Occidental.</sup>

Again, if *Saturn* be in *Cancer* in any Revolution and Lord of the year, <sup>*Saturn* Lord of the year, and in *Cancer*.</sup> there shall be an increase and abundance of Water, Fish and Locusts (or Caterpillars rather in our Country) and such Worms and creeping Creatures as are destructive to Fruits, and are ingendred by immoderate rain with which the year shall abound, as also with Fishes; and if *Mars* behold him not, there shall be grievous and terrible cold weather, and many infirmities in those places under the sign wherein *Saturn* is, as also under the signs in *Square* and *Opposition* to him, and they shall be such Diseases as shall be of the nature of the sign he possesses, and if he be Retrograde, let the King have a care of death, or some prime and chief Ruler during that Revolution; and if *Mars* behold him with any Malevolent aspect, it signifieth Mortalities to the aforesaid places and many evils and mischiefs.

And if *Saturn* behold not the Ascendent, there shall be much cold, rain and dew; but if he be direct, the evil shall not be so bad, except then the *Moon* be in the Ascendent, for that signifieth the evil shall fall on the King or chief Rulers of the Region in which the Revolution is, if not death it self; but if he be retrograde, and beheld of *Mars*, it signifieth death and mortality in those Regions aforesaid; and if he be Cadent and not beholding the Ascendent, and be direct and *Mars* Cadent from him, it signifieth that men shall be secure and safe; and so much the more assured will this be if he be past the first fifteen degrees of the sign; yet shall there be infirmities in the Regions and Places subject unto the said sign: but if he be retrograde and beheld of *Mars*, and neither of them in the Aspects of the Fortunes, many tribulations and troubles shall be incident unto those Regions, also abundance of rain and cold weather, also Shipwracks and Disasters by Sea, and much danger to Navigators, and such as make Voyages; also death to fish, and the creatures lying in the Sea and other Waters.

If that *Saturn* be in *Cancer* having Septentrional Latitude, he denotes a scarcity of Waters, and a drought of fountains and rivers, and but little rain; Also if he be Meridional, that men shall labour and take much pains in their Trades, but shall gain little or nothing thereby: if he be Oriental, he denotes dark, thick and obscure unwholsom ayr, also in the Winter time, grievous cold raw weather; and damage to fruits by Northern winds; if he be Occidental, also much rain; And if he be retrograde the evil shall be augmented, and the King or Rulers of the Countreys and Nations under the sign wherein *Saturn* is, shall undergo grievous aspersions, reproaches and disgraces even equivalent to death it self; but if he be direct it will lessen and diminish the evil a little, for look how much your significator is fortified, and so much the less shall the evil signified be, and so much the more the good, &c. And this thou wilt plainly see by what follows, if thou hast diligent respect to what shall be expressed, so as to ponder thoroughly the reason of every Judgement, the which I would advise thee to do, for then shalt thou be assuredly an expert Philosopher, and be soon able to deliver Judgement most rationally on any Configuration of the Heavens without recourse to thy Books; for, that *Astrologer* whose brains remains in his Library shall never come to the accomplishment of this Science: but he that makes his Library remain in his brains shall not erre; *Et ille eris mihi amicus.*

But if *Saturn* be Lord of the year in any Revolution, and in *Leo*, having *Saturn* Lord of Septentrional (or North) latitude, he causeth much rain and corruption of the year, and things both to the prejudice of great and small, Rulers and People, also bringeth to nought the designs and works of mens hands. <sup>in *Leo*.</sup>

If he be Oriental, he denotes many infirmities to the People of the Climate under that Revolution: and if he be Occidental, many Mortalities and Pestilencies shall happen unto the People: and so much the more grievous will the Evil and mischief be if he be retrograde, less if direct.

*Saturn Lord of the year in Virgo.* Also if *Saturn* be in *Virgo*, and be Lord of the Year and Septentrional, he signifies good, wholsom and sweet gales and blasts of wind, also convenient and seasonable gusts in Harvest-time: and if he be Meridional, there shall be a drought of Fountains, and a scarcity of waters; but if he be Oriental, the women that shall conceive during that Revolution shall miscarry, by reason of wind or carnal copulation after conception: but if he be Occidental, he causeth acute and sharp Fevers: and if he be Retrograde, the King and Rulers shall fear their Enemies: but if he be Direct, they shall not thus fear, but be provided for by them.

*Saturn Lord of the year in Libra.* Again if *Saturn* be in *Libra* and Lord of the Year Septentrional, he denotes a hot and dry Ayr, and little or no rain during that Revolution, and a scarcity of Waters: And if he be Meridional, a good wholsom sweet Ayr and no noysom Blasts: and if he be Oriental, men shall have a lustfull inclination to women: but if he be Occidental, he denotes infamy and disgrace which shall come of such Doings: If he be Retrograde, he signifies Infirmities to Servants and the Basest Sort of People: And if he be direct, there shall be pretty Plenty of the Fruits of the Earth, especially of Barly, &c.

*Saturn Lord of the year in Scorpio.* *Saturn* Lord of the Year and in *Scorpio* Septentrional, signifieth abundance of Rain and increase of Waters both in Rivers and Fountains: also that they shall be corrupt: and if he be Meridional, he shall denote a scarcity of provisions appertaining to the life of man, especially such as are produced by the Earth: And if he be Oriental, there shall be many dissensions, and quarrels amongst Great men: but if Occidental, he signifies destruction and trouble on the Sea, also losse and damage to such as have their Livelihood thereon: also if he be Retrograde, there shall happen Pestilential Diseases: but if direct, *Babylon* (as say some of the Antients) shall be safe.

*Saturn Lord of the year in Sagittary.* Again if *Saturn* be Lord of the Year Septentrional and in *Sagittary*, he denotes the increase of Fountains, and extremity of Cold in Winter according to the nature of the Climate: if he be Oriental, Noble and Rich men shall be put out of their Countries and Habitations: and if he be Occidental, there shall be many dissensions, quarrels and wars between Kings and Great men: also if he be Retrograde, it shall go ill with all manner of men and their affairs; and quarrels shall be amongst them: and if he be Direct, Travellers both by Sea and Land shall be in a good Condition and successfull.

*Saturn Lord of the year in Capricorn.* Moreover if *Saturn* be Lord of the Year, and in *Capricorn* and Septentrional, the Ayr shall be temperate and healthy, and there shall be moderate and seasonable Rains: but if he be Meridional or have Meridional Latitude, in Winter there will be dark, cloudy, cold weather: and if he be Oriental, the state of Great and Noble men shall be but sad and troublesome, neither shall they agree with the Common People: and if he be Occidental, the fruits of the Earth shall be wasted and consumed by and through extremity of heat and creeping things, as Caterpillers and the like: and if he be Retrograde, the Common People shall be angry and fall out one with another: if Direct, it signifies the good Condition of Great and Noble men, that they shall carry themselves well towards all men, and that they shall delight in and love the Law, and put it in execution.

*Saturn Lord of the year in Aquaries.* If *Saturn* be Lord of the Year and in *Aquaries* having Septentrional Latitude, he signifies much Rain, Frost and Cold at Times convenient; when Meridional, a scarcity of water in Fountains and Rivers: if he be Oriental, the Common People shall obtain but few Heritages, and thrive but little: if he be Occidental, he signifies many Combustions: if he be Retrograde, the Evil is increased; and if Direct, he denotes the Death of such Cattell as Men ordinarily employ about their Occupations.

Lastly, if *Saturn* be Septentrional, and Lord of the year, and in *Pisces*, he signifies many great and tempestuous blasts of winds and that from the North, and the year in grievous cold weather in winter; if he be Meridional, he denotes storms and tempests by sea and many shipwracks, also hurt and loss to those that have their living and dependency on the sea or water; and if he be Oriental, it signifies dissensions and discords amongst great and noble men, and also slaughter amongst them; but if he be Occidental, the ignoble and baser sort of people shall exalt themselves above their Superiors; and if he be Retrograde, there shall be many dissensions, tribulations and discords amongst Religious men and such as study Divine matters; and if he be Direct, men shall serve and worship God, &c.

## CHAP. XVI.

Shewing the Significations of *Jupiter*, when he is Lord of the year in any of the Twelve Signs.



WE are now in order to descend to *Jupiter*, being the next Planet under *Saturn* in the heavens, who if he be in *Aries* and Lord of the year, he signifies an appearance of religion in the Eastern parts, or that some new Sect or Schism shall there arise; and men shall be observers and lovers of the Laws, both Moral and Divine, and shall be given to good works: also he denotes much windy weather, and that from the East or Eastern parts: as also much cold and rain in winter, yet not so much as shall be hurtful, or to cause any inundation; the fruits of the earth also shall be plentifully and seasonably produced: And if he be then well dignified when he is Lord of the year and in *Aries*, he signifies the prosperous and successful condition of those men, places, Cities and Countreys subject unto him and the sign wherein he is, that they shall be merry and jovial and want nothing: the like also to the common people in general, and that they shall love their Superiors; but if he be impeded and weak, judge the contrary.

Also if *Jupiter* be in humane Signs, or fiery Signs in any Revolution and Lord of the year, you are to know (if he be weak) that he signifies great and noble men shall be dejected and perplexed, molested and afflicted, and shall sustain many losses, and disgraces according to the nature of the affliction, and these shall chiefly be incident to the Regions and places subject unto him, and the sign in which he is located, as also the place for which the figure of the Revolution is erected; but if he be strong, judge the contrary. Also if he be strong and well placed, or accidentally aspected by any of the other fortunate Planets (which you have heard may sometimes accidentally be fortunes) in earthy or watery Signs, he shall denote good to all such things as are thereby signified, as the fruits of the earth and seeds if in earthy Signs, also fishes and such things as appertain to water, if in watery signs, as Navigators and such as have their living out of the Sea, they shall make good voyages and that safely and with security; but if he be weak, you may judge danger by shipwrack, tedious and unprofitable voyages and the like: and so contrariwise in earthy Signs when he is weak and afflicted, he denotes a scarcity of Grain, fruits and seeds, and that the earth shall be afflicted with



barrenness, according to the nature of the Planet or Planets afflicting him, &c.

*Jupiter Lord  
of the year in  
Taurus.*

*Jupiter* in *Taurus* and Lord of the year well dignified, or assisted by Adjuvant Planets, shall denote fertility, and the good condition of the fruits of the earth, and that there shall be a temperate and good ay: men shall delight in the husbandry and manuring of the ground, and shall profit thereby; the King also and the Rulers, or Great and Noble men, shall do good to the people, and encourage them, and do them justice and equity: and again, the People shall love, honor, and respect their Superiors; there shall also be sufficient and moderate rain, and sweet Southern winds, and all things signified by *Jupiter* shall chiefly be manifest in the Southern parts, and those places subject to *Taurus*; but if he be weak and afflicted, judge the contrary; and judge the nature thereof from the significator afflicting, as you have been often taught before.

*Nota bene.*

But you are ever to remember this general rule, which I would also have you observe and take notice of in all the other Planets, that although *Jupiter* do in *Taurus* signifie good when he is well disposed, he being naturally good in himself, yet doth he not effect it so powerfully or so fully as when he is in *Aries*; for he hath therein both Triplicity and Term; but in *Taurus* only Term, and in *Sagittary* more power than in *Aries* to effect what he denotes; for therein he hath both House, Triplicity and Term; for by how much the stronger essentially a Planet is, by so much is his power increased; and so on the contrary, when he is debilitated, &c. this I say, I would have thee still remember in what thou hast already heard, as also in what follows, and in all the other Planets.

*Jupiter Lord  
of the year in  
Gemini.*

If *Jupiter* be Lord of the year in *Gemini* and well dignified, and in some Aspect of the Malevolents, men shall be perplexed with extream warm winds; and if he be in Aspect with *Mars*, many casualties through thunder and lightning shall be incident unto them; but if he be aspected with *Saturn*, he denotes corruption of ay, and if other testimonies concur, pestilential ay and diseases through corruption of blood are to be feared; but if you see him free from any Aspect of the Malevolents, yet shall he denote no very pleasant ay, many sudden gusts of winds, and storms of rain, which shall be somewhat destructive to the fruits of the earth, and not pleasant unto men; For it is certain, that when *Jupiter* is in *Gemini*, if he do hurt, he doth as little good, or rather none at all, especially if Retrograde, weak or afflicted.

*Jupiter Lord  
of the year in  
Cancer.*

When *Jupiter* is in *Cancer*, and Lord of the year, the People and Nobles shall be in a most prosperous and good condition, shall live credibly in honor and esteem, the ay shall be pleasant and healthy, the earth fruitful, and the fruit wholsom and good: There shall be no danger by Sea, but men shall make prosperous and successful voyages; rain shall fall seasonably and moderately, the winds also shall be temperate and calm, if other testimonies also agree therewith; but if he be in *Cancer*, and weak, the year will not be altogether so happy as you have heard; yet you are to know, that if he be so aspected and afflicted, that his sweet influence of doing good is letted; yet will he not do any mischief when he is in any Revolution of the years of the world located in *Cancer*.

*Jupiter Lord  
of the year in  
Leo.*

*Jupiter* Lord of the year in *Leo*, denotes high winds and cold weather in winter; also much rain and tempests, even to the blowing up trees by the roots; yet there shall be a clear and wholsom ay towards the latter end of winter, in the spring abundance of rain, a drought of fountains, and a scarceity of water in rivers; and lastly, in Autumn thou shalt be sure of a plentiful and good harvest, yet many people shall be troubled with unusual coughs, &c.

*Jupiter Lord  
of the year in  
Virgo.*

If he be Lord of year, and in *Virgo*, free from the Malevolent Aspects of the Infortunes, men shall be sociable, and love one another, and delight in Husbandry and manuring of the earth, the fruits shall be plentiful, but soon corrupt, also seeds shall come to good; many Southerly winds and those sometimes obnoxious, &c. but if be afflicted in this Sign, he will not be of sufficient force and efficacy to effect the good he naturally would perform.

Also

Also if *Jupiter* be in *Libra*, in an annual Revolution, and Lord of the year, well *Jupiter* Lord of the Year in *Libra*. affected and placed, he shall manifest his effects chiefly in the ayr, which shall generally be temperate and wholsom; many warm winds, and pleasant showers for the production of the fruits of the earth, which shall be good and pleasant; men also generally shall be healthy, and love one another; if he be beheld by the Malevolent aspect of *Mars*, there shall be much thunder and lightning in Summer, and in the Western parts some hurt thereby; if by *Saturn*, the ayr shall sometimes be perplexed with unwholsom fogs and mists.

Again, *Jupiter* in *Scorpio*, denotes a good clear ayr if he be Lord of the year, *Jupiter* Lord of the year in *Scorpio*. and not afflicted, and thin clouds, the year shall be plentiful, many seasonable and sweet showers or rain shall fall, hot weather may be expected in summer, but very cold in winter, and thick clouds; the ayr shall be healthy, and there shall be many Northern winds; also the Sea shall be free from misfortune; viz. Shipwracks, Wars, and the like; but if you finde him Retrograde, and in *Square* or *Opposition* of *Saturn* or *Mars*, judge the contrary to what hath been said.

Moreover, if *Jupiter* be in *Sagittarie*, he denotes a temperate ayr in the beginning of winter, but in the end thereof great cold, but few or no high winds; also much snow and frost in the spring, inasmuch that the fruits of the earth shall be much dammified thereby; for many of them shall be nipt in the bud, and blasted: And if his latitude be Septentrional, he signifies little rain, but a most temperate good ayr; if Meridional, a turbulent ayr, and many great gusts of wind; if he be Oriental, noble and rich men shall be in a good and joyful condition; if Occidental, they shall be raised to dignity and renown; if Retrograde, it shall not be safe travelling or voyaging by Sea; but if Direct, judge them to be safe and free from any danger that voyage by sea; judge also, that fish, and such creatures as delight in waters shall in crease, &c.

In *Capricorn*, *Jupiter* if he be Lord of the year, doth not promise much good weather; indeed he will be the Author of much mischief, but according to his position, and the aspects of other Planets unto him you are to judge; for if he be well affected, and free from Retrogradation and other impediments, he promises a plentiful year *quod ad Capax*, yet no extraordinary abundance, but sufficient; also a pleasant ayr, many great Southern winds; success and profit to the common people, &c. but if you finde him afflicted by their Malevolent Aspects, and ill placed, judge the contrary.

But if *Jupiter* be in *Aquaries*, and Lord of the year, also assisted and well placed, judge the year to be temperate and seasonable, for the most part a temperate ayr, pleasant showers, &c. but if you finde him afflicted, judge the contrary, much hurt and damage by high winds, rain, and snow, &c.

Lastly, if *Jupiter* be Lord of the year, and in *Pisces*, the ayr shall be wholsome, clear and good, a plentiful year, seasonable showers, and success to all those that navigate and negotiate by sea, abundance of fish &c. but if he be afflicted, he shall denote much thunder and rain.

## CHAPTER XVII.

## Shewing the Significations of Mars, when he is Lord of the year in any of the twelve Signs.

Mars Lord of the year in Aries, and afflicted.

**I**N the next place you see follows Mars who is next under *Superior*, and therefore now to be treated of; wherefore if he be Lord of the year, and in *Aries*, he signifies many great and high winds, and various mutations in the ayre, in the Eastern parts especially; he signifies also little or no rain, and that men shall have pain in their eyes, and quarrels, dissensions and debates amongst men, especially in the Eastern parts, and such places and Cities subject to *Aries*, and that Kings shall disagree amongst themselves and fight: but understand, this is when he is maliciously aspected of *Saturnus*, or any other Infortune.

Free from affliction.

But if he be free from their affliction, as also retrogradation and combustion, the common people in that Revolution, as also those subject unto *Aries*, shall be in a happy and good condition, shall prosper and overcome all their enemies; the ayre shall be temperate, and the year fruitful, and there shall be much plenty, chiefly if he be then Lord of the Ascendant, and men shall generally be joyfull and merry, without having no other cause.

Septentrional.

And if he have Septentrional latitude, he notes little or no rain, and a hot ayre.

Meridional.

If he have Meridional latitude, he denotes much thunder and lightning.

Oriental.

Also if he be Oriental, wars and discords amongst noble, great and rich men, or such as are the Grandees of the earth.

Occidental.

But if he be Occidental, many fears and troubles shall fall upon men, as also discords and contentions.

Retrograde.

Again, if he be retrograde, men shall be perplexed with many infirmities in many parts of their body, but especially in their eyes.

Direct.

But if direct and combust, or otherways impeded, men shall be hypocritical, clothed in sheeps cloathing, but shall inwardly be ravening wolves.

Mars Lord of the year in Taurus.

Also, if Mars be Lord of the year in any Revolution, and in *Taurus*, he denotes many great Southern winds and blasts, very hurtful and destructive to the fruits of the earth, by reason sudden heats will follow thereupon: there shall also be many showers of rain, and much thunder and lightning, death to greater cattle and women, or at least many tribulations and crosses unto them; also the year shall not be fruitful, nor healthful, the fruits shall be blasted, and rotten, and the seeds of the earth destroyed.

If he have north latitude.

And if he have North latitude, he signifies much rain, and somewhat the more good unto the herbs and fruits of the earth.

South latitude.

But if South latitude, he denotes many gusts of wind and blasts (as you have heard) and destruction to the fruits of the earth.

Oriental.

If he be Oriental, there shall be peace in the Southern and Western parts.

Occidental.

And if Occidental, he denotes much death, and many infirmities, especially to women, and that they shall be hated if he be direct and otherways impeded.

Direct.

Retrograde.

But if he be Retrograde, many children and young people shall dye, during the time of that Revolution.

Mars Lord of the year in Gemini.

But if Mars be Lord of the year, and in *Gemini*, many casualties and damage shall befall men through thunder, and lightning, and little rain, or through the want thereof also by excess of heat; there shall also be debates and contentions, thefts and robberies in the Northern and Western parts; the King or chief Rulers shall be exalted and overcome their enemies; there shall be many griefs of the ears, as inflammations



flammations and pustules which shall be very offensive and troublesome to men.

And if he have North latitude, he signifies much rain; but if his latitude be South, there shall be a drought of fountains, and a scarcity of water.

If Oriental, he causeth many infirmities, pustules, scabs, and breakings out in the skin; and if Occidental, he denotes much trouble and anxiety to Lawyers, Scribes, Merchants and Judges, and that some of them shall run away by reason of their injustice, extortion and cheating tricks.

Again, if he be Direct, men shall be blabs of their tongues, and divulge both their own and others secrets, committed to their charge; and when he is Retrograde, religious men, or such as take such kinde of functions on them, shall clash, disagree and contend upon some nice points.

Again, if *Mars* in any annual Revolution of the world, be Lord of the year in *Cancer*, he shall signifie frequent shipwracks, by reason of sudden blasts of wind; also diffentions and quarrels in the Western and Northwest parts, and that men shall suffer much damage under taxations; many infirmities also are threatned, feavers, pains and infirmities in the throat and breast; the ayr shall be grievous and contagious, and a want of rain; also the year shall be turbulent and dangerous, many cattel, especially horses shall dye, the fruits of the earth generally shall be wanting, and there shall be a palpable scarcity thereof.

And if his latitude be Septentrional, there shall be grievous sharp cold weather in winter, and a drought of fountains: also if he have Meridional latitude, many noisom gusts of wind, very destructive to trees and fruits.

If he be Oriental, there shall be a death or mortality amongst such creatures as are kept upon Commons, and in the open fields: when Occidental, the common people shall be very careful and industrious in their ordinary employments and negotiations.

And if it be Direct, the ayr shall be healthy and pleasant; but if he be Retrograde, men shall be lascivious, and study how they may opportunely commit Adulteries and Fornications.

Yet again, if *Mars* be Lord of the year, and in *Leo*, he signifies wars, contentions, and discords, and a scarcity of provisions; and the fruits of the earth, in the Eastern parts especially: also death amongst men, and that chiefly to those of younger years; and if he have Septentrional latitude, there shall be a scarcity of waters; but if he be Meridional, there shall be no want thereof; if Oriental, damage to such beasts as are useful to mankind, especially the greater sort; Occidental, fish, and such creatures as inhabit the water shall be destroyed and dye: If he be Retrograde, loss and detriment shall be to the great and rich men of the earth; and if he be Direct, many great Western winds, and ships shall be safe and secure at Sea.

Moreover, if *Mars* be in *Virgo*, and Lord of the year, he denotes war and effusion of blood in the Northern parts; also pains and griefs in the eyes, plenty of provision and fruits of the earth, death to many women, &c. And if he be Septentrional, damage to fruits and seeds; also infirmities to mans body: if Meridional, success to the fruits, &c. if Oriental, the death of old men; if Occidental, he denotes great and tempestuous winds; if Direct, he denotes the good and prosperity of rich and great men; if Retrograde, wars shall happen amongst men.

When *Mars* is Lord of the year, and in *Libra*, he signifies vehement and great winds, infirmities and mortalities, and more especially to men then women; also winds, rain and clouds; also mists, and those chiefly Southward, and infirmities and mortalities, a scarcity of the fruits of the earth, corn and wine, many sackings and robberies, quarrels, diffentions and discords amongst men, terrors, fears and tribulations.

And if he have Septentrional latitude, there shall be many thunderings and lightnings; if Meridional, many infirmities amongst men, especially on the left side; and if he be Oriental, he signifies wars and diffentions amongst rich and noble men;

if

Occidental,  
Retrograde.  
Direct.

if Occidental, rich noble and great men shall be safe and secure; if Retrograde, sickness shall be incident to noble, great, rich men and Judges; if Direct, it will nor be so bad with them.

Mars Lord of  
the year in  
Scorpio.

Again, when *Mars* is Lord of the year, and accidentally located in *Scorpio*, he signifies much misty and cloudy weather, also much cold in winter, and very excessive heat and intemperate ayr in Summer; for which cause the fruits of the earth shall be much dammified, as also the herbs and seeds shall be much hurt; men shall be molested with pains and griefs in the eyes, thefts and robberies, quarrels and debates; as also deceits and frauds, and a scarcity of fruits and provisions: Also if he be Septentrional, there shall be a scarcity of water; if Meridional, abundance of water; if Oriental, many infirmities shall be incident to man, especially in the lower and secret parts, if other testimonies concur; if Occidental, small Piety among men; if Retrograde, he denotes many tribulations, fears and troubles; if Direct, things will be so much the better.

Septentrional.  
Meridional.  
Oriental.  
Occidental.  
Retrograde.  
Direct.

Mars Lord of  
the year in  
Sagittary.

Also *Mars* in *Sagittary*, if he be Lord of the year, he signifies wars shall happen in the Eastern parts; also damage and mischief unto the inhabitants of those parts, and the Regions subject to the sign *Sagittary*; death, infirmities, coughs and infirmities in the eyes, as also in the loyns and back; little or no rain, and extream cold weather in winter, as also the spring, so that the fruits of trees shall be blasted and nipt; also plants, herbs and seeds shall be very much dammified, and the year generally shall be scarce and indigent of provisions, also honey shall not be plentiful; for by reason of the scarcity of herbs, Bees shall many of them be destroyed: and if therein he be well aspected, and free from the Malevolent Aspects of the Infortunes, all such as bear arms, or have any relation thereunto of what degree soever, shall be in good condition, fortunate and successful.

If strong.

Some of the Ancients with *Albunazar* say, that if *Mars* be in the last fifteen degrees of *Sagittary*, and Lord of the year in any Revolution, or in any humane Sign, he denotes wars, tumults and insurrections of the people against their King and Superiors, sudden death, feavers both Tertian, Quartan, and Pestilential, and many other infirmities, robbings, sackings and polings, bloodshed, fire and sword, and lightnings, and if he be Infortunately aspected by the Malevolents, and otherways also debilitated, he signifies all these things you have now heard, but more mischiefously, unless the Benevolent Aspects of *Jupiter* prevent and contradict his fury.

If weak.

Septentrional.  
Meridional.  
Oriental.

Occidental.  
Retrograde.  
Direct.

If his latitude be Septentrional, he signifies the ayr shall be good, pleasant and temperate; if Meridional, Merchants and Trades-men shall be on the thriving and gaining hand; if he be Oriental, he denotes peace, quietness and security, and no war; Occidental, the safety of trees, and much fruit; and if Retrograde, he denotes coughs, and pains in the hinder part of the head and neck, also in the thighs; if Direct, a death or mortality amongst cattel.

Mars Lord of  
the year in  
Capricorn.

Again, if *Mars* be Lord of the year in any Revolution, and located in *Capricorn*, he denotes wars, tribulation and slaughter to yong men, perplexities and fears to the Eastern parts; also rain in due season, and that moderae, plenty of all provisions, and a fruitful and plentiful year.

North latit.  
Meridional.  
Oriental.

And if he have North latitude, he signifies much snow in those parts where it is usual and requisite; if he have Meridional latitude, he denotes a close, hot ayr; if Oriental, let the Roman Emperor have a care of a Rob, and so much the more assured will this be if the *Moon* be in the eighth house, or joynd by body or aspect to the Lord thereof, or joynd to *Mars* in any of the Angles, or indeed any other house, especially in the eighth, or be beheld by the *Square* or *Opposition* of the Lord of the eighth; and the more assuredly will this be, and thou mayest be confident thereof, if there be mutual reception also betwixt them, or either of them, and the Lord of the eighth; for if then *Jupiter* prevent not by his Benevolent beams, and cast his aspect unto *Mars* or the *Moon*, he will not escape with life that Revolution, unless God miraculously shew his infinite mercy towards him; if he be Occidental, botches, boyls, and such like, shall molest the bodies of men; if Direct, abundance of plenty is promised during that Revolution; if Retrograde, want, scarcity and penury.

Occidental.  
Direct.  
Retrograde.

Moreover,

Moreover, if *Mars* be in *Aquaries*, and Lord of the year, tribulation and trouble is threatned to men during that Revolution; abundance of rain, snow and cold weather in winter and such times as it is usual; a probability of degrading and unthrowing Kings and great Hogens of the times, in those places for which the Revolution of the year is; a scarcity and want of provisions and fruits of the earth, especially in the Western parts; but if he be beheld then by *Venus*, or the Lord of the Ascendent, and she be then also Septentrional, the spring shall be good and seasonable; and if he be Septentrional, much snow and cold hard weather in winter; if Meridional, much hot weather, but a thick, obscure, muddy ayr; if he be Oriental, it shall be well with great, noble, and rich men, and they shall be jovial and merry; if Occidental, it will not be so good: but if he be Retrograde, he denotes very hot weather, and detriment to trees and their fruits by reason thereof; if Direct, there shall be many Catterpillars, and such like creatures, that shall destroy trees, especially if then the *Dragons head* be also in this Sign, or in *Gemini*.

Lastly, if *Mars* be Lord of the year, and in *Pisces*, he signifies much snow and rain; also destruction to fish, and such creatures as live in the water, for men shall catch many during that Revolution; the slaying and massacring of Kings and Great men, scarcity of provisions, and the fruits of the earth, and generally it shall be a turbulent and hard year both for man and beast; and if *Venus* behold the Ascendent, there shall be much thunder and lightning, also much death and mortality amongst men, and grief and pains in their eyes: and if *Mars* be Septentrional, the ayr shall be good, pleasant and healthy; and if he be Meridional, there shall be many Caterpillars and Locusts in such places, as shall be natural for them, and such like noysom creatures, but they shall not do much hurt: if he be Oriental, he signifies the slaughter of rich and great men: if Occidental, many infirmities shall fall on servants, and the inferior sort of people; and if he be Direct, they shall be safe and in health: also sheep and small cattel shall be in good condition: if Retrograde, the good condition and state of those that follow Trading is also promised, who shall gain and profit.

## CHAP. XVIII.

Containing the Accidents signified by the Sun when he is Lord of the year in any of the twelve Signs.

**L** About but to understand the nature of every Planet and Sign, and to distinguish exactly every ones strength and fortitudes from his debilities, and then by observing the reasons of what hath been already said in these three forgoing Chapters, in handling the Significations of these Superior Planets, thou mayst soon know how to understand the Significations of the *Sun* in every Sign, when ever he is Lord of the year, and judge of them without any further instruction.

Yet thus much I shall say, If the *Sun* be Lord of the year in *Aries*, free from the Malevolent Aspects of the Infortunes, it shall be well with the Common people, the year shall be fruitful and successful unto them, as also to great, noble and rich men, Kings and the Grandees of the earth, and that they shall be fortunate in honor, and shall overcome their enemies, be gracious and loving to their people, and shall do them justice, &c.

But



The *Sun*  
Lord of the  
year in  
*Aries*, weak or  
afflicted.

But if he be in *Aries* afflicted and impeded, judge the contrary; yet know that whatever he signifies whether good or evil in *Aries* or its triplicity, shall chiefly happen in and to those parts subject unto the Sign and their Cities and Towns, and more particularly to the Eastern parts thereof; so understand of the rest of the signs when he or indeed any of the other Planets are located in them or in any Triplicity.

The *Sun* Lord  
of the year in  
*Taurus*.

When in any annual Revolution you finde the *Sun* Lord of the year and in *Taurus*, you shall judge the state both of rich and poor, great and small, noble and vile to be but so so, although he be no wise afflicted by the Malevolent beams of the Infornes; for in *Taurus* he hath no manner of dignity, but is wholly peregrine and weak; the fruits of the earth also shall not be very plentiful, especially if he be afflicted; and you must still remember, (as you have been sufficiently taught before) that according to the nature and quality of the affliction you are to judge damage or detriment to such things as are signified by the *Sun*, and that they shall chiefly be incident to those places subject unto *Taurus*, and in the Southern parts of those places.

The *Sun* Lord  
of the year in  
*Gemini*.

If the *Sun* be Lord of the year and in *Gemini*, if he be well aspected by the Fortunes, judge success, health and good (according to the nature and accidental Significations and the adjuvant Planets or Planet) to the Commons, and year in general, fruits of the earth, nobles, rich and great men, and that these shall chiefly be incident to the Regions and Cities subject unto *Gemini*, and the Western parts; but if he be afflicted, judge also the affliction accordingly by the nature and signification of the afflicting Planet, &c.

The *Sun* Lord  
of the year in  
*Cancer*.

If he be in *Cancer* or its Triplicity, judge the good or evil signified by him (according to the natures of the Planets afflicting or assisting him) to happen to the Northern parts of those places, Cities, Regions and Kingdoms signified or ruled by the Signs wherein he is; this you have had often reiterated; I do it not through forgetfulness or carelessness, but through a willingness and an earnest desire the Rules may be easily apprehended and retained by the young Students, for whose sakes only I did undertake these my labours; for I doubt not but thereby they will soon be enabled to give a probable judgement upon any position of the heavens, without the help of any Book, when they have well pondred (as I have often said) the Rules of Art and the reasons thereof.

The *Sun* Lord  
of the year in  
*Leo*.

Again, if the *Sun* be Lord of the year and in *Leo*, it shall be well with the Grantees of the earth, and people in general, the fruits of the earth shall be plentiful, &c. for you must know the *Sun* in *Leo* is very potent and strong, by being in his own house, unless he be afflicted at that time by the Malevolent Aspects of the Infornes, and then according to their mischievous power you are to judge the misfortune and detriment of such things as they shall naturally or accidentally signify, &c.

In the fourth Chapter of the second Book of this volumn, you have heard the *Sun* hath no latitude, neither can be Oriental, Occidental, Stationary, Retrograde or Combust: and therefore, if you but remember to judge according to his strength essential and accidental in all the other subsequent signs, as you have heard the method before, this shall suffice to be said of the significations of the *Sun* when he is Lord of the year and located in any of the twelve Signs of heaven; Wherefore let us proceed to the significations of *Venus* when she is Lady of the year and so posited.

## C H A P. XIX.

Of the things signified by Venus when she is Lady of the year in any of the Twelve Signs.

**L**ittle will it avail you to observe the Latitudes of the three inferior Planets in this manner of Judgement as you have heard of the Superiors as say most of the Ancients: and truly in this I do agree with them (though not in many other of their tenets, especially in their Rules in the last Chapter, where they would teach the significations of the Sun in the 12. Signs in Annual Revolutions, when it is impossible for him at such a time to be in any other sign then *Aries*; and if the Judgement be half yearly, or quarterly in *Libra*, *Cancer*, or *Capricorn*, he must needs be but in no other) for oftentimes we shall finde the Rules in the inferior Planets vary and prove false by reason of their swift motion and frequent variations, but in the superior seldom or never; This I thought good to prefix before our Discourse of the inferior Planets that it might not seem strange to the diligent Inquirer we follow not the same Method in these as in the former.

When *Venus* then is Lady of the year and in *Aries* in any Annual Revolution well affected and in Configuration of none of the Malevolents and neither Retrograde nor Combust, the ayr shall be temperate, the Earth fruitful, men in general successful, shall thrive, be merry and delight in all pleasant recreations, it shall also be well with Great and noble men, and with the smaller sort of Cattel, men shall be peaceably given, and many pleasant moderate showers of rain shall fall, and generally there shall be plenty of provisions, and these shall chiefly be in the Eastern parts, and those Cities, Regions and Countreys subject unto *Aries*.

But to speak the truth, I see no reason at all why *Venus* should occasion so much good in *Aries*, it being a sign wherein she suffers detriment and affliction, although no wise affected by the malevolents, and although she be naturally of her self fortunate and good, yet it will not follow (I conceive) that she is of the same power to effect good when she is weak and impotent, as when she is strong, for she can promise no more then this you have heard, when she is well dignified and in *Taurus* or *Libra* which are her own Houses, and wherein she is essentially strong and dignified; a poor weak fellow in another mans power and constraint without arms (there is no man but knows) is not so able to rescue or assist his friend, as one that is strong, at liberty, and a good Sword, or Rapier at his command.

Wherefore I must needs dissent from the Ancients in this point; for it is not the Nature of a Planet simply that must be the ground on which we must judge good or bad, for then *Jupiter* or *Venus* shall never be occasioners of mischief in what ever house or sign they are placed; the which to affirm were ridiculous and very erroneous, but this you have already sufficiently heard cleared; I should therefore say when any benevolent Planet is thus posited in any sign wherein he suffers detriment or any other affliction, that the evil threatened will not be altogether so bad as was likely because the benevolency of the Planet doth contradict it; nor the good altogether so effectual, by reason the Planet signifying it, is in detriment or otherwise afflicted; and therefore in such positions as are these, let not the Rules of the Ancients and Tradition; lead you wholly beyond the bonds of reason and sense for thereby you shall not avoid rendring your self both irrational, weak and senseless.

*Venus* Lady of  
the year in  
*Taurus*.

*Venus* in *Taurus* Lady of the year denotes prosperity, health and gladness unto all men in general under that Revolution, and in those places subject unto *Taurus*, especially in the Southern parts, plenty of provision, and the fruits of the earth, pleasant wholsom ayr and moderate showers and blasts of wind, safety to women with childe, and also to all cattel for the use of man, especially the greater sort, and the year generally happy; but it will not be altogether so good if she be impeded, retrograde, combust or the like, still remember, that if she or any other Planet be much afflicted, little good, or much evil is promised; if much assisted, the contrary; according to the signification and nature of your Significator, and the impedition and affliction, or assistance and strength thereof.

Note.

*Venus* Lady of  
the year in  
*Gemini*.

Also if *Venus* be in *Gemini*, and Lady of the year, well aspected of the Fortunes and free from Retrogradation, impedition, combustion and other such like impediments and the aspects of the Malevolents, the bodies of men shall be healthy, safe and sound; the ayr temperate, good and wholsom; the fruits pleasant, profitable and plentiful; and the year generally happy, fortunate and successful; But if she be afflicted by the malevolents, or otherwise impeded, the contrary mayst thou judge, or so farre as shall be agreeable to reason, remembering your former Rules.

*Venus* Lady of  
the year in  
*Cancer*.

Again if *Venus* be Lady of the year and in *Cancer* in the like manner free from impediment and well aspected or accidentally dignified, the Fruits of the Earth shall be plentiful, the Sea safe and free from many usual Piracies and Shipwracks, many comfortable, pleasant, necessary showres, and men shall generally be healthy, successful and prosperous: But if she be afflicted it will not be so well by so much as she is afflicted, &c.

*Venus* Lady of  
the year in  
*Leo*.

Moreover if she be Lady of the year and strong or accidentally dignified and in *Leo*, many Diseases, Wars and Discords shall be abated and taken away; also men shall delight themselves in such things and Recreations as are of the nature of *Venus*; But if she be weak, impeded or afflicted, it will not be so well.

*Venus* Lady of  
the year in  
*Virgo*.

And if she be in *Virgo* and well dignified as abovesaid, the year (as say the Ancients) shall be fruitfull, and plenty of all things of the earth is thereby promised, safety also to seeds and grain, and that men shall generally be healthfull.

I should judge that the year would not be very scarce, because the Lady of the year is *Venus* one of the most fortunate Planets, nor very fruitfull, or plentiful, because she is in her fall but so so; and indifferent both for plenty of fruits and health of body; But if she be afflicted, it will be so much the worse.

*Venus* Lady of  
the year in  
*Libra*.

Again if *Venus* be Lady of the year and in *Libra* free from retrogradation, combustion and other impedition and aspects of the Malevolents, although not at all beheld or assisted by the fortunes, yet shall the Cities, Regions and Countreys be safe that are under the power of *Libra* and in good condition, mankind also shall generally be healthfull, and likewise the ayr; it shall be also temperate and pleasant, also fruitfull and plentiful in every thing, and the people shall be generally happy, and free from all Thefts, Rapines and Robberies, and dissensions, troubles and discords; and if she be assisted by the benevolents it will be the better.

*Venus* Lady of  
the year in  
*Scorpio*.

But if she be Lady of the year, and free from all manner of impediment and in *Scorpio*, she shall cause a pure, good and thin pleasant ayr, but somewhat sharp, and shall lessen the heat of Summer and cold of Winter; as also Diseases, and increase Provisions and Fruits of the Earth; and there shall be little or no filching and stealing; But although these be the Rules of the Ancients you are to remember she is herein in detriment, judge thou therefore according as thou hast been taught in the former Rules.

*Venus* Lady of  
the year in  
*Sagittary*.

Moreover if *Venus* be Lady of the year and in *Sagittary* well dignified accidentally, she



she denotes peace and quietness amongst men in the Western parts, also health of body and prosperity to men in general under that Revolution, and in those places subject to *Sagittary* unless it be hindred by *Mars*, the earth shall be fruitfull, and the Winter somewhat abated of its cold; but if she be afflicted by *Mars* or any other way judge the contrary, or at least not so much good by the quantity of the evil afflicting.

Also if she be in *Capricorn* free from all manner of impediton and be Lady of the year, there shall during that Revolution be little or no War, Thieving, Pillaging, Plundering or Robbing; little rain in the Eastern parts, and abundance of provision, and the earth shall be fruitfull and the year generally successfull; but if she be impedit, it will be nothing so well.

Again if *Venus* be in *Aquaries* in any Annual Revolution, and free from impediment, men shall be in a happy and prosperous condition during that Revolution, and there shall be no abundance of rain nor snow, neither much cold in Winter, the year shall be successfull and plentiful, and people in a happy condition and prosperous if *Mars* work not the contrary.

Lastly if *Venus* be in *Pisces* free from the Malevolent aspects of the Infortunes, and Lady of the year, there shall not be much cold weather in Winter, nor much snow nor rain but what shall be necessary and convenient; and that too in due Season; the Earth shall be fruitfull, the year plentiful, and the Sea quiet and safe from Shipwracks and Piratés: but if she be afflicted, Retrograde or Combust, and beholding the Ascendent, she denotes Thunders and Lightnings, also death amongst men, and pains in the eyes, and generally, unless *Mars* hinder, they shall abound in all things that are produced by the Earth.

## CHAP. XX.

### Of the Significations of Mercury when he is Lord of the Year in any of the Twelve Signs.

**I**N the next place we are to look what are the significations of *Mercury*, who is the second of the inferiour Planets, and the next under *Venus*, who if he be Lord of the year and posited in *Aries*, there shall be abundance of water, and rain, and a scarcity of provisions in the Western parts; he signifies also great winds, much dew, and many thin clouds, also death to young men and women.

Now because he is of that quality that he participateth still of the nature of that Planet in Configuration with him, it is requisite we have respect thereunto; for with the Fortunes he is good, with the Infortunes bad, in his own nature indifferent, and he is with the Masculine Planets a Masculine Planet and of that signification; with the Feminine a Feminine.

Wherefore if *Mercury* be joynted to the *Moon* either by body or aspect, it denotes plenty of Fish; if to the *Sun*, plenty of Wine, and the safety and prosperity of women, and so much the rather if *Mars* and *Venus* be then in Conjunction or Aspect with the *Sun*; and if *Saturn* be in the place of *Mercury*, he signifies very much rain and abundance of Waters; but if *Mars* be only then with the *Sun*, he denotes pains in the eyes and much war and blood-shed.

If *Mercury* be Lord of the year, and located in *Taurus*, he signifies many showers and plenty of waters, and a destruction of Corn and the fruits of the earth through diversity and change of ayr, pains and infirmities in the eyes in the Eastern parts.

and the death of Great and Noble men, unless *Jupiter* or *Venus* work the contrary by their benovolent aspects to him or to the Ascendent; but if *Mars* behold the Ascendent, he signifies the death of Cows, and the greater sort of Cattel, especially in the Southern parts.

*Mercury* Lord  
of the year in  
*Gemini*.

Also if he be in *Gemini*, and be Lord of the year in any Revolution of the World, he denotes Wars in those parts subject to the sign, much snow, and dammage to the fruits of the earth, and plenty of wine. This is one of the mad Rules of the Ancients; I would fain know why not a plentiful year for every thing else as well as wine if he be strong; for this is his own house; and if he be weak, how comes he to be so successful to Vines and nothing else? they say also he signifies pestilencies and death, inflammations, swellings and eruptions; he denotes also much dew and moist ayr: I believe, it should be a wholsom good ayr, and health and prosperity to the People in general; the Ancients say, if *Jupiter* or the *Sun* behold the Ascendent of the Revolution, Pestilence and Sickness will be lessened, and that there will be a diminution of these evils, and men in the Eastern parts shall be stronger and in a better and happier condition then before; it is clear to me all this will happen without their assistance, so *Mercury* be but free from impediton and the malevolent aspects of the Infortunes when he is located in this sign. Reader, thou mayst follow the Ancients in every thing they say if thou wilt, and be a Drone for ever; for my part I am absolutely resolved to the contrary, especially in these and such like whimsies of theirs.

*Mercury* Lord  
of the year in  
*Cancer*.

If *Mercury* be Lord of the year in *Cancer*, he signifies slaughter and bloodshed in the Western parts (I believe it should be in the Northwest parts; a little time and experience will soon decide the controversie) scarcity of provisions and the fruits of the earth, mischief and detriment to Trees and Seeds, many infirmities through Rheums, Defluxions and Swellings, and those chiefly in the neck, throat, and breath, such as are Squincies, Kings-evil, Obstructions and stuffings in the pectorals, through thick, gross, tough Flegme, unnatural Swellings or Hydropical Humours in the legs: If he be joynd by either body or aspect to *Mars* and *Venus* both together, he denotes the murdering and slaughtering of great and Noble men, or perhaps of such as are rampant in authority in any Nation for which your Revolution is made; but if *Venus* and the *Moon* be so joynd to him, judge the contrary.

*Mercury* Lord  
of the year in  
*Leo*.

Also if he be in *Leo*, and be Lord of the year, he denotes excessive and vehement hot weather in Summer; also hot and warm winds; also if he be beyond the tenth house, viz. towards the seventh, he signifies impediment and dammage to those parts, or to that Quarter of Heaven, viz. Southwest, Southwest and by South, and Southwest and by West, and a diminution or a scarcity of Provisions and Fruits, but not an absolute Famine. If he be in any Configuration of the Fortunes, the evil will be lessened by so much as the adjuvant Planet is in strength, and the aspect in goodness; but if beheld by the Infortunes, by so much the more is the mischief increased by how much the worse is the aspect and power of the malevolent Planet; he also signifies the death of Lions, Wolves, and such beasts as are ravenous.

*Mercury* Lord  
of the year in  
*Virgo*.

Again, if he be in *Virgo*, and Lord of the year, there shall be much rain and plenty of Corn (and the fruits of the earth too, I may add) and there shall be many Infirmities of the eyes and death in the Southern parts. I should truly rather conclude (this sign being the house wherein he is both exalted, and essentially dignified by house) contrary to the precepts of my Predecessors in this most heavenly Science, that there will be a pleasant wholsom healthy ayr, and a diminution of infirmities both of the eyes and other parts of the body, comfortable and seasonable showers, and gusts of winde, and plenty of all manner of fruits and provisions convenient for the life of man, unless the malicious beams of *Saturn* or *Mars* prevent it.

*Mercury* Lord  
of the year in  
*Libra*.

*Mercury* in *Libra* and Lord of the year, denotes great and high winds, and if he be free from impediment of the Malevolents (saith my own Natural Reason) the ayr shall not be so troublesome, and the year shall be pretty plentiful; yet the Ancients say (without any exceptions) there shall be a diminution of Provisions if he be in *Libra*; and truly I am of their opinion, if he be then afflicted, otherwise not.

If *Saturn* be either joyned to him in this sign by either *Conjunction* or *Aspect* he signifies men shall be troubled with pains and infirmities in the head and belly; (I know no reason why they might not also have said in the neck, throat, back and reins) but if the *Sun* do then behold *Saturn*, the malice and mischief of *Saturn* is taken away.

Also if he be Lord of the year and in *Scorpio*, there shall be much snow and cold weather in those parts wherein such are natural or usual; also Wars and Quarrels in the Northern and Western parts; and if he be beheld of *Mars*, they will be rather Northern then Western; and there will be also much thieving, pillaging and robbing, both by Sea and Land; the Sea shall be very turbulent, and there will be many Shipwracks and mischiefs therein, also pestilencies and contagious Feavers in the Northern parts (why not in those Regions and places subject to *Scorpio*?) and all manner of infirmities and diseases of the eyes.

Much snow during that Revolution shall fall in Winter when you finde *Mercury* Lord of the year and in *Sagittary*, especially in those parts of the World where such accidents are most usual, as also in the place under which your Revolution is, an unconstant turbulent ayr, a scarcity and diminution of the fruits of the earth, and provisions for the use of man; and Wars and dissensions in the Western parts, say the Antients; but if it should prove in the Eastern parts, I know no reason why we should so much confide in every thing they write.

Again in *Capricorn*, *Mercury* signifies if he be Lord of the year in your annual Revolution, Wars, Tribulations and Sorrows to the Southern parts and places subject to the sign; this is if he be afflicted; but if assisted by the benevolent aspects of the Fortunes, and free from all other impediments, the year will be pretty fruitfull and healthy; but if he be afflicted by the Malevolents, judge the contrary.

Also if he be in *Aquaries* and Lord of the year or Quarter, he signifies many Caterpillers and Locusts in such places where they are naturally, and diminution of rain; also that men shall be molested with Plurisies and Pustules or Eruptions in the skin, especially in the thighs; and this shall chiefly be occasioned through corruption of the ayr, and several changes thereof; and if he be then in a corporal *Conjunction* of *Venus*, there will be earthquakes in that Revolution, especially if the *Sun* do then behold them or be joyned unto them; and if *Mars* also, or *Saturn* behold them with a *Square* or *Opposition*, thou mayst be confident thereof, and that there will be pestilential Diseases, and many Thefts and Robberies; and if *Saturn* be corporally joyned to *Mercury*, there shall be an increase of waters and rain.

Lastly *Mercury* in *Pisces* in any annual Revolution when he is Lord of the year or Quarter, denotes very much wind and rain in the Northern parts, also death; Fish shall abound, and want of provisions and fruits of the earth; detriment also to the Sea and those that converse therein, many Shipwracks, &c.

Now although *Mercury* at time of the *Sun* his ingress into *Aries* cannot possibly be in some of these signs (by reason he is never distant from the *Sun* above 28. degrees, as you have heard in the sixth Chapter of the second Treatise of this Work) yet may not any one conclude these Rules superfluous, and the Antients therein ridiculous, since as you have heard in the first Chapter of the first Section of this very Treatise, it often falls out that there are four Schemes to be erected, and sometimes two, for the judging of annual affairs in the World; and therefore it was requisite that his significations should also be known in any sign of the Heavens; for in these we shall otherwise be to seek, &c.



## CHAP. XXI.

## Containing the Significations of the Moon, when she is Lady of the Year in any of the twelve Signs.

**A**LL that I have said from the 15. Chapter of this second Section hath been but (in a manner) meerly reiterations, and an enlargement of such rules as were more-briefly delivered before, that the Students in this Art might be very well verfed in their rules, and perfected in the reasons and grounds thereof.

It resteth therefore now we also handle the significations of the *Moon* in every one of the twelve Celestial signs when she is Lady of the year; but I must confess I am almost tired and wearied out with this kinde of repetition; wherefore I shall only in less bounds, [yet as largely and plainly as the Ancients for matter of Instruction, deliver unto you the ground of these rules, and so proceed to the significations of the *Dragons Head and Tail*.

Know then that the *Moon* (as you have heard in the 5. Chapter of this second Section) doth denote all the good that can possibly be desired to the Commons and People in general when she is Lady of the year and strong or well dignified; if she be weak, the contrary according to her debility and impediment you are to judge.

Well then when you see in your figure she is strong either essentially or accidentally, look to the Nature of the sign she is in, and artificially commixing their Natures and their strength therein, judge thou good to such things and places as are by her and the sign she is in signified or understood either naturally or accidentally as they are placed in the Heavens, according as you have heard sufficiently before; if she be weak, judge the contrary after the same manner.

For you must remember that the *Moon* in humane signs shews her events whether good or bad on mankind, according to the Sex of the sign she is in; if in airy signs in the ay; in watry, in the water; in earthy, in the earth; in bestial in and upon beasts of the nature and quality of the sign; as if it be *Aries*, on sheep; *Capricorn*, on Goats; *Taurus*, on Bulls, Cows, Oxen and the greater sort of Cattel, and the like.

Neither oughtest thou to forget to make commixtures according to the nature of the Planets in configuration or *Conjunction* with her at the time of the Revolution, for upon the true and exact commixtures (which you have been shewn in the foregoing Planets, and therefore needles here again to make repetition) dependeth the whole secret and key of the Art; and therefore let me here admonish thee once more (although I have often already) to be perfect in the nature and temperature of every Planet, every sign, every aspect, every house, every dignity, every Triplicity, every exaltation, every term, every face, every detriment, every fall, every essential dignity and debility of every Planet in every Sign, and then thou hast attained above half the Art, nay three parts and three quarters (being divided into four) and therefore let the second Treatise intituled *An Introduction to the Judgement of the Stars*, be read over and over, which will perfect thee in these particulars, so mayst thou boldly venter upon these two other Treatises, which will then be most easily comprehended, and the greatest mysteries therein quickly attained.

And thus much shall suffice to be said of the significations of the seven Celestial Planets in the 12. signs when they are Lords or Ladies of the year; the same also should serve for Rules to the judging the Portencies of the *Dragons head and Dragons tail*, but that perhaps (their natures having not been before discussed, so much as have the Planets) they might remain obscure, and the knowledge of the young Students therein defective; wherefore I shall yet spend one quarter of a sheet more for their further instruction in this matter.

## CHAP. XXII.

Shewing what is signified by the Head and Tayl of the Dragon, as they are placed in any of the Twelve Signs in any Revolution.

**M**Any are the significations of ♀ and ☿ therefore to particularize every particular thing, would be both tedious, and in a manner needless, yet I hold it very necessary you be well acquainted with their denotations in every sign of the Zodiac in any Revolution, as followeth.

If therefore in any annual Revolution of the World you finde ♀ in *Aries*, it ♀ in ♈ signifies the rise of great and noble men, and the dejection and suppression of vile and ignoble; and if ☿ be in *Aries*, it shews the ill state and condition of noble and ☿ in ♈ great men, and that they shall be injured and dammified by the common sort of People.

If ♀ be in *Taurus*, it denotes the slaughter of Kings, Noble, Great and Rich ♀ in ♉ men in the Northern parts, and in the Western parts many controversies and Dissensions amongst great and noble men and the Pleabeans: if ☿ be in *Taurus*, it signifies ☿ in ♉ little Piety or Mercy in men and women, and many troublefom and unprofitable journeys in the same parts.

♀ in *Gemini* shews sickneses and divers infirmities to Rich and Noblemen, or ♀ in ♊ such as are the Grandees of the earth, which shall happen through tempestuous and noysom gales of wind, earthquakes, and unwholsom infectious Milts; it signifies, also Wars and Dissentions betwixt great and rich men, and men of a middle degree; and that the Trees shall be much dammified by Catterpillers, and such like Worms. If ☿ be in *Gemini*, the Commons shall be exalted and elevated, and they shall spurn ☿ in ♊ it, and despise their Superiors and Rulers, and indeavour to get all power and authority into their own hands.

Also if ♀ be in *Cancer*, it denotes honorable and bountious acts of the King and Rulers towards their People and Subjects; and if ☿ be in *Cancer*, it denotes great ☿ in ♋ mortalities and pestilencies, sudden deaths, fornications and little or no justice, reason or honesty amongst men, the destruction of treasuries, and the flitting of great and noble men out of one place into another, also their sad condition and banishment through the works of their own hands, as writing, or some other thing signified by the ingenious Planet *Mercury*.

Again ♀ in *Leo* in any Revolution signifies much lightning and apparitions in ♀ in ♌ the ayr, much dammage trouble and vexation, and also infectious ayr: *Dragons tail* ☿ in ♌ in *Leo*, signifies a dark obscure ayr, earthquakes, increase of waters and wet weather and destruction to the fruits both of trees and the Earth.

Also if ♀ be in *Virgo*, the fruits of the Earth and of trees shall be destroyed; ♀ in ♍ there shall be many Catterpillers, and dammage and hurt shall pursue even those fruits both of Trees, and of the Earth that are gathered into the Store-houses or Barnes, and they shall suffer great detriment: and if ☿ be in *Virgo* shame, hatred, ☿ in ♍ and disgrace shall fall upon noble and great men, and there shall be much dissention and controversie amongst them, Religious houses, and such as study Divine matters, also shall greatly suffer dammage, trouble and loss, many discords, debates and quarrels amongst men in points of Religion and Faith, Schisms and Heresies, &c.

Moreover ♀ in *Libra* shews that Kings and the Grandees of the earth, shall exercise their power and authority over their People, both against Justice and their own Honour, taxing them with crimes, whereof they are innocent, and imposing Taxations, and heavy extortions and burthens on them, insomuch that by reason of their poverty, which they shall be reduced to, and their grievous sad condition, they shall sink under the burthen as not being able to sustain it, but if ☿ be in *Libra*, it de- ☿ in ♎

notes

notes the mortality of fourfooted Creatures, especially those of the smaller sort; also in Summer, extreme drought; and in Winter, very hard cold weather; the Fruits of the Earth shall be destroyed, also the Seeds, Plants and Trees shall be dammed, so that they shall produce little or no increase.

♌ in m.

*Dragons Head* in *Scorpio*, signifies joy, success and gladness to men of mean degree, and sadness, grief and trouble to great men, and those in high degree; also dissensions, quarrels and bloodshed amongst them (if other testimonies concur) and amongst the common people, deceit, treachery and fornications, for the which misdemeanors, they shall (many of them) fall into the hands of their Kings and Rulers; if *Dragons tail* be therein, men shall be molested with many feavers and infirmities in the breast, catarrhs and defluencies in the throat, but noble and great men shall be safe, quiet and in a peaceable condition.

♏ in m.

♐ in ♑.

Again, if *Dragons head* be in any annual Revolution in *Sagittary*, the common people of *Babylon* shall be afflicted by their King and Superiors, and suffer many vexations and injuries by them; also their beasts shall suffer much detriment; and those that are in an hostile posture, especially if it be in the last fifteen degrees of *Sagittary*, it signifies also an hot and dry ayr, also a thick and obscure face of heaven; And if *Dragons Tail* be therein, it signifies the dejection of Noble and Great men and their misfortune, but the rise of Ignoble base fellows, and the sad condition of Judges, Councillors, Learned and Wise-men, especially if *Dragons-Tail* be in the first fifteen degrees.

♏ in ♑.

♌ in ♒.

Also if *Dragons-Head* be in *Capricorn* it denotes joy and gladness to Rich, Noble and Great men, and their honour and preferment, but the dejection of the base and Ignoble; but if *Dragons Tail* be therein, it signifies Earthquakes and dammages especially in the southern parts.

♏ in ♒.

♌ in ♓.

And *Dragons-Head* in *Aquaries* signifies the death of religious men and such as study the Law, this to some few, but in one kinde or other they will all suffer detriment and vexation, many Sects and Schismes shall also arise: and if *Dragons Tail* be therein, Kings, Great-men and Land-Lords shall be very injurious and tyrannical over their subjects, servants and tenants, and shall afflict, tax and grind their faces beyond common humanity and honesty.

♏ in ♓.

♌ in ♉.

Lastly *Dragons-Head* in *Pisces* shews the honour and dignity of Great and Noble men, and of every man according to his degree; and if *Dragons-Tail* be in *Pisces*, many Noble and rich men shall be subjugated and brought under the power of the militia or men in armes, and be removed out of their habitations for their faults, and much controversie and debates concerning Sects and the appearance of some new Heresie or Schism.

♏ in ♉.

And so much for the significations of the *Head* and *Tail* of the *Dragon* and what we have to say in this second Section; Let us now proceed to the third and hasten to a conclusion.

SECT.



## SECTION III.

Containing some other necessary Instructions for the judging of Events portended by any Revolution of the Years of the World; Also shewing how to judge of such Years as signifie fertility, sterility, wars, peace, health or sickness, alteration of and in the air, and of all other things foreknown by the position of the Heavens at the Ingress of the Sun into the first point of Aries.

## CHAP. I.

Shewing the Significations of the Planets in their Exaltations, and also in Conjunction, Square or Opposition of Saturn or Mars at that time in any Revolution.



IN this matter we shall have chief respect to the superiour Planets, who by reason of their magnitude and slowness of motion in comparison of the other, do effect more forcibly and infallibly on the Elementary things of the world, and bodies of men.

We shall begin then with *Saturn*, being the highest as you have heard, who if he be at the time of the *Sun* his Ingress into the first point of *Aries* in *Libra*, especially the 21 degree thereof, which is the sign and point of his exaltation, and receive the light and nature of *Venus*, he shall signifie and denote and be the fore-runner of some great and most notable thing to happen during that Revolution, especially in those parts subject to *Libra* and *Saturn*, and men shall suffer much loss and detriment in their estates and fortunes, and that his significations shall be of long continuance; but if *Venus* be fortunate, Occidental, direct, free from the affliction of the Malevolents, or other impediment, free from combustion and the *Sun*-beams, *Saturn* shall be the portender of good, prosperity and increase of the Kingdoms and Powers in the places subject to his dominion and the sign *Libra*; but if *Venus* be weak, retrograde, unfortunate, afflicted by the Malevolents, combusted, under the *Sun*-beams and impeded, judge the contrary; but yet you may be confident of some strange Catastrophe to happen thereupon, but the nature thereof will incline rather to evil then good.

Also if *Jupiter* in any Revolution be in the 15 degree of *Cancer* being his exaltation.

Of Jupiter  
when in his  
exaltation.

tation, fortunate and strong accidentally as being well aspected of the Fortunes and no wise afflicted by the Malevolents, and well aspected of the *Moon*, and she also strong both essentially and accidentally there is no doubt to be made of it but that he shall be the occasioner of some great alteration in Church-affairs and matters Divine and appertaining to the Law, and that for the better; but if they be afflicted, weak and impeded, judge the contrary, viz. that the alteration shall be for the worse.

Of Mars  
when in his  
exaltation.

Again, if at the *Sun* his ingres you find *Mars* in the 28 degree of *Capricorn*, being his exaltation, he denotes many and great Mutations, yet not altogether so notable and strange as the two other preceding, and the nature and quality thereof shall be according to his own proper signification, viz. wars, fire, combustions, uproars, slaughters, thefts, rapines and robberies, and such like, unless he be beheld of *Saturn* by a *Sextile* or *Trine*, and *Saturn* be then also well dignified and free from all manner of impediment and affliction, or behold other Planets of whom he is received and well aspected, and those Planets also fortunate and free from all manner of impediment; but if otherwise, it shall be the worse.

Of the *Sun*.

There is nothing to be said of the *Sun* in this particular, who (by reason the Revolution is still made by his return to the first point of *Aries*) can never be in the point of his exaltation in any Revolution of the World: neither indeed have I found any of the Ancients regard any of the inferiour Planets in this matter; onely *Bonatus* testifieth of *Albunazar* (a most learned *Arabian* in this Heavenly Science) that in every Revolution of the World we are to have regard to the exaltation of *Mercury*, which is the 15 degree of *Virgo*, and see what Planet is then therein receiving *Mercury*, or *Mercury* him, for he shall be Lord or chief Denoter or Significator of what is portended by him according to his strength or weakness, as you have heard of the Superiours; for after the same manner must you judge, &c. And truly I see no reason why we may not after this rule judge of *Venus* and the *Moon* also.

Of the Conjun-  
tion or Al-  
pect of *Saturn*  
with any Pla-  
net in exalta-  
tion, in any  
Revolution.

In every Revolution see what Planet is in his exaltation, and how aspected by either *Saturn* or *Mars*; for if it be *Saturn*, he shall cause much damage and detriment and trouble to those Regions and Places subject to the Planet with whom he is in Configuration; and if *Saturn* be in a fixed sign, and the Planet also in a fixed sign, the evil shall continue so many years as there wanted degrees betwixt the perfect *Conjunction* or *Aspect*; if in common signs, so many moneths; if movable, so many weeks or dayes: but if one be in a fixed sign, and the other in a common one, you are according to discretion to make commixture of moneths and years; one in a common sign, and the other in a movable, make commixture of moneths and weeks, or weeks and days, as you see reason; but if by other testimonies thou findest that the evil shall not continue after that Year wherein your Revolution was made although the *Conjunction* or *Aspect* be in or from fixed signs; yet shalt thou give but moneths then for every degree they want of the perfect *Conjunction* or *Aspect*: Note also, that if the *Conjunction* or *Aspect* be by common signs, and thou thereby judgest moneths, and the evil still continue longer then thy time prefxed, then shalt thou convert them into Years: So likewise if thou didst judge days or weeks thy significators being in movable signs and the evil still continue after those weeks or days be expired, then art thou to say the continuation thereof will be so many moneths or years, &c. for as *Ptolomy* in his *Centilo.* 1. saith, *A se et a scientia*; for though thou hast the art to help thee, yet thou art not wholly to lay aside discretion and reason.

But if any Planet by his body or aspect doth frustrate the *Conjunction* or *Aspect* of *Saturn*, then shall not the evil happen in the places subject to the Planet in exaltation, but to those places ruled by the Planet so frustrating; but if there be no frustration by neither the interposition of the body or aspect of any Planet, but that *Saturn* do come by his beams to touch the beams of the Planet so in exaltation, the evil by him threatned shall assuredly happen in those Regions and Places subject to his Dominion, &c.

Also

Also if any Planet in exaltation in any Annual Revolution be beheld of *Mars* (as you heard of *Saturn*) by a *Square* or *Opposition*, or else afflicting any Planet by his bodily *Conjunction*, he shall denote very much evil, detriment and damage to the people under his jurisdiction that is in exaltation; but if the Planet so exalted be afflicted by *Square* or *Opposition*, it will be the more grievous by reason the nature of *Mars* is to cause quarrels, dissensions, wars, bloodshed and thefts which will then be incident to those parts: as touching the durability of the time, you are to judge thereof according to the nature of the signs your significators are in, as you have heard of *Saturn*, whether they be movable, fixed or common, &c.

Consider also the position of the *Sun* and *Moon*, and see how in every Revolution they are placed, and in *Conjunction* or *Aspect* with any Planet, for if either of them be in any Configuration with any Planet in the whole Heavens, they shall be joined in signification therewith, and more that if the *Moon* be lately separated from any Planet according to the nature thereof, and the place of Heaven he is located and hath dominion in, mayst thou judge of what hath lately happened; but if he be applying to any, thereby mayst thou know what is immediately to happen, &c.

### C H A P. II.

Of the Significations of the Planets; and Dragons Head and Tail; also Blazing Stars; when they are (in any Revolution) exalted one above another.

**U**NLESS I here remove a seeming obstruction or stumbling block, perhaps some mistakes or errors might arise much to the damage and puzzling of the younger Student; which is this; In the foregoing Chapter you have heard the significations of the Planets (Especially the Superior) when in any Revolution they are in the point of their proper exaltations; but in this Chapter when we speak of their being exalted one above the other, we mean as to their places in the Heavens at the time of the *Sun* his ingress into *Aries*; for he or she that is nearest to the Cuspe of the mid-heaven or tenth house, is the Planet most elevated or exalted, and shall have signification as followeth; yet note that it is not meant barely by the position of one above the other at that time, but when any two are in *Conjunction* or other Configuration and elevated the one above the other at that time, then I say shall their significations be as is here expressed.

Contrary to the Ancients who begin in this matter with *Venus*, I shall as all along I have done begin with *Saturn*, and so give you their significations still in order as they are placed in the Heavens; as *Saturn* being in *Conjunction*, *Square* or *Opposition* with any Planet, the *Dragons Head*, and *Tail*, or *Blazing Star*, and exalted above them, we shall begin thus: *Saturn* exalted above *Jupiter*, and then above *Mars*, and afterwards above the *Sun* and so forwards; and not as the Ancients have done who set down his significations as he is exalted above the *Moon* first, then above *Jupiter*, then *Mars*, then *Dragons Head*, *Dragons Tail*, *Blazing Star*, and lastly *Venus*, omitting his significations when in any Configuration of *Mercury* or the *Sun*, and exalted above them; which defect as in this, so in the signification of the other Planets, I shall endeavour to supply; for in the significations of *Venus* they have omitted *Jupiter* and *Dragons Head*; and a *Blazing Star* in the significations of *Jupiter*, the *Sun* in the significations of *Mars*, the *Sun* and *Venus*, of *Mercury*, the *Sun* also, of the *Dragons Head*, *Jupiter* and *Mars*, &c.

If you find not my opinion and judgement herein sufficiently grounded on reason, you may follow what other you can find delivered unto you, which may be more pleasing



pleasing and agreeable to thy fancy, or remain ignorant as the Ancients have left thee; but to our business:

**Saturn** in any Scheme at the time of any Revolution of the years of the World, Eclipse, or great Conjunction, or at the time of the appearance of any Comet, or Blazing Star, or at the time of any Opposition of the Superiours, or any other remarkable or considerable face of the Heavens, in Conjunction, Square, or Opposition, or any other Aspect of *Jupiter*, and at that time elevated above the Body of *Jupiter*, in the figure of the Heavens, Great and Noble men shall be slain; if he be exalted above *Mars*, he signifies good, and better success; if above the *Sun* when in any of the aforesaid Configurations with him. Let those Kings and such as are in high or chief Authority in those Regions subject to the sign the *Sun* then is in look for much trouble and sorrow, as also Treacheries and Treasons; If he be exalted above *Venus*, men shall delight in Pictures, Ornaments, and neatness, and addict themselves to their Trades and Occupations and delight themselves therein; above *Mercury*, they will delight in Arts and Sciences, especially such as are Ingenious; above the *Moon*, men shall be clownish and ill-behaved; Above *Dragons Head*, Great and Noble-men shall have good success joy and gladness; but if above *Dragons Tail*, this felicity shall happen to the Commons; And if he be exalted above any *Blazing Star*, when he is in any Configuration therewith, men shall generally suffer poverty, penury and want anxiety and much misery.

If *Jupiter* be exalted above *Saturn* when in any Configuration with him, he signifies much lamentation, weeping, howling, grief, trouble and sadness: Above *Mars* there shall happen much grief and trouble to Men; also damage and loss if above the *Sun*; above *Venus*, Womens affairs and business shall succeed well and prosperously; and if above *Mercury*, the Kings Officers shall be increased, and they shall have honor, profit, gain and praise: above the *Moon*, Noble and Great men shall increase and abound in honor, prosperity and success: Above the *Dragons Head* he denotes all good success and fortune; if above the *Dragons Tail*, depopulations and destruction of houses and buildings; above a *Blazing Star*, it signifies that Noble men and such as are in great esteem shall be slain.

When *Mars* is exalted above *Saturn* and in any configuration with him he doth not signify much hurt or mischief: Above *Jupiter*, great men shall agree to take arms and kill one another: Above the *Sun*, Kings and Rulers will go near to be slain treacherously: Above *Venus*, men shall not care much for pleasures, neither will women soon conceive with Child: Above *Mercury*, quarrels, slaughters, and discords are signified: And above the *Moon*, Earth-quakes, and those very violent: Above *Dragons Head* he denotes good success, and prosperity, and honour to Great and Noble men: Above *Dragons Tail*, there shall happen Combustions, troubles and inconveniencies to Men concerning Plants and Vegetables; And if he be exalted above a *Blazing Star*, there will happen many slaughters amongst men, and they shall delight to sway and bear Arms.

The *Sun* is of that nature and quality, that by his beams any Planet is afflicted, wherefore when he is exalted so above any Planet, he is the significator of much evil and mischief, excepting *Mercury* strong and fortified.

*Venus* being exalted above *Saturn*, Men shall be perplexed with much grief and trouble: Above *Jupiter*, Great and Noble men shall be in a prosperous and happy condition, and all things shall succeed well with them: Above *Mars*, Women shall willingly use the Art of Generation, and soon Conceive, and Men shall be troubled in their stomachs through Surfeits and eating too much: Above the *Sun*, men shall be lavish and expensive: Above *Mercury*, men shall domineer and triumph one over another: Above the *Moon*, men shall have much joy and gladness: Above *Dragons Head*, joy and gladness to Great and Noble men, and all prosperity and happiness; and they shall delight themselves with young Maids and Virgins, and in Womens affairs; But if above *Dragons Tail*, judge neither prosperity nor good; and if she be exalted above any *Blazing Star* being in Configuration therewith, she signifies that there shall be a scarcity of waters, and that women shall not be in any great esteem, shall miscarry and come to many misfortunes and mischances.

Also *Mercury* being exalted above *Saturn*, men shall go about to deceive, cheat, and betray one another: Above *Jupiter*, Kings, Great men, and those in power and Authority shall increase in health and Honor: Above *Mars*, fear and terror shall fall upon men: above ☉, Kings and Rulers shall be famous, and addict themselves to knowledge and learning: Above ☿, men shall addict themselves to sports, and the study of Necromancy, occult and secret Arts: Above ♄, he signifies joy and gladness, and that men shall do wonderful and strange feats: Above ♀, there shall be many manifest thefts and robberies: above ☽ it signifies men shall be scoffers and jeerers one of another: Above a *Blazing Star*, men shall slay and destroy those that are Masters of their Militia, and such as are in most eminent and chief command and best souldiers.

The ☿ being in any Configuration of ♄, and exalted above him, signifies evil and mischief, and that men shall be ill-conditioned one towards another: Above ☿, rich and noble men shall increase in health, wealth, and honor: Above ♄, Houses and buildings shall be destroyed by fire; also Earth-quakes and much blood-shed: Above ☉, mischief and much evil; and take this for a general rule, Let her be Significatrix of what you will, she ever denotes mischief and misfortune if she be under the Sun-beams: Above ♀, Noble and rich Women shall increase in honour and esteem: Above ☿, men shall be wise, shall choose grave and judicious Counsellors, and shall make good Laws and wise Acts: Above ♀, she signifies damage to Rivers and Fountains, Springs, and water-places: Above ☿, mortality and destruction to beasts: And lastly, above a *Blazing Star*, she signifies loss of substance.

Thus much of the significations of the Planets, when exalted one above the other, and above ☉, ☿, and *Blazing Stars*, it resteth therefore now to shew you the significations of them, being exalted over one another, and also over the Planets, and so conclude this Chapter; according then to the same order we have hitherto followed, we are to begin with ♀, and then of the other two.

Now if ♀ be beheld of ☿, and ♀ at that time exalted above him, it stirreth up Wars, and men shall delight to bear Arms: Above ☿, Noble and rich Men shall increase in honour and greatness, and all business shall succeed well with them: Above ☿, Souldiers and such as tarry Arms shall be prosperous, in esteem, and fortunate: It shall also go well with Kings, and the Grantees of the Earth when it is exalted above ☉: And if it be above ☿, it signifies that Women and Virgins shall be joyfull and merry, and that every thing shall succeed well with them in a generall way: Above ☿, men shall delight and addict themselves to laying of foundations for Palaces Royall, Castles, Cities, Towns, and Villages: Above ♄, men shall have loss and detriment in their substance and goods: Above ☿ in this nature it cannot be exalted, (because as you have heard in the 17. Chapter of the 2. Treatise of this Volume) they are but Nodes, and can behold no Planet, because they have no rayes nor beams, but may be beheld by any Planet) and therefore in this, ☿ is omitted; again if *Dragons Head* be exalted above a *Blazing Star*, it signifies tempestuous stormy windes and tempests, and those very often.

*Dragons Tyl* exalted above ♄, signifies the death and destruction of old people, and Monks, and Religious men: Above ☿, long life and joy: Above ☿, falsehood and vexation: above ☉, much evil and want of charity: Above ♀, damage to Women, especially to young Maids and Virgins: Above ☿, evil to learned and wise men: above ♄, destruction to rich men and loss of substance: Above a *Blazing Star*, It denotes damage in the affairs generall of women.

Now lastly, touching *Blazing Stars*, and what may be predicted by their being exalted above the Planets, ♀ and ☿; A *Blazing Star* then being in Configuration of ♄, and exalted above him, signifies many and great infirmities: Above ☿, men shall kill and murder their Nobles, and Great men, and such as are in esteem: Above ☿, men shall usually delight to bear Arms, and there shall happen many great wars and slaughters: If above ☉, men shall quarrell one with another, be treacherous and given to Treasons: Above ♀, a deminution and drying up of waters: Above ♀, damage and destruction to young men: Above ♄, loss and damage to men in generall in their substance: Above ♀, Noble men shall be slain, and such as are in esteem: Above ☿, there shall happen loss and destruction to fruits of the Earth and Trees.

## CHAPTER III.

Containing Considerations from the Sun and Moon when the Revolution is either Diurnal or Nocturnal, also when the Revolution happens at Sun setting and break of day; from the Lord of the house, Part of Fortune, the indisposition of Saturn and Mars, from their Conjunction with the Dragons Head and Tail in any Annual Revolution.

**D**iligently thou art to observe whether the Revolution in any year be by night or by day; viz. Diurnal or Nocturnal; and if it be Diurnal, have regard to the Sun, how and where he is posited in the figure at the time of the Revolution, and how aspected of the Fortunes or Infortunes; for if he be well aspected by benevolent and adjuvant Planets, it signifies according to the nature and signification of the Planets affecting him and the nature of the signs they are in, if he be maliciously and unfortunately beheld by the Malevolents, judge the contrary damage and evil. For if the Sun be strong and well dignified and aspected, he signifies (the Revolution being Diurnal) the accomplishment of some high and remarkable action; for also if the Lord of the then Ascendent be strong essentially, and accidentally well aspected; for if so, he shall signify prosperity, health and happiness during that Revolution to those Regions, Cities, Towns and Places subject to the sign which is then upon the Cusp of the Ascendent, also to that Kingdom or Nation for which the Revolution is made, and the Kingdoms, Regions and Places subject to the Lord of the Ascendent; but if he be weak, afflicted and impeded, he shall signify trouble, vexation, misery, detriment and very much unhappiness (according to the quantity and quality of his affliction) unto those aforesaid places subject to the Lord of the Ascendent and sign thereof.

And if the Ascendent be *Libra*, and *Venus* who is Lady thereof be cadent from, or from an angle, impeded, retrograde or combult, afflicted by the Malevolents in any other way, unfortunated, it signifies there shall happen sadness, vexation, trouble, misery, and many infirmities and destruction in an high measure to all those Regions, Towns, Cities, Kingdoms and Nations under the dominion of *Venus* and *Libra*; what those are, you are taught in the second Book; and so likewise judge of any other Planet and Sign in the same nature.

But if the Revolution be Nocturnal, you are to have regard to the place and strength of the Moon, as you have heard of the Sun, and judge accordingly; for if the Moon be Lady of the Year, or of the Ascendent, increasing in light and motion, in *Cancer* well dignified and aspected of the benevolent Planets, you shall judge the Year will be successful; the people generally healthful, fortunate and happy; but if she be weak, impeded, afflicted of the malevolent Planets, slow in motion, decreasing in light and impeded, judge the contrary, and that this good or evil shall chiefly be incident to those Regions and Places signified by her and *Cancer*, &c. but if she be not in *Cancer*, look to the Planet that is then her dispositor, viz. [he that is Lord of the sign wherein she is] and see whether he be essentially or accidentally debilitated or afflicted, and accordingly judge as you have heard of the Moon good or bad, as he is strong or weak, and that it shall happen to the places subject to the sign ascending, the Lord thereof, and to the sign wherein the Moon is, and its Lord, as also the Region for which your Figure is erected.

See also if the Moon (the Revolution being Nocturnal) be either in Conjunction



or aspect with *Saturn* (or any other malevolent Planet if in your Figure you find him also accidentally significator of mischief and impediment) without any reception either of house, exaltation, triplicity, term or face, and the *Moon* decreasing in light; for if so, the mischief and misfortune is so much the more increased, as is the nature and signification of the afflicting or impeding Planet; but if the *Moon* be separating from the *Conjunction* or aspect of any afflicting and unfortunate Planet, and be increasing in light and motion, the evil will be so much the more lessened and diminished, &c.

If you would know the nature of the affliction threatened or portended by any Planet afflicting or impeding your significator, you need do no more then this; see to the natural signification of the afflicting Planet, and also accidental as he is placed in your Scheme, the nature of the house and sign he is placed in, and so judge accordingly; judge the evil shall proceed from the signification of the house wherein the afflicting Planet is located; the nature and quality thereof from the natural and accidental signification of the Planet and sign wherein he is.

As for example, we shall suppose your significator to be the Lord of the Year or Ascendent, the Planet afflicting to be *Mars* and he Lord of the seventh and located in the second; from hence you shall conclude that the people of the Nation for which the Revolution is made, signified by the Lord of the Year or Ascendent, shall be afflicted and damnified in their estates and riches, being afflicted in or from the second house (which you know denotes the wealth and riches of the people) therefore from hence shall the evil or mischief threatened proceed: Now as touching the nature thereof, or manner how it shall come to pass, you shall say it shall be by the sword, thefts, wars, murders and the like, which are the natural significations of *Mars*; or else by the power or treacherous plots of their Enemies, which is his accidental signification as being Lord of the seventh, which you have heard is the house of Enemies, &c. or if the sign of the second be *Libra*, and *Mars* therein, look to his significations in *Libra*, as you have been taught in the seventeenth Chapter of the second Section of this same Treatise and say it shall be occasioned so and so as you have it there expressed; in like manner if it be any other sign or any other Planet, judge according as you shall see most requisite and agreeing to art and nature; if the afflicting Planet be in the third, the evil shall proceed from short journies, neighbours, kindred, or brothers and sisters or associates; if in the fourth, from fathers, heritages, loss of possessions, houses, farms, or destruction of seed and fruits, &c. judge still according to the nature of the house wherein your afflictor shall be found, which you have been taught elsewhere sufficiently.

Having hereby now fully declared unto thee the manner how thou mayst exactly and truly judge of the state and condition of what is signified by the Lord of the Ascendent, so also is it requisite to acquaint thee that thou mayst (following the same method) judge of what is also signified by the Lord of the second, third, fourth, fifth, sixth, and so round the whole Heavens of every thing appertaining to the life of man in a natural way, there being nothing in the world but what is signified by one house or other, and by which a man may judge of the quality and nature thereof.

As if the Lord of the second house be strong, free from misfortune and impediment, judge the good success of all things thereby signified, and to all Nations and Places subject unto the sign thereof and its Lord; but if unfortunate, impeded, weak and afflicted, judge mischief, trouble, crosses and losses, &c. according to the signification thereof, and the aforesaid Places and Regions under the sign and Lord thereof; and so (I say) mayst thou easily in this manner judge of any other thing, still remembering to derive your Judgement from the signification of the house, nature of the Planet afflicting or assisting, and that the good or evil will be incident to those Regions and Places subject to the sign and Lord thereof, &c.

Look also that if your Revolution be at the time of the *Sun* setting, or within an hour and half thereof, you regard not the position and fortitudes of the *Sun*, but of the *Moon* who is the Governess of the night, which doth then immediately succeed breaking.

In

The nature of any affliction, and from whence it shall arise.

How to judge of any thing signified by the 12 Houses of Heaven.

If the Revolution be at Sun setting or day breaking.

In like manner if the Revolution be about the same time before break of day, the *Sun* is to be considered in the same manner as you have been shewn, and not the *Moon*, it being so near day-breaking; and over and above what hath been delivered unto you, you are in the consideration of the strength of either the *Sun* or *Moon*, to see if either of them are to suffer an Eclipse during the time of that Revolution; and if so, to look to the place thereof, viz. in what house of Heaven, in what sign and degree of the Zodiack, and the *Almuten* of those places, and the state of those Planets in Configuration with him, or the place of the Eclipse, viz. whether they be strong or weak, good or bad, and accordingly judge; but of this more in the next Section, wherein we shall treat of Eclipses.

Considerations from the Lord of the hour, Part of Fortune, and its Dispositor.

Again, you must know that in every Revolution the Lord of the hour, or Planet ruling the time in which the Revolution is made, is to be regarded, as also Part of Fortune and its dispositor; for if they be well dignified, well placed and aspected of the fortunate and adjuvant Planets, thou mayst assuredly conclude that the good signified by the Lord of the Year, or significator of the King, shall be augmented, if the Lord of the Year or significator of the King do denote any good; but if they portend evil, and the Lord of the Year, Part of Fortune and its dispositor be also ill disposed, unfortunate and weak, the mischief shall be also augmented; but if then the Lord of the hour, Part of Fortune and its dispositor be strong, the mischief shall be diminished; and so on the contrary if they be weak, and the Lord of the Year strong, and also the significator of the King, they shall diminish the good by them signified.

Considerations from the Position of Saturn and Mars.

Consider also in every Revolution the position of *Saturn* and *Mars*, and see if *Mars* be then stationary to retrogradation, and in Conjunction with *Saturn*, or *Saturn* applying to him whilst he remains stationary, or *Mars* unto him when he becomes retrograde; for if so, thou shalt assuredly judge there shall be much fierceness, cruelty, barbarous and outrageous actions amongst men, and little or no piety, pity or mercy, but Malefactors, Thieves, Cutters, Murtherers and Robbers by the High-way shall abound, and servants and the rural sort of people shall be disobedient to their Masters and Superiours; and it shall be the worse if *Saturn* be in *Libra* retrograde, and in Opposition of the *Sun*, and the *Sun* in aspect with *Mars*, and *Mars* by his retrogradation also applying to the *Sun* (for you must know that the superior Planets cannot apply to any inferior Planet, except when they are retrograde) and the evil will be yet the more increased if *Mars* be then peregrine and going to the Conjunction of *Saturn*, and the Revolution be at *Sun*-setting, or near thereunto, viz. a little before or after; also when these Configurations are in any Revolution, some of the Ancients have concluded there will be many wars, quarrels, discords and much bloodshed in the Cities and Regions of both the East and West; and truly my opinion also is that there will thereon assuredly happen many commotions, intestine war and bloodshed in many parts; those places chiefly I conceive will be concerned in that are subject to both *Saturn*, *Mars* and the signs wherein they are then located.

From the Conjunction of Dragons Head with Saturn.

Dragons Head in Conjunction of Saturn in Aries.

Again, see whether the *Dragons Head* in any Annual Revolution be in  $\sigma$  with  $\tau$ , for then shalt thou conclude much mischief and detriment to those Regions and Places subject to the sign wherein the  $\sigma$  is, unless the benevolent aspect of some fortunate Planet prevent it; for if they be in  $\sigma$  in  $\gamma$ , they shall denote evil and mischief to Sheep and the smaller sort of Cattel, unless the  $\ast$  or  $\Delta$  of  $\sigma$  intervene, and be well dignified essentially; also much anxiety, vexation and trouble to Kings, Nobles and great men, if  $\odot$  behold them not with a good aspect, and be also fortified, or else the Lord of the tenth.

Dragons Head, Saturn, Conjunction in Taurus.

Dragons Head, Saturn, Conjunction in Gemini.

And if  $\odot$  be in  $\sigma$  with  $\tau$  in  $\gamma$ , the evil shall happen to Oxen, Bulls, Cows, and the greater sort of Cattel, Horses, &c. also in some sort to Sheep, and to young Men and Youths, Hearbs, Plants and Trees; there shall be little rain, and a diminution of provisions and fruits of the earth, if  $\delta$  and  $\eta$  prevent not.

In *Gemini* if they be in Conjunction, because it is a humane sign, there shall much evil and mischief fall on mankind, especially those in their younger years, but those in the

the strength of years, not so much nor on such as are well stricken in age; there shall also be many great windes and obnoxious.

In *Cancer* such places as are subject to Locusts and Caterpillars shall abound, & in *♌* in *♍* in therewith, and where rain is no novelty there shall be much more then is usual; & the fruits of the Earth also shall suffer much damage by Locusts and such kinde of obnoxious creatures, unless affected by *Luna* or *Jupiter*.

And if they be in *Conjunction* in *Leo*, the evil shall fall on wilde and savage beaſts,  $\Omega$ ,  $\text{H}$ ,  $\text{C}$  in  $\Omega$ .  
alſo on Kings and Great men, if the *Sun* doth not with ſome benevolent *Aſpect* be-  
hold them.

Also, if they be in *Conjunction in Virgo*, damage is threatened to women and chiefly to the younger sort, and also young men will not be wholly free; Seeds, Corn, and such fruits as are reduced to seed, will be diminished, or there shall be a scarcity thereof, by reason they shall be much damnified, for you must know this is an earthy sign.

Again, if in *Libra*, which is an airy and humane sign, it shall happen to men  $\odot, \text{H}, \odot$  in  $\infty$ , and in the air, and that chiefly to those of mature years, and such as are of a good age, and not to the younger sort; and there will be many great and high windes, if *Saturn* or *Venus* contradict it not.

Moreover if they be in *Conjunction* in *Scorpio*, the mischief shall happen to such ♀, ♂ in m. creatures as be of a poysonous and venomous nature, especially to Scor-

Also if *Dragons Head* and *Saturn* be in *Conjunction* in the first fifteen degrees  $\Omega, \Upsilon, \odot$  in  $\tau$  of *Sagittarius* (which is humane) the impediment or mischief shall happen to mankinde; but in the last fifteen degrees on great Cattel, especially on Horses and such as men ride on.

In *Capricorn* on Goats and such like, and the fruits of the Earth will suffer detriment, but not altogether so much as when they are joined in *Virgo*; also grievous cold and sharp weather if *Mars* work not to the contrary by his Aspect unto them.

In *Aquaries* on ancient and old men, and not to those in their prime and strength Ω, ♄, ♀ In  
of age and youths or young men.

And in *Pisces* on such creatures as live in the element of water, especially such fishes as are usually eaten by men, if *Jupiter* or *Venus* prevent not, ♄, ♀, ♂ in

And if *Dragons Head* be in *Conjunction* with *Mars* in any of the twelve signs; he shall signifie also much evil, but not so much as *Saturn* doth, and it shall chiefly be by heat and drought, unless *Jupiter* or *Saturn* work to the contrary.

Also in *Conjunction* with *Dragons Tail*, be it in what sign it will, he signifies destructions, depopulations, fire, sword, slaughter and great blood-shed, famine also and much mischief.

So likewise if *Saturn* and *Dragons Tail* be in *Conjunction* in any sign, he signifies  $\Psi, \Upsilon, \odot$  In famine, a scarcity of provisions, great mischiefs, cold in the extremity, grievous fears, any of the signs. anxieties, terrors and troubles, much want and scarcity of the fruits of the Earth, and a superfluity of evils, torments and grievances, and these shall be incident to those places subject to the sign, wherein they are joined, and understand the same of *Mars* when he is joined with either the Head or Tail, &c.

Noni only has 1000 CHAP.



## C H A P. IV.

Teaching how to judge of the evil of any year, the nature thereof, and when the year is most likely to be both turbulent, obnoxious, and unfortunate, also what is portended in any Revolution when one Planet transfers his light and nature to another:

**E**Ver when you would know what grievous and heavy accidents and evils are to happen, or are threatened to any place, look to the Position of *Saturn* and *Mars*, for from them are you to require judgment touching this matter, for if you find them in the higher circle, viz. in the middle thereof towards the North, and they have then Septentrional latitude, and be above the earth, thou shalt judge there will grievous and horrible actions happen in that Revolution, or before the *Sun* enter again the first point of *Aries*, in and to those parts under the Sign and Triplicity wherein they are; also look how much they are elevated above the earth, (especially *Saturn*) and they shall signifie so much the more mischief and trouble, and the more certain will your judgment be; also when they are in the superiour part of the Circle, they denote a hard and scarce year, both for provisions, fruits of the Earth, and all things else.

And if one be in a *Square* of the other, it will be the worse in every particular, also Infections to and in all kind of living creatures, tribulations and troubles, and that of continuance and durability, and so much the rather if *Saturn* be then in *Virgo*, and *Mars* in *Gemini*, and the Revolution Nocturnal, and *Mars* applying or translating his light and nature to *Saturn*, and he receive him and either, both or one of them Retrograde; and *Saturn* shall be then most mischievous, In so much that *Jupiter* shall not be of sufficient efficacy to alter it, unless *Saturn* or *Mars* be in *Cancer* in a *Sextile* or *Trine* of *Jupiter*, and he strong and well dignified at that time, and then he shall break his malice with whom he is aspected, and diminish it or wholly take it away, which you may judge from the strength of your Significators.

The affairs also of the King or Grantees of the Nation where your Revolution is, and their condition shall be bad and suffer detriment, and much trouble and difficulty there shall be in or about them, and they shall require aid and assistance from the common people, Religion shall be slighted and impiety and wickedness shall increase amongst men, and no mercy or pity shall be found amongst them, and this shall continue till either *Saturn* or *Mars* transite the cusp of the tenth House at time of the Revolution, or shall then begin and continue, at least till *Mars* have made one Revolution through the twelve Signs of the Zodiack.

But if then *Saturn* be in *Virgo* and *Mars* Aspect him out of *Gemini* (as hath been said) and the *Moon* also translate her light to *Saturn* and she in *Sagittarie*, there shall be misery upon misery, the mischief of mischiefs, the trouble of troubles, the tribulation of tribulations, the pestilence of pestilencies, and the misfortune of misfortunes, and all kind of vexations, troubles and torments, also it signifies the destruction of Kingdoms, and translation of one Kingdome into the power and under the subjection of another.

Moreover if the *Moon* when she translates her light and nature to *Saturn*, either by *Conjunction*, *Square* or *Opposition*, and the Lord of the Sign wherein she is when there is a Partil *Conjunction*, *Square* or *Opposition* betwixt them, be then impeded, unfortunate, weak or afflicted, there shall be many diversities of mischiefs during the time of that Revolution; and if then the *Moon* were eclipsed at the Preventional, or to be eclipsed at the Postventional full *Moon* imme.

immediately going before or coming after any such Configuration, the mischiefs and troubles threatned shall continue so many moneths as the *Moon* is or shall be eclipsed houres, reckoning from the minute she first begins to be eclipsed till the Punctum wherein she is again free.

But if *Part of Fortune* be Impeded, and its dispositor when the *Moon* is so in *Conjunction* or aspect partil of *Saturn*, the evill thereby signified or threatned shall be increased; have regard also to the *Sun* how he is placed, dignified and aspected by the Malevolent Planet, or by what Aspect he beholds him, (as you have heard of the *Moon*) and the Lord of the Sign in which he is at the time of the Partil *Conjunction* or Aspect, and make *Part of Fortune* and its Dispositor participate in signification therewith, and judge accordingly *mutatis mutandis*, as you have heard (I say) of the *Moon*; and if the *Sun* was eclipsed, or to be eclipsed at the Preventional or Postventional *Conjunction* of the Luminaries or change of the *Moon* (to speak plainly) the evill then threatned shall continue so many years as the *Sun* is at that time eclipsed houres.

Also when any Planets behold one another, and be in any Reception, look in what place in the figure they project their rays or beams; for those places subject to the sign wherein they cast their rayes, shall suffer such things as are by those Planets signified, whether good or bad, more then any other place.

And if one Planet transfer his light, Nature and Vertue to another, you are diligently to weigh their natures and significations, and judge accordingly as you have been before sufficiently shown; as if the Significator of the King transfer his light and Nature to *Saturn*, and he also well disposed, such people and religious orders and things which you have heard elsewhere signified by *Saturn*, shall be bettered, and receive good from the bounty or liberality of the King or Superiours; If to *Jupiter*, Nobles, Judges, and such as converse in the Law, and are signified by him, shall receive honour, liberty, and much good from the Kings hand, &c. And so judge if any other Planet and if any other Significator transfer his light to any, remember the Nature of your Significator, transferring his light, and the Natural and Accidental signification of the Planet to whom it is transferred, and judge according therunto and you are right, and will soon be able to judge of any matter *mutatis mutandis*, varying your rules according to Art.

And thus far have I in a manner reiterated rules and words for thy through understanding and instruction in such matters as have been delivered in a more short and compendious manner before, and indeed so much the rather, because that though what was at the beginning of this Discourse set down, was sufficient to and for any one that is any thing entred into this Art, yet would it perhaps have seemed somewhat difficult to those who are as yet altogether unseen therein, and therefore I hope this fault will be by the Judicious deemed venial; Wherefore let us now proceed.]

## CHAP. V.

*Shewing how to judge of health or sickness in any year.*

**T**Hus then, if thou wouldst be expert in this manner of judgement, have respect to the Cusp of the Ascendent of the figure of the heavens at the time of your Revolution, and the Ascendent of the figures at the time of the *Conjunction* or preventional *Conjunction* of the Luminaries before the *Sun* his ingress into *Aries*; and then if these two Ascendents and the *Moon* be free from Misfortune, and the Lord of the place of the *Conjunction* also free, and then applying to a Fortune, as also the Luminaries beholding him, especially that of the time, viz the *Sun*, if it be by day, the *Moon*, if by night; then it signifies that that year shall be free from infirmities general, and diseases, and shall be healthful; but if the Lords of these two Ascendents, and the *Moon*, and Lord of the place of the *Conjunction*, and prevention, be all or the major part of them unfortunate, it denotes general infirmities and diseases, and no healthful year; and that according to the power of the unfortunate Planets, their nature and the nature of the signs and places they are in; what diseases are appropriated to both the Planets and Signs; I have fully delivered unto you in the second Treatise of this Volume, entituled, *An Introduction to the judgement of the STARS*.

Also if the Lords of those two Ascendents, or one of them being so unfortunate, apply to the Lord of the Eighth House, there shall be many general infirmities and also death; but if otherwise, there shall be many infirmities and general diseases, but not mortality, and if death, it will not be great.

Moreover, if the strongest Planet of these Significators apply to the Lord of the Eighth, there shall be many sudden deaths, without any great or tedious sicknesses; also if to the Lord of the sixth, there shall be many infirmities and general diseases, and those of long continuance: And if *Mars* be the afflicting Planet, he shall signify hot and dry diseases, especially if he be in a fiery sign, and swift of motion: and if it be *Saturn*, he shall cause lingering Agues, Coughs, Consumptions and Saturnian tedious diseases, especially if he be in a cold and dry sign, and slow in motion.

## CHAP. VI.

*Of Wars or Peace.*

**H**itherto we have proceeded in a plain and easie manner of Instruction, for it is my most earnest desire that knowledge may flow as a stream amongst all judicious souls, especially those of this my native Nation of *England*; and therefore I shall here again desire the more quick and nimble apprehensions to pardon both my largeness and plainness, since I write to those that are altogether to seek in these matters.

Wherefore then know, that years of War, Dissention, Quarrels and Bloodshed, are to be judged from the *Conjunction* of *Saturn* and *Jupiter*, as also from their being in *Square* and *Opposition*, also from the Ascendent and Angles of the Revolution of the year; for if these Superior Planets be either in *Conjunction*, *Square* or *Opposition* of each

How to judge  
whether there  
shall be war in  
any year.



each other, or applying to each other by any of these Configurations, wars are to be feared, and that they shall then begin when they are in *Partil Conjunction* or *Aspect*, if they are in *Angles*, or else they shall begin when *Jupiter* enters his exaltation or one of his houses, or any of the *Angles* of the Figure at time of the Revolution; and judge that party to have Victory that is signified by the Planet most elevated in his excentrick; for if *Jupiter* be most elevated, and be exalted above *Saturn*, they shall overcome who make insurrection or begin the strife.

Also if *Mars* be in any of the *Angles* at time of the Revolution, whichsoever it be, he excites and stirs up wars according to his strength and power; for if he be strong and well dignified, it will be the more certain, also the strife and war will be the more invective and grievous; in like manner if he be in a *Square* of *Saturn* or *Jupiter*, because these are the Superior Planets; for take this for an approved Aphorism, that when any of the Superiors, viz. *Saturn*, *Jupiter*, or *Mars* (who are thus termed because they are above the *Sun*) are in *Conjunction*, or any Malevolent Configuration one of another, there happens great and manifest Alterations in this Elementary world, according to their strength and natural and accidental Significations.

If thou wouldst know where the war shall be, when in any Revolution or other face of heaven thou seest it threatened, have regard unto the sign in which *Mars* is located, also the sign wherein he aspecteth either *Saturn* or *Jupiter* by *Square* or *Opposition*; also in what sign and part of heaven, *Part of War*, *Blood-shed*, or *Contention* falleth, and say that in those parts signified by those signs, the War, Dissention, Bloodshed and Strife will be, and so accordingly judge, or by the major part. How to take *Part of War*, as also *Part of Peace*, and all other parts requisite to be known, I shall not here mention; the exact knowledge whereof would require a volume by themselves, which (God enabling me and granting me life and health) I shall endeavor to deliver to the world, if I finde the inclinations of men worthy of such blessings, and therein also I shall endeavor to give them some grounds and reasons why the Antients have invented such variety of parts, and why they are of such signification.

See also if any of the Infortunes, or all, behold the house of *Mars*, or *Part of War*, with a *Square* or *Opposition*, or be therein, or behold the sign by which the Nation, Town or City is signified for which your Figure is set, or the Significator of the King or Nobles of that Nation, Kingdom or People with a *Square* or *Opposition*, or be corporally joynd thereunto; it signifies, that if the King or that People have Wars with any, they shall be beaten and worsted; or at least, possessed with much grief, sadness, trouble, sorrow and anxiety: also if the Planet that is their Significator be combust, it signifieth the same; and if Retrograde, they shall fly from before their enemies, and grow weaker and weaker, shall be indigent and cast down; judge also the same, although he were at first well placed, and after a while becomes thus afflicted.

Again, if in any Revolution of the year *Mars* be joynd to *Part of War*, especially in fiery signs, it denotes Wars and Quarrels; and if *Part of War* be strong and free from affliction, they shall overcome that begin and soment the dissention and quarrel; but if it be weak judge the contrary; you may also judge of the time when the War will happen, from the distance of *Saturn* and *Mars*, if their *Conjunction* or *Aspect* be a forerunner thereof, or of any other Significators, by seeing how many degrees they want of the *Partil Conjunction* or *Aspect*, and giving a month, day or week to every degree, according as they are in signs fixed, moveable or common, as you have been taught before; or else you may have regard to the Planet denoting War, who if he be Direct, it will happen when he becomes Retrograde; if he be Retrograde, say it will be when he becomes Direct, or when his beams are joynd in Configuration or Conjunction of the Significator of the King; and if he behold the Significator of the people, he signifieth much thieving, pillaging and robbing, especially if the Malevolent Planet be in an Angle; but if he be not in an Angle, but only in a succedent or cadent, the evil will not be general, but only

In what place  
war shall hap-  
pen.

When the war  
or quarrel  
will happen,

ly in such Towns, Cities and places under the sign wherein he is, unless his beams be mixed in *Aspect* or *Conjunction* with the beams of the Lord of the Ascendant; for unless he have rule and Dominion in the Revolution, he shall not then signify generally evil.

Also if *Mars* be in any of the Angles, and the Division apply to any term of his, and the Revolution apply to the place where *Mars* was, in the last *Conjunction* of the Planets preceding, or to the place in which *Mars* was, in any great *Conjunction*, it signifieth in that year fighting and quarrelling in those places and Regions subject to the sign wherein *Mars* was, and the application is; Dissentions and quarrels also are threatened when *Mars* is in *Square* or *Opposition* of *Saturn*, and *Mars* received; but if *Mars* be not received, neither *Saturn*, it signifieth but little quarrelling; also if in any Revolution he be under the *Sun* beams, he denotes Wars, especially if in a moveable sign, but in a common sign he promiseth not much; and if *Mars* be in *Gemini*, in the Tenth House, the King shall be very lavish and spend his treasure; Note also that if the Lord of the Fourth be in the Ninth House of Heaven, it signifies the prisons and goals shall be set open, and many Captives and Prisoners shall escape.

Other rules for the predicting war, and how it will be occasioned.

Moreover, thou art to remember, that in what ever Revolution of the World thou lookest, Wars are still to be known and judged from *Mars*, who is the occasioner of all dissentions, quarrels, wars, blood-shed and commotions in the Elementary world generally; but if thou wouldst know the Immediate causes and fomenters thereof, look from what Planet *Mars* last separated before the *Sun* his ingress into the first point of *Aries*; for although they be Fortunes, yet shall they and such as are by them signified be the occasioners thereof; as, we shall admire *Mars* last separated from *Conjunction* or *Aspect* of *Jupiter*, from whence we shall judge that Noble men, rich and great in power, authority and esteem, shall be the fomenters of the War threatened; or Bishops, Pope, Cardinals, Church-men and Religious people, they being all signified by him; In like manner if it be *Venus*, *Saturn*, the *Sun*, the *Moon* or *Mercury*, you have no more to doe then judge in the like manner according to their several Significations which you are sufficiently taught in the second Book of this Volume.

When we may predict peace, victory, loss, damage, assistance; and from whence the assistance is to be expected, and from what kinde of men.

Now when thou hast found in any Revolution, that wars are threatened, have regard unto the Planet signifying it; for if he be direct and well dignified, the war shall not continue or last long, but shall be broken by the King of that Region for which your Revolution is, for it signifieth a cessation of arms, and that there shall be peace; see also how he is aspected, and by what Planets, and by how many; for many Planets beholding him, (especially being then essentially strong) it signifies the people shall be in good condition, shall be strong and able to defend themselves, and offend their enemies, shall overcome them and have assistance from others, according to the nature of the Planets so aspecting him.

But if he be retrograde, they shall be beaten, shall run away and be dejected; and if stationary to Direction, they shall be strong and powerful in war; but if stationary to Retrogradation, at the beginning of the war they shall be strong, but it shall go hard with them in the end. In like manner have regard to the Significator of their enemies, or those that begin and first foment strife, and judge of their condition *mutatis mutandis*, as you have of these; for if their Significator be direct there is a probability of peace, and that to proceed from their desire and willingness, or if there be war that they shall overcome; but if thou wouldst know by what means they shall thus become victorious, if thou findest their Significator strong essentially, not beheld by any other Planet, say by their own strength and policy; but if it be aspected and assisted by the benevolent rayes of other Planets, their Significator essentially not being very strong, say by the help of such as are signified by those Planets so assisting and beholding their Significator shall they become victorious; as if it be *Saturn*, say by the help of some King; if the *Sun*, by some Prince or Noble man (for the *Sun* signifieth rather petty Princes then *Saturn*); if *Mars*, by souldiers and warlike men; If *Jupiter*, by noble, wise and discreet grave men;

If

If *Mercury*, by scholars, and learned, witty, politick men; If *Venus*, by riches or by some noble spirited women; If *Luna* by Merchants, Sea men or the common people of any place; but if thou wouldst particularly know the place, or from what Countrey, Nation, or Province, it is no more then thus, look to the Sign wherein your adjuvant Planets, or Planet is, and judge according to discretion, that they will be such as are of the Nation or place thereby signified, remembering that antient Aphorism *ars et scientia*, for you must not judge impossibilities, or what is contrary or repugnant to reason.

Again, If thou wouldst know by what Nation or men the war threatned is to be begun or acted, look to which part *Mars* seems to be assistant, remembering that the ascendent, the Lord thereof, and Planet from whom *Mars* last separated are Significators of the Kingdom, People or Nation wherein your Revolution is; the seventh House, the Lord thereof and the Planet *Mars* next applies unto, are Significators of their enemies: and that he is more assistant to that party with whose Significator he is applying or in Configuration, or that which he doth more lovingly behold; for on whose side forever you finde *Mars*, say that that party shall be the beginners or fomenters of the war if he be direct, and that they shall be valiant and stout, and turn their backs upon no enemy whatsoever; but if he be retrograde it shall be occasioned by divers men who aim at the honour and applause of such actions as they are never able to perform, or are worthy of the name, yet attributing that unto themselves which was acted and accomplished by others, shall boast of great and high matters, but shall perform little or nothing, and lay the burthen of the war on other mens shoulders, and shall themselves only thieve, pillage and plunder, and cut by the high ways; and if *Mars* be stationary (as abovesaid) the war shall be the more greivous and hot, and the men more strong and courageous.

Have regard also unto *Saturn*, who stirs up most deadly feuds and heart-burnings above any of the other Planets, when he is Significator of dissensions and troubles; and that to those to whose side he takes: also greivous troubles and miseries unto those Cities and Towns subject unto the sign wherein he is, according to the signification of the house of Heaven he is in, as if in the second, they shall be dammied in their estates, substance and riches; in the third, in their small journeys, brethren and kindred, and so (as you have been taught above) you may run over the signification of every house of Heaven; if he be retrograde, he shall signifie the same mischiefs which you have heard of *Mars*, but they shall be more greivous and intolerable.

Know also that if the Planet denoting war be in good aspect and reception of the Lord of the Year, he shall denote good during that Revolution, viz. peace and no war; If with the Lord of the half Year or quarter, no mischief by war shall happen that half year or quarter; In like manner, if he be thus in Configuration with the Lord of the moneth and day, such mischief shall not happen therein; and if this reception by either body or aspect be in the first seven degrees of any sign, the good shall be chiefly at the beginning of the year and during the first quarter; If it be between the seventh and fifteenth degree, during the first half year; If betwixt the fifteenth and one and twentieth in the third quarter; If between that and the end, in the last quarter and later end of the year: In like manner judge of the moneths, days and hours.

The Antients amongst other curiosities in this nature have given these rules for the knowing whether the Generall or chief Commander of the enemies party be young or old; have regard to the Significator of the assailing Planet and Significator of the enemy, and see if they be Oriental, for then it denoteth him young, especially if then the *Moon* be also Oriental; but if they be all Occidental, he is old; but if one shall be Oriental and the other Occidental, he is neither young nor very old but of a middle age.

I shall here now conclude this Chapter with this note, that all quarrels and blood-



blood-sheds that happen in the World are generally occasioned by *Mars*, because when he enters any angle, especially the fourth, he signifies there shall be many quarrels and wars, and great slaughters and effusion of blood, and that men shall delight to kill one another.

## CHAP. VII.

## Of Fertility and Sterility.

How to judge  
of plenty in  
any year.



Reason and Experience teacheth us, that commonly after war comes a scarcity; and after peace, plenty; and therefore these being their successors (as I may say) or events, I have thought good in this Chapter to speak thereof.

Wherefore in this matter have regard to the Ascendents of the *Conjunction* and prevention of the Luminaries to the *Revolution* and their places; and if the place of the *Conjunction* or prevention apply to the place of *Jupiter*, and *Jupiter* have dominion in that place, or if he assist the Lord of the Ascendent, and the Lord of the fourth house at that time free from misfortune, and the application of the Ascendent of that law or the change of Triplicities, applying to the place of *Jupiter* or *Venus* by *Conjunction* or *Aspect*, there shall be plenty that year of such things as the earth doth produce; especially if the Lord of the second house assist or apply unto the Lord of the Ascendent by a good and friendly *Aspect*; and this shall be the more assuredly confirmed, if *Part of Fortune* have power and dignity there in that place, because those signify plenty upon plenty.

Of scarcity or  
dearth.

But if thou wouldst know when the year is likely to be scarce and unfruitful, see if *Saturn* be ruler or disposer of the place of the *Conjunction* or *Opposition* by Essential dignity or *Aspect*, or whether he be Lord of the Ascendent or Almuten thereof, or assist it by any malevolent *Aspect*, or be in any Angle, and the Lord of the fourth afflicted of the Infortunes, especially of *Saturn*; for if so, scarcity is threatened and may assuredly be expected; especially if he be in *Opposition* of *Mercury*, or in any of the Angles of the figures at the time of the *Conjunction* or prevention; or be in *Square* or *Opposition* of the Lord of the second, Lord of the Ascendent, *Part of Fortune*, or its Dispositor; scarcity may also be expected when *Saturn* afflicted the *Moon*, or the *Moon* apply unto him by either *Conjunction* or *Aspect*, having last separated from the *Conjunction* or *Opposition* of the *Sun*; In like manner, judge penury and want, if either of the Malevolents afflict the year thus, especially if they be in *Square* or *Opposition* of *Mercury*; but you must note that the evil threatened by *Saturn* is worse then that promised by *Mars*, as the good promised by *Jupiter* is much better then that signified by *Venus*; and judge the quality of the good or evil promised or threatened by any of these, from their proper nature and the nature of the sign wherein they are; as if *Saturn* be in an airy or watery sign, he denotes floods, inundations and many storms, tempests and destruction by high winds; if in a fiery sign, drought, &c. Also note, that if *Mars* in that *Revolution* in which the Lord of that Nation, Kingdom, Law, or Common-wealth is exalted, be then in any of his own Houses, he shall signify much rain; and if he be in any of the Houses of *Saturn*, little or no rain is to be expected, and in other Houses a mean is promised.

## CHAP. VIII.

Teaching how to know the price of any thing in any Year.

**A** *Tabulam* amongst other of the Antients hath been herein most large; what is most expedient to be known, I shall here set down, and as neer as I can omit that which may be superfluous

In this manner of judgement, you are to have regard to the ingress of the *Sun* into *Aries*, from whence you are to require Judgement, as also of the Position of the Heavens at every *Conjunction* and *Opposition* of the Luminaries every moneth, and from the *Conjunction* preceding every Ingress, as well quarterly and half-yearly as yearly, for all things happening in this World in a natural way, are occasioned by the Stars, and may be known by the Position of the Heavens, Stars and Planets at the time of the *Conjunction* and *Opposition* of the Luminaries if rightly understood, so that by the *Conjunction*, the Generation and beginning of things are judged, by the *Opposition*, the destruction and decay thereof; for the *Moon* being neereſt of all the Planets to the Globe of the Earth, and the swiftest, doth immediately convey unto it and men thereon the vertue and signification of all the other Planets, and therefore we see by reason of this her great power and influence, all things, as well Vegetatives and Minerals as Animals, increase and decrease in vigour strength and growth in some sense according to her motion, and that the corruption and generation of all things are appropriate unto her and the *Sun*, and therefore by their *Conjunction* and *Opposition* these things may perfectly be known unto us if we be but searchers and contemplators of Nature and its Causes.

Now if thou wouldst know what shall happen generally touching the price of any thing in any year, have regard unto the Position of the Heavens at the *Sun*s Ingress into *Aries* if there be but one figure to be erected, but if two look to their Positions at his Ingress into *Aries* and *Libra*, if four, or for every quarter, at his Ingress into *Aries*, *Cancer*, *Libra*, and *Capricorn*; and if you would more particularly make monethly observations thereon, have regard unto the *Conjunction* of the Luminaries every moneth; and remember that the Ascendent thereof, or the sign ascending at that instant for which you desire to erect the figure of the Heavens, its Lord and the Planet or Planets therein located are significators of the condition and state of Man and the Ayr, and you may join also in signification with them the Dispositor of the Lord of the Ascendent, if the Planets or Planet therein located be peregrine and afflicted, judge mischief and detriment in these according to his nature, signification and strength; and so judge the contrary if he be then strong and essentially dignified.

If there be any Planet in an Angle who hath dignity and power in the Ascendent, especially Exaltation, he shall be the Significator of the price of things, or any Planet in an Angle Essentially dignified and strong; and if the Lord of the Ascendent be remote from this House and the Planet in an Angle Peregrine, yet he shall be Significator as long as he is in that Angle; But when the Lord of the Ascendent is in any of the Angles, or in the eleventh or fifth Houses, he shall more manifestly shew his significations then any other, especially if he be Oriental and going from under the *Sun*-beams: ever take this for a general and true rule, that what ever Planet you finde fortunate in any sign, he shall signifie and denote the dearness of such things as are under the signification of that Planet, and the sign wherein he is; so also on the contrary, if he be weak and impeded, judge they will be of little or no esteem or value, and may be purchased at a small rate; wherefore it is very necessary you be thoroughly versed in the Nature of every Planet and Sign which you are sufficiently taught in the second Book; and this rule without any more

Note.

words may suffice for sufficient instruction in these matters, yet may we apply it thus

Look if the Lord of your Ascendent be received or disposed of by any Planet and the receiving or disposing Planet be strong in an Angle, it signifieth that Corn and such things as are most necessary for the use of man shall be at a high rate all that moneth; And the Dispositor of the Lord of the Ascendent in *Opposition* of the Luminaries or that of the time promiseth the same; as also if the Lord of the Ascendent be received or disposed of, and he together with the receiving and disposing Planet be ascending; But if the Lord of the Ascendent and the Planet in an Angle apply to any Planet Cadent, ~~flow in motion~~, or afflicted, the price shall fall; so likewise if the Lord of the Ascendent, its Receptor or Dispositor be Cadent, weak and afflicted it signifieth the same, according to their affliction; if much weakened and afflicted, they will be very cheap, if a little afflicted their price will fall but not altogether so much &c. And if the Lord of the Ascendent, its Dispositor and Receptor do then also apply to any Planets weak, cadent and afflicted, this will be the more certain.

See also what Planet you finde in the Ascendent, for he shall have signification with the Lord of the Ascendent, and shall according to his strength or weakness denote the cheapness or dearness of provisions; But if the Lord of the Ascendent be not received by any Planet, he shall not have signification with him, but the Planet therein placed shall be Significator onely: If your Significator, or Lord of the Ascendent, (if he have participation with him) and the Luminaries be in the Ascendent, or in any other Angle at the time of their monthly *Conjunction*, the price of Corn & other necessities for the life of man shall continue and remain as it was in the preceding moneth; but if your Significator and the Luminaries be received and strong, and be in the eleventh, or fifth, the price shall be raised, and that according to their fortitudes; for if they be essentially very strong it will be much raised, and so on the contrary: Also if the Planet in the Ascendent apply unto the Lord of the Ascendent, the price shall be raised that day you finde your significators in Partil *Conjunction* or Aspect; but if the Lord of the Ascendent and the Luminaries be weak and afflicted in the third, or ninth, or twelfth, or eighth Houses, it signifieth their price shall be abated and fall'n; But the Angles signifie the fixation and durability of what is; If any afflicted Planet also apply to the Lord of the Ascendent, judge the abatement of the price, and that especially if the Lord of the Ascendent apply to any Planet weak or afflicted.

Moreover if the Lord of the Ascendent be weak and afflicted, and its Dispositor strong, yet shall not he by his strength signifie any thing; for the Lord of the Ascendent shall still be Significator of the price of things unless he were in a Cadent House, and some Planet be then in an Angle (as hath been said) for then that Planet shall be Significator: Lastly, if the Ascendent be any of the houses of the Luminaries, have regard unto them, and according to their fortitudes or debilities and places in the figure and Configuration with the Ascendent, judge.

Some of the *Antients* have taught that we are to regard the Planet in the tenth House, if any be there at the time of the *Sun* this ingress into *Aries*, or the Planet applying to the Lord of the tenth, and make him significator of the price of things; As if the Planet located in the tenth or beholding the Lord thereof be strong and direct, such things signified by the sign wherein your Significator is shall be dear and of an high price; but if your Significator be weak and rettrograde, judge the contrary.

*Dorotheus* with others say to know the price of things, look what Planets you finde at the *Sun* his ingress into *Aries* Oriental, and judge such things signified by him, and the sign wherein he is shall be dear; and that those that are under the signification of those that are Occidental and the signs wherein they are, shall be cheap; In like manner have regard to every Planet, and see which of them is strong and free from all impediment, and judge such things as are signified by him and the sign wherein he is, shall be dear, and on the contrary they shall be cheap whose Significators are weak



weak, combust, cadent, under the *Sun*-beams and Retrograde, &c. and so also according to their mean betwixt those two extreame judge of the business when they are not altogether so strong, nor altogether so weak; and truly this is very rational and for the generality may pass current, yet mayest thou follow which most pleaseth thy fancy, but I would recommend this unto thee.

*Abrahamus Judaeus* saith, If *Saturn* in any Revolution or other time be not in any of the angles, such things as are edible and most beneficial and useful for man shall be cheap; but if he be therein, judge the contrary, especially if he be strong and have dignity therein, for then he shall denote grievous penury and want, things shall be so dear.

*Messchalab* saith, have respect unto the Lord of the Ascendent and the *Moon*, and if the strongest of them apply to any Planet in the Ascendent or Mid-heaven, judge the price of provisions necessary for the use of man to be high; and if it apply to any Planet in the seventh house the price shall be indifferent; but if to a Planet in the fourth, received or the Lord of the Ascendent, its Dispositor, or the *Moon* received by him, it shall be high; but if they or either of them apply to a Planet in a cadent house not receiving him, provision shall be so bad it will hardly be sold; but if they do receive him, they shall be dear.

*Haly* saith, have regard to the Lord of the Year, who if he be going to Retrogradation or be Descending in his circle, or be in the lower part of his Epicycle, he signifieth things shall be cheap and of a low price that are of the nature of the sign wherein he is; so likewise if the *Moon* be either in the Revolution of the year, quarter or moneth decreasing in light and motion, or applying to a Retrograde or weak Planet, she signifieth the same.

But as touching the cheapness and dearness of any thing, have regard to the Ingress of the *Sun* into *Aries*, or any other quarter (if it be so that so many figures are to be made) and therein diligently consider the state and condition of the Planet and Sign signifying that concerning which you would require judgement, and according to his strength and debility judge; for if strong, the things will be dear and of a high price or value; and if weak, judge the contrary.

Some of the Antients have also taught that for monthly observations in this matter we have regard to the Conjunction of the Luminaries, and *Haly* saith that we ought in every year to have regard whither *Saturn* or *Jupiter* enter the sign of the Kingdom, Nation or Countrey for which you erect your Figure, and from their then places, strengths and debilities we are to judge; for that if the Planets are unfortunate in these places, it signifies things shall be cheap; but if they be there fortunated and strong, judge the contrary.

Moreover you are to take notice that every Planet in his Exaltation or elevated in his Epicycle whether he have dignity in the Ascendent or no, signifieth things shall be dear that are of the nature of that Planet and the Sign wherein he is; and therefore I say again it is most requisite you be thoroughly acquainted with the significations of the Planets and Signs taught you in the second Book.

## C H A P. I X.

*Containing some Instructions touching the alteration of the Ayr and change of weather in any Year.*

**M**uch pains and diligent observation is required for the delivering rules infallible in this matter, I mean for these Regions and parts of the Earth wherein we live being Islands; but doubtless the Antients did sufficiently treat hereof; neither is the validity and certainty of their rules which they have left to posterity to be questioned; for such is the reason they carry with them, that questionless they were most authentick and seldom or never admitted of correction in those parts of the Continent wherein they lived; and perhaps in these parts also with a little amendment they may be made infallible, wherefore I shall here do my utmost endeavour to deliver them unto thee, and perhaps hereafter according as I shall have life, liberty and leisure afforded me, I may give you them more short, compendious and efficacious: For I must confess the present Philosophers of this our age are more to seek in their judgements of weather then in any one thing whatsoever and do ofteneft therein deviate from truth.

How to judge of the alteration of the ayr and change of the weather.

In the judging thereof these matters have regard unto the figure of the *Sun* his ingress into *Aries*, for the general judgement thereof for the whole year, if no more Figures are to be erected; but if two, or four, (as you have heard in the 1. Chapter of this Treatise) you are to have respect unto them, to know the state of the weather quarterly and half-yearly, but you are also to remember you join in judgement with them the figures at the time of the Preverntional *Conjunction* and *Opposition* of the Luminaries; and if you would judge of the alteration of the ayr for every moneth, you may have regard to the figure of Heaven at the time of every *Conjunction* of the Luminaries; as also to every *Square* and *Opposition* if you would predict of every week.

Of the chief and general significator of the weather.

When you would judge of any of these times, have regard unto the degree ascending of the figure, whither it be for the year, half year or quarter, and the places of the *Conjunction* and *Opposition* preceding, and see in what mansion of the *Moon* these places fall, viz. whether in a dry, moist, cold or temperate mansion (the which you are taught in the 1. Sect. and 3. Chapter of the third Book of this Volume being our *Introduction to Elections*) and whither the Lord of the Mansion have any Aspect to the *Conjunction*, *Opposition*, Ascendent of the Revolution, or Lordsthereof; and of what nature, temper and quality he is, and the mansion he is in, and accordingly judge of the state of the weather, he being the general and chief Significator, especially if he be *Almuten* of the Ascendent, for he shall (as saith *Ptolomy*) be Significator though he doth not behold their *Conjunction* or *Opposition*, but if any other doth, you must join him in judgement with him.

Have regard also to the fixed stars of the first, second, third and fourth Magnitudes, rising, culminating and setting; and see how they are affected by the Significator, and see whither any of them be in *Conjunction* with him; consider their nature and mansion they are in; also have regard to the nature and quality of the Lord of the place of any great *Conjunction*, or Eclipse of any of the Luminaries; and to what Planets or fixed Stars they apply, as also the *Moon* after her *Conjunction* and *Opposition* with the *Sun*, and as you finde it requisite, having regard to the major testimonies, judge of the nature, quality and temper of the weather.

If your Significator be free from impediment, strong, no wise beheld by any of the Planets, nor he in *Conjunction* nor applying by Aspect to any of them, nor to any notable fixed star, you shall judge the quality and nature of the weather from his

his bare signification; but if any Planet be in Configuration with him, or he with any Planet or fixed star, you are to judge according to the nature of your Significator, and the nature of the Planet or fixed star in *Conjunction* or other *Configuration* with him by making a rational and judicious commixture, and this shall happen at that time, and on those dayes wherein you finde them in *Conjunction* or *Aspect*.

As if *Saturn* be chief Significator of weather in an Angle no wise impeded nor applying to any other Planet, nor any to him, he shews temperate showers and seasons, dark clouds over-spreading the sky, especially if he be in a temperate Mansion; but if it be a cold Mansion, the weather will incline to cold; if a moist, to moisture: But if he be impeded or ill aspected he shall signifie storms, tempests, hail, rain, winde, thunder, and dark clouds, especially if he be then malevolently aspected of *Venus* or *Mercury* out of an Angle and in a moist Mansion; of *Jupiter*, windes, rain and thick clouds; of *Mars*, yellow clouds, lightning, thunder and rain in places and time convenient; of the *Sun*, red clouds, winde and great rain, also in Summer thunder and lightning; according to the nature of the Signs, Mansions, and Places of the Heavens their *Conjunction* or *Aspects* are: But you must know the *Sun* or *Moon* are never assigned chief Dominion in any Figure concerning weather, because they are general Significators of times and seasons; as the *Sun* of the Year, and its parts, viz. Spring, Summer, Autumn and Winter, by his Ingress into the Equinoctials and Tropicks; the *Moon* of the moneths and weeks by her *Conjunction*, *Square* and *Opposition* to the *Sun*, &c.

Your chief Significator being Oriental, will work his effects chiefly towards the latter end of the Year; if Occidental, towards the beginning.

Moreover you are to have regard that you may be the better enabled to your work, to the nature of the sign ascending at any Lutation; time, or quarter of the year, the Planet Lord thereof, and the nature of those Planets located in the Ascendent, or in any Configuration thereof, and in what Mansions all these are, as also the Planets in *Conjunction* or *Aspect* of the *Moon*; see also from what house she is beheld, or in what house corporally joined to any, and according to the major testimonies judge, if wet, wet; if dry, dry; &c. and if the testimonies be equal, judge an indifferency.

Consider also the Angle the *Moon* is next to enter into; for if most Planets are therein located, or cast their Aspects to the Cuspe thereof, or are therein accompanied with the most notable fixed Stars, it is a sure testimony of rain, and that general throughout the whole Region; especially if the Lord of the Ascendent be in that Angle and chief Significator; also if the sign ascending belong to the Dominion of *Saturn*, *Venus* or the *Moon*, or if they be in the Ascendent, or behold it with any Aspect, it prenates also rain and a moist ayr and weather; Also if a Retrograde Planet (especially if it be one of the Superiours) be with the Opener of gates, also when *Venus* is in any Configuration of the *Sun* especially *Square*, *Opposition* or *Conjunction*; *this can never be* in seasons convenient.

See also you have an especial regard to *Mercury*; for as soon as he changeth his habitude either in the *Zodiack*, or in his Orb though never so little, the ayr and weather is altered; observe also to what Planet he is joined either by Body or Aspect in the opening of gates; for if it be *Saturn*, he causeth fierce blasts, darkness of the ayr and rain; If *Venus*, clouds and shewes in times and places convenient, and so of the rest.

It is also an approved rule, that when *Saturn* goeth out of one sign of the *Zodiack* into another, the ayr and weather doth immediately alter, let it be at what time of the year it will, and sometimes causeth thunder and lightning, and very tempestuous stormy weather: Also when the *Moon* after any *Conjunction*, *Square* or *Opposition* of the *Sun* applyeth to the chief Significator, or to the degree ascending at the time of the same *Conjunction*, *Square* or *Opposition*, the weather will be disposed according to the nature of the Significator in the Figure.

Opening of gates is when a Planet applyeth to another who ruleth the sign of What opening posite to his house, or when another Planet separateth from any and applies of Gates is. immedi-



immediately to another that hath Dominion by house in the signs opposite to those ruled by the Planet from whom he last separated; as for example, If the *Sun* apply by any Aspect or Conjunction of *Saturn*, it is an opening of Gates (or windowes as it is termed by *Moses* in the 7. of *Gen.* 11.) because *Aquaries* which is a house or Sign under the Dominion of *Saturn*, is opposite to *Leo*, which is the house of the *Sun*; so likewise if any other Planet should separate from the *Sun* and immediately apply next to *Saturn*, or separate from *Saturn* and apply to the *Sun*, it is also an Opener of Gates; because that Planet transferreth the light and nature of the Planet with whom it was last joined either by Body or Aspect to the Planet it next applies unto, and so causeth an alteration of the ayr, as rain ever followeth upon Opening of Gates.

Now you may soon know the Opening of Gates in all the other Planets, by having regard to the houses and signs appropriated to each Planet, as you have been taught in the 8 Chapter of our *Introduction to the judgement of the STARS*; But if you please you may have regard to this following direction.

Any of these four } Of these three op- } Is an opening of  
applying to a ☉ } posite unto them, or } Gates, for that their  
☉, ☐, △, or ☿. } they to these, or any } Houses are opposite  
} Planet, translating the } the one to the other,  
} light of each to the } viz.

☿	♂	to	♂
♂	♂	to	♂
♂	♂	to	♂
♂	♂	to	♂
♂	♂	to	♂

☿ rules ♂ and ♀; ♀, ♀ and ♀; ♂, ♀ and ♀; ♀, ♀ and ♀; ♀, ♀ and ♀; according as you may see them placed.

So that the Planet from whom any Planet separateth, openeth the Gates of the other to whom he applies; as if from *Jupiter* to *Mercury*, or they be in each others Aspect, they raise fierce North windes; If *Mars* and *Venus*, according to the season and place and signs they are in they shall denote rain, hail, snow and thunder; If the *Sun* and *Saturn*, dark ayr, many clouds and much wet, &c.

## CHAP. X.

*Shewing how to judge of the weather by the Aspects of the Moon to the other Planets, and by the severall Aspects of the Planets amongst themselves.*

*Nota bene!*

**E**Ver remember you be wary in pronouncing judgement touching weather and the alteration of the ayr; for in some places and Regions rain is more natural and usual then in others, and again [which is wonderful] rain is never seen in *Egypt* which is watred with the overflowing of the River *Nile* onely; and therefore let your judgements be framed according to discretion, considering the nature and quality of the Climate concerning which thou art to judge.

The Moon in *Conjunction*, *Square* or *Opposition* of *Saturn* in moist signs signifies cloudy weather, cold, and moist ayr that day, and so according to the nature of the sign judge; and if she separate from *Saturn* and apply to the *Sun* by any Aspect or *Conjunction*, the weather will be tempestuous, and very hard and uncomfortable.

If she be in *Conjunction*, *Square* or *Opposition* of *Jupiter* either in *Aries* or *Scorpio*, she denotes fair weather and white clouds; with *Mars* in watry signs promifeth rain; in fiery, divers coloured clouds throughout the whole heaven; In Summer often thunder. With the *Sun* in moist signs denotes rain, especially if she immediately after apply to *Saturn*; In aiery signs and applying to *Jupiter* afterwards denotes a temperate ayr and moderate weather; In fiery and applying to *Mars*, hot and dry weather and much lightning; If the Moon be in like manner in *Conjunction*, *Square* or *Opposition* of *Venus*, rain is threatned, especially if they be in moist signs; with *Mercury* if she be so beheld, or he so aspected by her, signifieth rain also and winde, and that the more if she then go to any Aspect of *Jupiter*, or from *Venus* to *Mars*, because these are Openers of Gates as you have heard.

Thus much of the Malevolent Aspects of the Moon with the other six Planets; now it resteth, we see also what may be predicted touching the alteration of the ayr when the Planets are mutually aspected the one by the other.

*Saturn* then in *Conjunction* of *Jupiter*, in fiery signs signifies a great drought; In watry, floods, continual rain, also inundations and overflowings of water; In aiery signs plenty of wind; In earthy, Earth-quakes and the fall of Houses and eradication of trees; judge also the same when they are in a malicious *Square* or *Opposition*, &c.

*Saturn* in *Conjunction*, *Square* or *Opposition* of *Mars* in watry signs, denotes rain in Winter, Autumn and Summer, as also in Summer oftentimes thunder and lightning, especially if in fiery signs; but in Autumn and Winter windy dry weather, as also in the Spring; And in aiery signs both Spring, Summer, Autumn and Winter, promifeth great windes and sometimes rain.

*Saturn* in *Conjunction*, *Square* or *Opposition* of the *Sun*, in the Spring denotes cold rain or hail, in Summer much rain, thunder and lightning according to the nature of the sign; In Autumn tempestuous stormy weather; and in winter, grievous cold, and snowy slabby weather.

*Saturn* in *Conjunction*, *Square* or *Opposition* of *Venus*, promifeth in the Spring rain and cold, in Summer sudden cold, in Autumn much rain, and in Winter rain and snow, especiall if in these times the sign be watry; but if otherwise, judge according to discretion and the nature thereof.

*Saturn* in *Conjunction*, *Square* or *Opposition* of *Mercury*, signifieth windes and rain in the Spring, especially in watry and aiery signs, as also in Summer winde and showres; but if they be in fiery signs, thunder, lightning and rain; In Autumn winde and cold, according to the nature of the sign, and in Winter cold and snow.

*Jupiter* in like manner in *Conjunction*, *Square* or *Opposition* of *Mars*, shews the Spring to be windy and tempestuous; a thundering and lightning Summer; rain and snows in Autumn; and in Winter cold snows and sharp windes according to the nature of the sign.

*Jupiter* in *Conjunction*, *Square* or *Opposition* of the *Sun* in the Spring signifieth high windes, in Summer thunder and lightning; and in Autumn vehement windes, and very dry, cold, frosty weather in Winter; for the most part they signifie thus in every sign.

*Jupiter* in *Conjunction*, *Square* or *Opposition* of *Venus*, shews a temperate ayr according to the nature of the season all the year long; yet if they be in watery signs they will incline somewhat to misting showers.

*Jupiter* in *Conjunction*, *Square* or *Opposition* of *Mercury*, denotes great and vehement windes in every quarter they are so aspected if in aiery signs; In watry, rain; In fiery, thunder and lightning, but of no great continuance.

*Mars*

♂ in ♂, ☐ or ♀ of ☉, in fiery signs promifeth drought in Summer, in the Spring a dry ayr, also in Autumn and in Winter frost; in watry signs, shewers in the Spring; Summer, thunder and rain; and in Autumn, shewers; in Winter rain and cold.

♂ in ♀, ☐ or ♀ of ♀, in the Spring causeth sudden great and violent rains; Tempests in Autumn, and in Summer: but if in fiery signs or in each others house great thunders and lightnings.

♂ in ♂; ☐ or ♀ with ♀, in fiery signs, causeth heat and drought in Summer; rain in watry signs, and sometimes thunder and lightnings; in Autumn and Winter sudden great windes, also cold in Winter.

Of the Sun.

☉ in ♂ of ♀, in the Spring causeth rain, in Summer thunder, tempests and rain; in Autumn, shewers and winde; and in Winter much moisture, in ☐ or ♀ of ♀, he can never be.

☉ in ♀ of ♀, denotes windes and moisture, especially in watry and aiery signs, but in fiery a serene ayr in Summer, and frost in Winter; in ☐ or ♀ he can never be neither of ♀, by reason of his proximity, as you have heard in the 2 Book, Chap. 6.

Of Venus.

♀ in ♂ of ♀, Rain in the Spring, Summer, and Autumn, as also snow in Winter and sudden high windes, also in Summer they raise storms and tempests; judge also the same in every one being in \* or Δ as you have heard of these Aspects, but you must know they are not altogether so bad.

## C H A P. XI.

*Demonstrating the alteration of the Ayr by the Combustion, Orientality and Occidentality of the Planets in every of the 12 Signs.*

Saturn.

**S**ATURN in ♀ Combust, denotes a dark, obscure, cloudy, misty ayr; Oriental, fair weather; Occidental, great and vehement windes.

In ☐ Combust, causeth thick clouds; Oriental, Thunder; Occidental, turbulent ayr.

In ♀ Combust and Occidental, drought; Oriental, fair windy weather.

In ☐ Combust and Occidental, dark ayr, fogs, mists and troublesome weather; Oriental, somewhat calmer.

In ♀ Combust, Oriental or Occidental, causeth rain and missing at the best, and sometimes thunder.

In ♀ Combust maketh an infectious ayr; and turbulent if Occidental; but Oriental, it will not be so bad.

In ☐ Combust causeth a defect in the sight of men and women; Oriental, winds; Occidental, whirlwindes and a turbulent ayr.

In ♀ Combust, cold ayr; Occidental, frosts; Oriental, cold North windes.

In ♀ Combust and Occidental, a cold rainy ayr; Oriental, cold and frost.

In ♀ Combust, denotes a dark obscure ayr with South windes; Occidental, cold; Oriental, North windes.

In ☐ Combust, cold ayr; Occidental, tempests; Oriental, rain.

In ♀ Combust, clouds; Occidental, rain; Oriental, a more temperate ayr.

Jupiter.

♃ in ♀ Combust is a token of rain; being Occidental he causeth clouds; and Oriental, fair weather.

In ☐ Combust, indifferent weather; Occidental, pleasant shewers; Oriental, close calm weather.

In ♀ Combust, Occidental or Oriental, fair temperate weather.

In ☐ Combust, Occidental or Oriental, brings a calm and pleasant ayr.



In *Leo* Combust, Occidental or Oriental, pleasant windes.

In *Virgo* Combust, Occidental or Oriental, causeth weather fit for the production of seed and the fruits of the Earth.

In *Libra* Combust, Occidental or Oriental, indifferent weather.

In *Scorpio* Combust, rain; Occidental, bitter weather; Oriental, more temperate.

In *Sagittary* Combust, much rain; Occidental, worse weather; Oriental, better.

In *Capricorn* Combust, moist ayr; Occidental, it is worse; Oriental, better.

In *Aquaries* Combust and Occidental, rain; Oriental, fair.

In *Pisces* Combust, Occidental and Oriental, calm windes.

*Mars* in *Aries* Combust and Occidental, bad weather; Oriental, the contrary.

In *Taurus* Combust, a quiet ayr; Occidental, stormy; Oriental, windy.

In *Gemini* Combust and Occidental, heat; Oriental, somewhat more temperate.

In *Cancer* Combust and Occidental, great heat; Oriental, not so violent.

In *Leo* Combust, and Occidental, drought; Oriental, not altogether so dry.

In *Virgo* Combust, Occidental and Oriental, signifieth the same as you have heard of *Saturn*.

In *Libra* Combust, causeth moisture; Occidental, high windes; Oriental, more temperate.

In *Scorpio* Combust, moisture; Occidental, storms; Oriental, gales of winde.

In *Sagittary* Combust, drought; Occidental, the same; but Oriental, it will not be so very dry.

In *Capricorn* Combust, cloudy; Occidental, some heat; Oriental, more temperate.

In *Aquaries* Combust, drought; Occidental and Oriental, plenty of windes.

In *Pisces* Combust and Occidental, drought; Oriental, thunder and lightning.

The *Sun* now should follow in order, but he (as you have heard before) can never be either Combust, Oriental or Occidental, the Planets being thus termed in respect of him: besides you have been also shewn that neither the *Sun* nor *Moon* are to be admitted chief Rulers in any Scheme, because they are general significators of times and seasons; therefore let us now have regard unto the significations of *Venus*, when she is either Combust, Occidental or Oriental in any of the signs of the *Zodiack*.

*Venus* in *Aries* Combust and Occidental, causeth moisture and great windes; Oriental, thunders and rains.

In *Taurus* Combust, thunders; Occidental, fair; Oriental, pleasant weather.

In *Gemini* Combust and Occidental, winde; Oriental, a calmer ayr.

In *Cancer* Combust, Occidental or Oriental, a quiet calm time.

In *Leo* Combust, Occidental or Oriental, drought.

In *Virgo* Combust and Occidental, drought; Oriental, the contrary.

In *Libra* Combust, moist ayr; Occidental, rain; Oriental, fair.

In *Scorpio* Combust, Occidental or Oriental, rain.

In *Sagittary* Combust, rain; Occidental, winde and cold; Oriental, not so bad.

In *Capricorn* Combust, cold ayr; Occidental and Oriental, rain.

In *Aquaries* Combust, cloudy; Occidental, hot; Oriental, rain.

In *Pisces* Combust; cold; Occidental and Oriental, disposed to snow.

*Mercury* in *Aries* Combust, promiseth tempests; Occidental and Oriental, fair windy weather.

In *Taurus* thunder, and storms being Combust; Occidental and Oriental, a cloudy dark muddy ayr.

In *Gemini* Combust and Occidental, winde; Oriental, temperate ayr and small gusts of winde.

In *Cancer* Combust and Occidental, tempestuous stormy weather; Oriental, calmer.

In *Leo* combust, Occidental and Oriental, winde.

In *Virgo* Combust, drbought and often tempests; so also when Occidental; but when Oriental, the contrary.

In *Libra* Combust, Occidental or Oriental, windes.

In *Scorpio* Combust and Occidental, raging weather, chiefly Oriental.

In *Sagitary* Combust and Occidental, rain; Oriental, clear ayr.

In *Capricorn* Combust, Occidental and Oriental, rain.

In *Aquarie* Combust, snow; Occidental, more cold; Oriental, rain.

In *Pisces* Combust, Occidental or Oriental, moist ayr.

## CHAP. XII.

Containing further Instructions touching the alteration of the Ayr, from the application of the Moon to the other Planets, having separated from the Conjunction or Opposition of the Sun.

Section

**E**ndeavour thou but to understand this Chapter well, and thou shalt be sufficiently furnished with ability to judge of the weather for every moneth; In the ninth Chapter of this Book, you have heard that the Planet the Moon next applyes unto after her Conjunction and Opposition with the Sun is especially to be regarded for the exact judging of the state of the weather; wherefore I thought good for thy better Instruction to insert this Chapter, which teacheth largely how to judge by her application unto any other Planet (after her aforesaid Configurations with the Sun) of the mutation or alteration of the ayr.

Because *Saturn* is the highest of all the Planets (as you have heard) and therefore we have still began with him in all the progress of this our labour, we shall here also follow the same method, and shew what is to be expected when she separates from the Conjunction or Opposition of the Sun and applyes next unto *Saturn*, and then to *Jupiter*, and so in order of the rest.

Having erected your figure then for the Conjunction, (if that be your time) or for the Opposition of the Luminaries if you are to consider that, have regard to the place of the Conjunction or Opposition, the nature of the signs and Mansions they are in, and the Square Aspects of the Malevolents unto these places, and accordingly judge; judge the time when the effect will be manifested from the number of degrees they want of the Partil Aspect, and the nature of the signs, fixed, common, or moveable, and so according to reason judge dayes or houres; but if your Significators or the Moon be swift of motion, it will be the sooner; if slow, the contrary, &c.

The Moon separating from the Conjunction or Opposition of the Sun, and applying to Saturn.

If the Moon after her bodily Conjunction or Opposite Aspect with the Sun do immediately next apply unto *Saturn* in moist signs and mansions, let it be by what Aspect it will, rain shall follow in some measure, more abundantly if she apply by Conjunction, Square or Opposition; not so much if by Sextile; and if by Trine, yet there will be mistings, and dark cloudy, obscure ayr, &c. Remember according to the nature of the signs, aspects and mansions to pronounce judgement: But if *Saturn* be then in a fiery sign and a dry Mansion, and the Moon also so posited, there shall rather be a turbulent, dark, obscure ayr then rain.

To Jupiter.

On the contrary, if she then apply next unto *Jupiter* although she and he both be in moist signs and mansions yet shall they denote onely sweet showers and moderate dews and the like, but in other signs and mansions hardly any rain at all; how ever it will be but very moderate, seasonable and pleasant if there be any, which

which sometimes (as other causes may concur) perhaps may be; But if either *Venus* or *Mercury*, or both do then cast their beams unto either the *Moon* or *Jupiter* or both, there will happen rain in some measure; judge the quality from the nature of the mansions and nature of the signs they are in; as if moist, then it will be the more wet; if dry, the less; if in signs airy, windes and showers by fits; but seldome is any rain or weather produced or occasioned by *Jupiter* that is destructive or unseasonable, but it is still moderate, temperate and wholesome.

Again if the *Moon* apply next unto *Mars* after her *Conjunction* or *Opposition* To *Mars*, with the *Sun*, and *Saturn* be then also in any Aspect with her or *Mars*, or with the *Sun*, rain is threatned, and that immoderate if they are in moist signs and mansions, and if in temperate, and yet the *Moon* be in a moist sign and mansion, it shall denote rain, though not so much; but if she be in a moist sign and mansion and they in a dry, there shall be but very little wet; but if *Venus* do then Aspect *Mars* also, you shall judge the contrary, that there shall be much rain, and if it be in summer, thunder and lightning with all.

Also if at the time of the *Conjunction* or *Opposition* of the Luminaries you finde To the *Sun*. them in Aspect with none of the Planets nor any with them, judge it will be fair weather and little or no rain; but if *Saturn* or *Mars*, especially *Saturn* behold either of them, or any other Planet in a moist sign and mansion, especially from an Angle and the *Sun* then Peregrine, much rain shall follow, and so on the contrary judge.

To *Venus* if in airy or watry signs and moist mansions, without doubt rain will thereon follow, (but it will not be so much, if the signs be airy) especially if they or either of them be beheld of either *Saturn* or *Mars*; but it will be infallibly true if then they be beheld of both *Saturn* and *Mars*, especially if *Saturn* behold the *Moon*, and *Mars* *Venus*, because these are Openers of Gates as you have heard; but you must note the rain will not be so great, if but one of them behold the *Moon* and *Venus* or either of them: But if *Jupiter* behold them in like manner, judge there will be no rain, but contrariwise fair weather, or at least such moderate gentle showers as shall be very seasonable and acceptable; and if *Venus* be free from impediment, when she is thus aspected of the *Moon*, and fortunate, and not in moist signs nor mansions, there shall not be any rain on their then Configuration, whether it be *Conjunction* or Aspect, but cloudes and dews.

And if she immediately apply to *Mercury* and they be in moist signs and mansions, there shall be continual rain and that dayly, especially if *Saturn* and *Mars* doe then behold them; also if *Venus* have then any dignity in the place of the *Conjunction* or Aspect of the *Moon* and *Mercury*, there shall be unusual wet weather; so likewise if (when the *Sun* and the *Moon* are in *Conjunction*) *Mercury* be also in the same degree with them in a moist sign and mansion and apply to *Venus*; And if you finde these Configurations in other mansions and signs, you shall also judge wet weather is threatned, but not so abundantly: And if *Mercury* and the *Moon* be alone in *Conjunction* or Aspect, dews and gentle showers are most commonly produced; but if *Jupiter* behold them when they are in *Conjunction*, or *Mercury* at any time, he shall cause much rain and windes according to the nature of the signs and mansions; and thus much shall suffice to be said of the *Moon* her application to the other Planets, having been immediately before in *Conjunction* or *Opposition* of the *Sun*; I know the Antients have been more large, but I question whether all their rules will be agreeable to the nature of the Climate wherein we live: wherefore if what hath been already delivered unto thee, and what is beneath on this particular further said, be not infallible rules for the judging of weather as I said before, being very intricate, especially in Islands, I shall desire thee lovingly to accept of my weak indeavours and well wishes to the propagation of this Divine Science, and also to study (by a diligent observation and trial of these rules and others thou shalt in thy practise find out) to perfect some rules which may exactly and infallibly point out unto us the true state of the weather in any quarter of the year, or day in any quarter.



## CHAP. XIII.

Teaching by other Rules how to judge of the alteration of the Ayr, and to know when Rain is to be expected.

**Y**OU must still remember to erect your Figure for the exact time for which you require judgement, and place the Planets therein being (reduced to the time of the day) and see what Planets are then in *Conjunction* or *Aspect* with the *Sun* and *Moon*, especially if the figure be made at any Luration, for if it be *Jupiter* or *Venus* and they corporally joined to the *Sun* and *Moon*, or *Jupiter* in a *Sextile* or *Trine* of them, and they be then free from the *Conjunction* and *Aspect* of all the Malevolents, neither apply unto them after their separation from *Jupiter*, it is an assured testimony of fair weather; but if *Jupiter* behold them by a *Square* or *Opposition*, and they free also from the Malevolent Configurations of the Infortunes (as hath been said) he shall denote gentle pleasant showers. But if any of the Malevolent Planets, especially *Saturn* be in *Aspect* with them, or *Conjunction*, although by *Sextile* or *Trine*, or they apply unto him after their *Conjunction*, especially if by *Square* or *Opposition*, rain shall inevitably follow, for it is the natural property of the Malevolents to disturb and thicken the Ayr with offensive gross vapours, as it is the disposition of the fortunes to disperse them and clear the ayr thereof, resisting the quality of the Malevolents.

Now you must know, that although *Venus* be one of the fortunes, yet doth she by reason of her moist nature dispose the ayr and weather to moisture, especially if she be in any Configuration with the *Sun* in moist signs and mansions, or have any commixture or participation with the malevolents; but yet she seldome sends noisome or unseasonable wet weather, unless, when she participates with the infortunes she be then also very weak and afflicted, for then she is not able to lessen their malicious influence.

If the *Sun* be in the South part of heaven and *Venus* under his beams, and the *Moon* be then in *Conjunction* with either of them, especially with *Venus*, or applying unto her by any *Aspect*, you shall assuredly judge when that Configuration is, viz. that very day and hour there shall be rain and showers; and if then *Mercury* also be in the same part of Heaven applying to the *Moon* by *Conjunction* or *Aspect*, it shall prenote rain, especially if the *Moon* be in *Scorpio*; So also if *Mars* and *Venus* be in *Conjunction*, especially also in *Scorpio*; and when the *Sun* is in *Aquaries* and the *Moon* applying by *Opposition* unto him, and *Venus* be also placed as aforesaid, you shall judge rain at that very hour, so also when *Mars* applies at that time to either the *Sun* or *Venus*, and the *Moon* in *Square* or *Opposition* of the *Sun*, and when *Venus* applies unto the *Sun*, and *Mercury* then also in *Conjunction* with her or she with him, rain is to be expected at that very instant; again, if the *Sun* be in *Libra* and *Venus* in *Sagittarius* in the same number of degrees, and the *Moon* applying, especially to *Venus*, that very day and hour you may predict rain; also when the *Sun* is either in *Aries* or *Aquaries* and the *Moon* in *Opposition* unto him many showers follow in that day from the hour of their *Opposition*; judge the same if the *Moon* be in *Sagittary*, yet *Leo* is a cause of more showers a great deal; also if the aforesaid Configurations be out of the houses of *Mars* and *Venus* judge the same, viz. wet weather, also thunder, lightning, rain in great drops, and sometimes hail; Again, if the *Sun* be in *Aries* or *Pisces*, and the *Moon* in *Libra* or *Virgo*, or *Sagittary*, there shall be showers in that hour wherein they come to a *Partial Opposition* or *Square*; In like manner if *Venus* and *Mercury* in any of the aforesaid places behold the *Sun* out of *Leo*, and the *Moon*

apply

apply also then unto him, especially if she be in *Leo*, it signifies many flashes of lightning and thunder, yet little or no rain, especially if they are in Partil Conjunction or Aspect; also if the *Sun* be in *Aries*, *Leo*, *Libra*, *Scorpio* or *Aquaries*, and the *Moon* in a right diameter joined unto him by Conjunction or Aspect, or to *Venus* by Opposition from either *Aries* or *Libra*, it denotes after rain many flashes of lightning and thunder: Lastly, if the *Sun* or the *Moon* be in *Pisces* no wise upheld or aspected of the fortunes, and *Mars* do then behold them with a Square or Opposition, it shews there will follow much rain, thunder and flashes of lightning.

But you are here to note that there are some places of the *Zodiack* called *Places of rain*, and again others which are not altogether so effectual; those which most conduce and incline to rain, are *Cancer*, *Leo*, *Capricorn* and *Aquaries*, for if the *Moon* be in any of them and corporally joined to *Venus*, or by any Aspect doth participate of her nature, and their beams touch each other within one degree either before or after the Partil Conjunction, or Aspect, especially if the Aspect be a Square or Opposition, there shall follow many shewers, but you are to take notice that the first 15 degrees of *Capricorn* is less effectual, or conduceth least to rain of any of the other, and the last fifteen degrees inclines rather to cold, so that you are warily to judge according to discretion; those places that are less effectual are the last term of *Aries*, and the signs *Gemini*, *Virgo* and *Libra*.

And here for the manifestation of the secret and admirable power and influence of the Heavens, Stars and Planets, I may justly reprehend such as deny their influences on Sublunaries by these ordinary and common signs of rain; As,

The unusual crowing of the *Cock*, viz. at times unaccustomed, denotes rain: Also inordinate swelling of the *Seas*, *Rivers*, and other *waters*, in calm and moderate weather: The straightness of *doors* and *windows*: The noyse and trumpeing sound of *Peacocks*: The crying of *Fowles* about waters: The crying and whining of *Swine*: The absence of *Sea* and *Water-fowl* from the *Sea*, and frequenting the *Land*: And *Land-fowls* frequenting the water: The chirping of *Sparrows* in a morning, viz. about *Sun*-rising or a little after: The sudden motion of *Beasts* out of one place into another, and their making then a noyse: The frequent licking of their feet and hoofs; and this is very remarkable in the *Cat*, who still before rain and tempestuous weather, will run up and down the house, turning over and over, and playing with her tail, and ascend up by hangings, beds, or such like to the roof of the room, and thus she will do very often together, although each time she endangereth her self by descending: Even as though (and as I indeed conceive it) she were by the influence of the Heavens constrained to such mad freakish actions: You may also observe that these creatures make a great stir at such times in licking their feet, and rubbing their feet about their visage and head, whence the vulgar usually say at such times, *The Cat washeth her face*, &c. The greedy feeding of *Beasts* also denotes rain: and their sauffing up the ayr with their head held up against the wind: The resorting of *Poultry* to their roost being covered with dust: The egression of *Worms* out of the Earth: The tumbling and rubbing of *Dogs* in the dust: The busie heating of *Miner*: The quick prating of the *Crow*: The high flight of *Birds*: The close flying of the *Swallow* to the water, and the flapping of her wings therein: The busie working of the *Spider* in her web: Also the business of the *Ant* with her legs: The sound of *Bells* when they are heard further then usually: The inordinate sweating of *Stones* in dry weather: The hankering of *Bees* about home in fair weather: The excessive pain of *Corns* and old sores and wounds in men and women which are either very great, or not well cured: The business of *Fowls* in pruning themselves, especially if it be in winter. And here I would have the Reader to take notice, that unless they be seen to squeeze the small Pustule (as it were) that groweth on their rump, and then anoint their feathers by slightly stroking their backs thereon, it is no certain sign of rain, for in their time of moultin they will prune and peck their feathers all day long; but in this Pustule (as I may call it for the resemblance it hath therewith) there is a certain unctuous matter or oily substance

Ordinary signs of the mutation of weather, or tokens of rain.

stance: wherewith they smooth their feathers and anoint them, <sup>the</sup> better to keep out the wet, and this thou mayest easily perceive to be true by taking a feather and pulling it asunder with your fingers gently, and you will soon see how the beards on the edges thereof will stick together.

I might here instance many more such like ordinary signs of the mutations of the Ayr; but since I desire not to be tedious, and to the judicious and searchers of Nature, many such like testimonies will be frequently offered to their considerations, I shall here desist, deriding such as shall deny by their ignorance the admirable and powerful virtues of the Heavens, Stars and Celestial Planets; being convinced even by these brute creatures, Fowls, creeping things, and the very stones; wherefore such must needs be concluded worse, or at best no better then Stocks, Dolts or Asses.

#### CHAP. XIV.

Shewing Haly his judgement on Weather and the alteration of the Ayr.

How to judge  
of the altera-  
tion of the ayr  
at any time of  
the year.



**W**E are to judge and know the alteration and Mutation of: the Ayr, and Weather from the various Configurations and Positions of the Planets at certain times, especially at the *Conjunction* and prevention of the Luminaries before the *Sun* his entrance into *Aries*, whose Ascendents are chiefly to be regarded, and the places of the *Conjunction* and *Opposition*, also the places of the Luminaries in the figure at the Ingress of the *Sun* into *Aries*, and the places of the Planets in these aforesaid Schemes.

So that if *Saturn* be in any of the Angles from the Ascendent or in any of the Angles from the Lord of the Ascendent, strong and essentially dignified, especially in the mid Heaven, he signifies a various and divers temper of Ayr, thick and dark clouds; and in hot weather he lesseneth the heat, and in winter or cold weather the cold is by him augmented and increased; but if he be not in an Angle, the times shall be more stable and natural; also if *Saturn* be in any of the Angles from the Lord of the Ascendent, he shall not work so forcibly his effects as when he is in any Angle from the Ascendent itself.

And if *Mars* be located as you have heard of *Saturn*, especially in the mid-Heavens, the heat in Summer shall be increased and augmented, and the cold in Winter diminished and abated, and the Spring and Autumn also shall incline rather to heat then cold.

If *Jupiter*, *Venus* or the *Moon* be so placed, they cause a temperate, good and wholesome ayr, and cause every thing to grow, increase and fructifie well and kindly that is sown or planted in the Earth.

Again, If *Mercury* be found as aforesaid, viz. in the mid-Heaven in the figure of the Preventional *Conjunction* or *Opposition*, in an airy sign and any of the Infortunes in any of his Angles, it denotes much change of Ayr, great and high winds and very hurtful; in like manner judge the contrary if you find any of the Fortunes in any of his Angles, or he in any Angle from them, for this signifies the same as if they were in *Conjunction*.

Wherefore if any Planet be in an Angle or succedent House from the Ascendent of the Preventional *Conjunction*, make him your Significator, & then see what commixture he hath with *Saturn* and *Mars* or either of them; for if he be in a *Square* of *Mars* or *Opposition*, or *Conjunction* and *Mars* be in a fiery sign, heat in Summer shall be



be augmented, and in Winter cold abated; also if the commixture with him be by a *Sextile* or *Trine* and *Mars* be in any fiery sign, he denotes the same but not so effectually.

Also if its commixture be with *Saturn* by *Conjunction*, *Square* or *Opposition*, and *Saturn* be in cold, watry or earthy signs, the cold in Winter shall be increased and the heat in Summer diminished; also if it be by *Sextile* or *Trine*, and *Saturn* be in any of the aforesaid Signs, he shall also signifie the same, but not so powerfully; and if *Saturn* be in airy Signs which are hot and moist, and the commixture with the Significator be by *Conjunction*, *Square* or *Opposition*, it signifieth the ayr shall be temperate and good, and if it be by *Sextile* or *Trine* it shall be the better.

Also if *Mars* have commixture with the Significator, and he be in Earthy Signs which are cold and dry, or in watery which are cold and moist, and it be by *Conjunction*, *Square* or *Opposition*, the ayr will be good and temperate, but if it be by *Sextile* or *Trine*, it will be much the betrer, and will more effectually produce the fruits and seeds of the Earth.

See also in the aforesaid figure of the *Conjunction* you have chief regard to the *Part of Air* or *Weather*, and make it participate in judgment with your Significator; And if you finde *Saturn* or *Mars* after the same manner placed, and in *Aspect* therewith, judge according as you have heard of the Significator. You are to take this part from the place and degree wherein *Mercury* is, (if he be not in his own House,) to the degree of the Lord of the House wherein he is, to which you must yet adde the degree ascending, and so project it from the Ascendent, and there shall be your part where the number ends; But if *Mercury* be in his own House, take only the Sign, Degree and Minute wherein he is, and by adding the Ascendent and projecting it you shall finde it where your number ends: But if God spare me life and opportunity, I shall for thy benefit and the good of posterity take some pains to deliver thee the manner and way of taking any Part either by night or day belonging to any of the Planets, or the Signification of any of the 12 Houses, in a treatise by it self, as also the uses of them, &c.

To be short, if you would judge of the alteration of the ayr for any quarter of the Year, erect your figures for the *Sun*, his ingress into *Aries*, *Cancer*, *Libra*, and *Capricorn* and according to the same method judge; if for any or every moneth, see when he enters the first Punctum of every Sign; if for any day, have regard to *Part diurnum* or *Part of dayes* which is taken from the place of the *Sun* to the place of *Saturn*, (or more plainly subtract the place of *Saturn* from the place of the *Sun*) and adde the place of the *Moon*, and see where your number of Signs, Degrees and Minutes ends, and there shall be your *Part diurnum*, and this must be taken at the punctuall appearance of the *Sun* his arising above our *Horizon*.

Wherefore if *Mercury* behold this part or be corporally joined thereunto, in that day there shall be much winde, especially if the *Moon* be then also with him, and *Venus* have also any *Aspect* thereunto; for then the more assured will this judgement be.

There is also another way to judge of the Diurnal mutation of the ayr, which is to observe exactly the time of the *Moon* her entring into the first point of any sign; and having erected the figure of the Heavens for that moment see what Planet *Aspects* or is located within five degrees of the Cuspe thereof, and make him Significator of the state of the weather during the time the *Moon* is in that sign, and according to his strength and Configurations with the other Planets judge as you have heard according to discretion.

Thus have you been taught the alteration of the Ayr for any time of the Year, Moneth, Day, &c. It resteth now you also know how to judge of Thunder, Lightning and Winds; And this we are to require from the *Sun* his ingress into the twenty degree and one minute of *Scorpio*, for the which time having erected the figure of the Heavens, and placed all the Planets therein being exactly reduced to the

How to take  
part of ayr or  
weather, ac-  
cording to  
Haly.

How to take  
*part diurnum*,  
or part of  
days.

How to judge  
of Thunder,  
Lightning, and  
Winds.

the time of the day or night, have regard to *Jupiter*, *Venus* and *Mercury*, and if you finde them all Occidental or Retrograde, judge there shall be much rain and wet weather that year.

Look then if *Mars* be in any of the Angles, especially in the tenth House in an aieri sign, and in any Configuration of *Mercury*, he signifies thunder, flashes of lightning, and tempestuous storms of rain that year, yet sometimes without rain, they signifie also an unwholsome ayr; but if *Mars* be in the fourth House in an earthy sign, and the Fortunes strong and in Configuration with *Mercury*, it signifies Earth-quakes, fiery apparitions in the ayr and strange fights; also damage to the Mines of the Earth; but if *Mars* be in the fourth in a fiery sign, it denotes an obnoxious hurtful ayr to the Earth, and seeds thereof; and the corn and fruits shall be scorched and burnt up; also if he be in a watry sign in the fourth, he denotes a diminution and scarcity of waters and detriment to Fishes and such as Navigate; but if the Fortunes be in Configuration with him, damage and mischief by Thunder shall be lessened; but if they do no wise behold him, that year there will be mischief by Thunder and Lightning.

Moreover if *Saturn* be there, in the stead of *Mars*, and in the tenth House in an aieri sign, and in any Aspect of *Mercury*; and no wise assisted by the Fortunes, it signifieth detriment in the ayr, and much hurtful rain, and that for some continuance; but if he be in the fourth House, as hath been said in an earthy sign, and in any Configuration with *Mercury*, and no wise beheld by the Fortunes, there shall happen Earth-quakes, and there shall be much black water upon the Earth and the like; but if he be in a watry sign in the fourth posited as aforesaid, and not at all helped by the Fortunes, there shall be a scarcity of waters, and all things abiding therein, whither living creatures or other things, shall suffer detriment; also if he be in an earthy sign placed in the same manner, he signifies damage to the Earth, and the things thereon and growing out of it: But if *Mercury* do not behold him by any Configuration, neither be joined bodily to him, the aforesaid Significations shall not be so grievous, but more tolerable; and if he be beheld of the Fortunes, the mischief will be yet less and less; and if by a *Sextile* or *Trine*, and they strong essentially, it will be totally taken away.

Note.

Note that every Planet hath its own peculiar property; for the superiour are as Spirits, the inferiour as bodies, of which all the corruption and generation in the World hath participation, by their Configurations and Commixtions one with another according to the preordination and will of God.

Moreover the radix from which you are to judge of the alteration of the ayr, is the Ascendent of the *Conjunction* or prevention of the Luminaries before the Ingress of the *Sun* into every sign; and have regard to the Lord also of the Ascendent and the Lord of the place of the *Conjunction* or Prevention; for if these places and their Lords be in moist signs and mansions, it signifieth wet weather shall follow; also if the Significator in chief be Occidental, Retrograde or slow in motion, it signifies rain, and so also if he be Combust, unless *Mars* hinder it; for he being Combust hindereth and prohibiteth rain; Also note that if the chief Significator be descending in Latitude or in his Epicycle, he signifieth rain, and so on the contrary if he be ascending; Moreover note, that when rain is occasioned by the Signification of the Infortunes, it is still hurtful; if it be *Saturn*, he causeth eruptions and over-flowings of water; if *Mars*, he causeth for the most part extraordinary heat.

When rain is to be expected.

Now if thou wouldst know when it is most probable and likely to rain, according to *Haly* have regard unto the chief Significator of rain; for if he be in an Angle from the Ascendent, or entring therein, judge rain at that time; as also to the Ingress of the *Sun* into the twentieth degree and one minute of *Scorpio*, and see what Planets signifying rain that year are received of him, and especially of the *Moon*, and which he is in *Conjunction*, *Square* or *Opposition* with; for upon those days wherein these Configurations happen, rain is to be expected; but if these Aspects be without reception, the rain will not be of long continuance nor very much.

More.

Moreover if the Significator be in an Angle as hath been said, and in *Conjunction* with the *Moon*, it signifies Rain, Thunder, Lightning, Earth-quakes, and such like; but if you would know what rain is to be expected for all the year, have regard unto *Venus*, *Mercury* and the *Moon*, and if you finde them all in *Conjunction* in *Pisces* at the time of the Revolution of the year, it signifieth rain, moisture and many clouds that year; but if they be so joined in *Aries* or *Taurus*, the year shall be dry, and shall want rain.

Of the state of  
the weather  
for the whole  
year.

Also if *Venus* apply to *Mercury* in any of his Houses, it signifieth much rain, and that of continuance that year; so likewise if the *Moon* be in *Opposition* to either the *Sun*, *Saturn* or *Venus*, it signifieth much rain and dark clouds that year; also when *Mercury* and *Venus* are in one and the same term, there shall be great rain; and if it be in a moist sign, and the *Moon* in a *Sextile* or *Trine* of them, there will be tempestuous storms and rain, until one of them go out of the aforesaid term: also at the time of the *Sun* his Ingress into *Aries*; if *Saturn* be in *Square* or *Opposition* of him or of the *Moon*, or *Jupiter* and *Mercury*, or *Venus* and *Mars* so posited, much rain is to be expected in that year, especially if the Aspect be by *Opposition*, and they be in Reception by House; for this is *Opening of Gates* or *Windows*, as you have heard: Also if *Venus* be before the *Sun*, it signifieth there will be many clouds that year, dews and moisture of ayr, but little rain.

And if *Venus* be retrograde whilest the *Sun* is in *Aries* or *Taurus*, there shall be much rain that year, especially in the Spring; but if she be Retrograde in *Capricorn*, *Aquarius* or *Pisces*, there shall not be so much rain in the Spring, but very much in the Winter.

Moreover when *Mercury* is stationary, in what ever sign it be, he denotes a moist ayr, rain and clouds according to the season; also many storms and tempestuous showers follow when Openers of Gates and the Significators of rain are placed in moist and watry signs; also if *Venus* be so posited judge the same; also if *Mercury* be in a fiery dry sign, and the *Moon* and *Venus* in watry and moist signs, there shall be temperate and moderate rain; and if *Saturn* behold them and he being in a cold sign, there will be rain and snow and much cold with an obscure and dark ayr.

And thus much shall suffice to be said touching the judgement of the weather and alteration of the ayr by the Positions and Configurations of the Planets and Stars the secondary causes of all sublunary accidents; if these rules in every particular hold not, endeavour thou the more to finde out the truth, and let my failings be rather an encouragement to thee to search further into the secrets of Nature; wherefore I shall say no more on this point in this Nature, but conclude our last Chapter touching the alteration of the ayr with some particular observations from the aforesaid causes, which are common and may be observed even by the most illiterate and rural Peasant that is.



## C H A P. XV.

*Shewing how to judge of Weather from common Observation of the rising and setting of the Sun, colour of the Moon, appearance of the Rain-bow, Comets, Clouds, Brightness of the fixed Stars, also by the prime day, and from the time of the day wherein Thunder happeneth.*

**I**T doth no wise seem unto me unnecessary to deliver this Chapter unto the world, although it be not altogether so Astrological as the preceding Chapters are, yet by reason it containeth Observations deduced from the Stars and other Superiour things, it cannot be absolutely rejected as not agreeing with our discourse and subject; besides since it may very well be an help both for the plainness and certainty thereof, to such as perhaps are not of sufficient capacity to attain to the perfection of what we have set down before, I have adventured to give them to understand thus much.

How to judge  
of weather by  
the rising and  
setting of the  
Sun.

That when the *Sun* riseth clear and bright in our *Horizon*, it denotes a pleasant day; but fowl weather, if then he be overcast with a thin cloud; if he set being free from clouds, a fair night followeth; also being then divers coloured, his beams long and red, denotes windes the next day from that part or quarter of heaven; his beams spotted, green, black or pale, promiseth rain that night; if at his setting there be one or more circles about him, you are to observe whether they are red, and here and there broken; for then he denotes vehement windes that night: if obscured thick and black circles, it signifies cold windes and snow in Winter; many circles denote windes of what colour soever they are, but the more if they be red; if but one circle be about him and; and that clear and of no continuance, fair weather is to be expected; understand the same of the *Moon* which you have heard of the *Sun*, when there is circles about her; blackness in the *Sun* and *Moon* denotes rain; redness, winde; The element red in the morning, shews winde and rain to ensue that day; the same in the Evening declares the contrary; for the day following is for the most part then fair; and in this manner of Prognostication we finde the *Pharisees* very expert, as appears in the 16. of *Matthew*.

By the colour  
of the Moon.

Also if the *Moon* in the third day after the change, and the third day before the full, or in the midst of the quarter be found of a red colour, causeth windes; pale and inclining to blackness and a muddy obscurity, brings rain; but being bright and clear the end direct upright and free from circles promiseth fair weather.

By the Rain-  
bow.

Look also to the time when a Rain-bow appears, and by it judge of weather thus; if it appear in fair weather, judge fowl will follow; if in fowl, fair will follow, this is the opinion of some, and it stands with very much reason to be true, if we look to the first Ordination thereof in the 9 of *Gen.* again if it appear in the morning rain and moisture is thereby portended; if in the evening, fair weather.

By Comets.

From Comets if we require judgment touching these matters, we are to know that they never appear but they bring as well great and terrible alteration in the ayr as on the earth; but of this we shall have more occasion to treat anon in the next Section; wherefore here only note that they cause dry weather and ayr, great and high windes, especially if they appear obscure and cloudy. And their power and efficacy judge by their greatness, smallness, length and shortness; they cause also sickness by corruption of ayr if they appear in Aiery or Earthy signs.

When

When you see thick clouds and resembling flocks gathered together in many places, they denote rain; and so do dark, obscure thick clouds over the North part of Heaven declining to the West; if they appear like hills and somewhat above the Earth, it shews weather over-passed; black clouds, promise rain; white clouds appearing in Winter two or three days together in the East part of Heaven, shews cold and snow.

When the Stars seem to fall which we vulgarly term shooting of the Stars, it prenotes winde in that part; but if they shoot in many places, or perhaps all over the Heavens, Inordinate windes, thunder, lightnings, and very tempestuous weather; and when they seem to run along out of one place into another, it denotes winde; and that the weather shall alter from the temper wherein it is, if but few appear, and those obscure and cloudy; also if they at any time seem greater and brighter then usual, it denotes winde and rain in these parts where you see such Stars appear; and in Winter they presage frosts, snow and cold weather; but herein unless thou art well acquainted with their Natural magnitudes thou mayest be deceived and canst never be perfect.

Again, you may judge of the weather by the prime day thus; if it be Monday, judge moist weather; Tuesday, windy and cold; Wednesday, very cold; Thursday, fair and clear; Friday, mixt weather; Saturday, moist; and Sunday, dry.

Thunder in the Morning also denotes winde about Noon; in the Evening, rain and tempest; Thunder also in the Winter shews terrible accidents and alterations the Summer following; whence the old Proverb, *A Winters Thunder is a Summers wonder*; also when in any Summer you finde no Thunder, the Winter following will be very unhealthful and obnoxious to all creatures.

And thus much of the alteration of the ayr and change of weather; Come we now to shew some natural reasons for such things as are commonly incident amongst us, and yet their cause by many unknown, and so hasten to conclude this Section.

## CHAP. XVI.

*Demonstrating the Natural cause of many Suns, of the Rain-bow, Rain, Hail, Frost, Snow, Dew, Winde, Earth-quakes, Comets, Thunders, Lightnings and the cause of the Sun and the Moons Eclipse.*

Leaving now our Astrological Discourse, I shall here a little step out of the way and shew my Reader, who hath not waded far into the Ocean of Nature, what Hail, Snow, Dew, Winde and the Rain-bow is, and how it comes to pass we have many *Suns* sometimes visible, and *Moons*; also what Thunder and Lightning is, and how we come to have such strange and new Stars as are Comets and the like, and how the *Sun* and the *Moon* become sometimes eclipsed or darkned, that so he may not be to seek in these ordinary and small matters, which I believe may stumble some more then greater and higher things.

We shall then in order handle each of these as they are set down in the contents, and first then we are to take this for an approved rule, that there never appeareth any *Parellis* or mock-*Suns* nor mock-*Moons* above or beneath the *Sun* or *Moon*, but on each side, and that neither, but at the *Sun*-rising or setting; and they are thus occasioned, when a thick cloud is gathered together toward the side of the *Sun* or the *Moon* in which the broken beams of the *Sun* or *Moon* being gathered, the very form or fashion of the *Sun* or *Moon*, is represented unto us therein.

**The cause of the Rain bow.** As touching the Rain-bow, it is no more then the reflection of the *Sun*-beams in a cloud that turns to the contrary vapour.

**What rain is.** Rain is a cold vapour drawn up or exhaled by the attractive faculty of the *Sun* to the nether part of the middle Region of the Ayr, where being thickened through cold it falleth again to the Earth.

**What hail and snow.** Hail and Snow are the same, only are drawn up higher; Snow into the middle Region, and Hail into the upper, and there condensed and congealed into the body of a cloud, and being disposed by the Configurations of fit Significators descendeth.

**What frost and dew.** In like manner hoar frost and dew is also the same vapour, and of the same nature as is rain and the rest, only not drawn so high by the *Sun* as to keep up, but when he with draws himself from our Hemisphere falleth down again, and is by the coldness of the Earth congealed or resolved into water which we call dew in Summer; but in Winter by the sharpness of the ayr it is congealed into frost, and by reason of the hoaryness of it, is called Hoare frost.

**What winde, and the occasion of Earth-quakes.** Winde also is but a dry exhalation drawn up from the Earth by the heat of the *Sun* also, and dispersed here and there; and this is the reason of Earth-quakes; for through the gathering together of abundance of these vapours in the Concaves of the Earth, and from thence violently breaking out, and the Earth closing again, is the Earth caused to shake or as it were tremble; and this is the fore-runner of wars for the most part in those parts of the Earth.

**What a Comet.** Moreover a Comet is a flame caused of a dry, hot, slimy exhalation, drawn up by the *Sun* to the uppermost part of the ayr, the which being dispersed and broken causeth high windes; but more of this in the last Section.

**What thunder and lightning.** Again, Thunder is a quenching of fire in a cloud, or an exhalation hot and dry mixt with moisture, carryed up to the middle Region, and there thickened and wraped into a cloud, where meeting with moisture being of a contrary quality, it breaketh out the sides of the cloud, and by this its eruption causeth a thundering noyse in the ayr; and this flying out of the fire the vulgar call Lightning; the which Aristotle saith comes after Thunder; but I am of opinion they come both together, though the sense of seeing is more suddenly apprehensive of the light then the hearing is of the sound; because what is conveyed to the Eye is by a direct line, but to the Ear by an oblique; for at a distance we may discern a blow before we hear it, yet being hard by we shall hear it as soon as it is given or can be seen, &c.

Lightning as say some Authours, is of marvailous efficacy, and they have made mention of three sorts, Dry, Moist, and Clear; the Dry doth not burn but cleaveth trees through and also houses and the like; the Moist doth not burn neither, but altereth colour; the Clear both burneth and destroyeth, and is indeed the most dangerous of all; for it breaketh the bones, and sword, and bruiseeth not the skin nor breaketh the scabbard; and melteth money in the purse, and yet melteth not wax, &c.

**Signs of Earth-quakes to come.** We are now to give the reason of the Eclipsing of both the Luminaries; but first I think it very requisite to set down some tokens of Earth-quakes to come, which are briefly six; the first is when the *Sun* is obscured and darkened without the presence of clouds or the body of the *Moon*; the second token that an Earth-quake is at hand, is when the *Sun* is as it were bloudy and coloured in such a strange manner; the third is when a fiery Pillar, or cloud like a pillar of fire, appears in the Heavens; the fourth is when the ayr is very quiet both at Land and Sea for a long continuance and winde absent; the fifth when waters are salt and troubled, and of another taste then usually and naturally they are; the sixth and last is when strange unaccustomed and unusual noises of exclamations of men, howlings, lamentations, and clatterings of armour are heard, and such sights seen in the Ayr.

**The cause of the *Sun* his Eclipse.** And now as touching the Eclipse of either of the Luminaries, you are to know it is only a privation of their light; that of the *Sun* is occasioned at the conjunction of the Luminaries (or more plainly at the change of the *Moon*) by



by the interposition of the body of the *Moon* betwixt the *Sun* and the *Earth* averting or turning his beams from us, and so the *Sun* becomes obscured or darkened for that time.

That of the *Moon* by the Diametrical interposition of the body of the *Earth* between the *Sun* and the *Moon*, thereby depriving her of the borrowed light she receiveth of the *Sun*, and this is ever upon the *Opposition* of the Luminaries, or vulgarly at the Full *Moon*; and truly this defect of the Luminaries would happen every change and full, did not the *Moon* sometime deviate from the *Ecliptick* line five degrees Northward, as also sometimes again as far Southward, and therefore cannot so directly meet with the *Conjunction* and *Opposition* of the *Sun* who ever moveth in the *Ecliptick* line or just under it.

## CHAP. XVII.

*Of the Signification of the most notable fixed Stars both fortunate and unfortunate in any of the twelve Houses in Revolutions of the Years of the World.*

**L**ook into the second Book of this Volume and there you shall have the Names, Nature, Magnitude, Latitude and Longitude of the most notable fixed Stars; what are less and more obscure, are not so needful and requisite to be recorded, since they are of the same nature as are the rest in their constellation; wherefore what are there expressed may sufficiently serve as touching thy judgment in the Stars.

I shall not therefore here at all rehearse either the names or natures of any Star there expressed; onely I shall desire thee to, be very expert in the several Natures thereof, and so according to their several Positions, Conjunctions and Configurations with the Planets judge either good or bad according to the nature of those Stars, Planets and Houses of Heaven they are in.

As if malevolent, mischievous and unfortunate Stars, viz. such as are of the nature of *Saturn* or *Mars*, or both, be upon the Cuspe of the Ascendent, or within five degrees thereof or with the Lord of the Ascendent in *Conjunction* Partil, or within five degrees thereof, judge mischief and damage to the people of that Nation for which your Revolution is set in one kinde or other; compare and weigh exactly the nature of your Significators, viz. the Stars afflicting your Ascendent or its Lord, and you will soon discover the nature of the evill threatened; and this your own Genius must teach you; for all the writings in the World without it will be of little or no effect; it signifies also diseases in the head, especially if the sign ascending be *Aries*.

If they be in the second House afflicting the Cuspe thereof or the Lord thereof, or both (as abovesaid of the Ascendent) judge the evill to fall in and to mens estates and riches, especially to the common people who shall many of them be exposed to poverty and want, and in some measure even the Nobles also and best of them shall have losses and crosses in such matters; it signifies also that there shall many maladies and infirmities in the Ears, Throat and Neck, afflict men, such as are Impostumes, Catarrhs and Rheumes, &c. especially if the sign of the second be *Taurus*.

If in the third, the evill shall happen to those that go short journeys, and they shall be unprofitable; strife, contentions and discords amongst brethren, neighbors and kindred without cause or any occasion given; many grievous infirmities and those

those chiefly in the Arms, Hands, and Shoulders or Shoulder-blades, especially if the sign of the third be *Gemini*.

In the fourth. In the fourth, (as you have heard of the Ascendent) or in *Conjunction* with the Lord thereof, evil and mischief is threatened to the Earth and its Fruits; it signifies also wars and contentions amongst men, and one City and Place with another; also dissensions and quarrels between Fathers and Children, and the end of mens actions shall be evil; also if any shall purchase Land, Houses, or Heritages, they shall not finde that profit and good therein which they expected; and there shall be many Infirmities and diseases in the Breasts and Lungs and parts adjacent, especially if the sign be *Cancer*.

In the fifth. Also in the fifth, if they or any of them be found afflicting the Cusp thereof, or its Lord, much evil shall happen to Children, Parents shall not be so affectionate and careful as they ought, Women conceived shall miscarry, such as are not conceived shall continue unfruitful, friends also and loving acquaintance shall disagree and clash, and Men shall suffer detriment in and by such things as they most delight in, and many infirmities will be incident to man also, especially in the Back, Reins and Parts or Vessels of Generation, and in the Stomach, chiefly if the sign of the fifth be *Leo*.

In the sixth. Again, if in the sixth, &c. mischief shall happen to small Cattel, servants of both sex; it signifieth also there shall be no gain or profit in Merchandizing and Trading in small Cattel, and many infirmities in the Belly and Intrals, if the sign of the sixth be *Virgo* especially.

In the seventh. In the seventh or any of them in *Conjunction* with the Lord thereof (as you have heard, &c.) denotes wars, dissensions amongst great ones, also quarrels and dissensions amongst Associates and Lovers, and between Man and Wife, Kings and their Subjects and Associates, and they with their King or Superiours, mens hearts shall be hardned, neither shall there be any mercy or pity amongst them, nor faith nor truth; and promises, tyes and protestations shall be violated and lightly esteemed, and men shall not care for the use of their Trade, Profession or Calling, but shall be given to looseness; and it signifieth also there shall be many Infirmities in the Bladder, Ureters and Reins, especially if the sign of the seventh be *Libra*.

In the eighth. In the eighth, it denotes the evil condition and trouble of Theeves and Robbers, also that men shall quarrel and disagree that have inherited the Goods and Legacies of the late deceased; and to be short, impediment, loss and damage in, to and by all things appertaining to the signification of the eight House, which you have been abundantly shewn in the 41. Chapter of the second Book; it signifies also many Infirmities in the Secrets, if the sign be *Scorpio* especially, also Plagues, Mortalities, and Malevolent infectious and poysonous Diseases.

In the ninth. Also if in the ninth, judge mischief to happen to the Religious sort of men, and such as bear Office in the Church and Ecclesiastick affairs; Sects, Schisms, and new Tenets shall be allayed, perhaps extirpated and totally beaten down and quasht, &c. Much damage it also signifies to such as travel and go long journeys, and no success or profit therein: It signifies also that men shall be corrupt, Heathenish, and of ill conversations; there shall be little or no war, and men shall be perplexed with many accidents and Infirmities in the Thighs, especially if the sign of the ninth be *Sagittary*.

In the tenth. Again, if any of the Malevolent fixed Stars be in the tenth afflicting the Cusp thereof, or the Lord thereof, it denotes much damage and detriment, sorrow and trouble to those in Authority, also dissention, quarrel and discord amongst them, and they shall be so put to it for money, that they will be induced to tax the people, neither indeed will they contribute to their necessities as formerly, nor have so venerable an esteem of them, but shall slight, deride, and scoffe at them and set up themselves if possible in their room, Nobles will be dejected, and Rusticks erected and elevated, and there shall be many infirmities in the Knees, especially if the sign be *Capricorn*.

Also

Also if in the eleventh, strife, dissention and discord shall happen among friends and acquaintance, and one shall abuse and slander the other, and study to injure and prejudice each other; hopes shall be frustrated, and the Treasure of the King or chief Rulers shall be exhausted, and those in whom they most confide shall deceive them, and leave them helpless at their greatest extremitie, and men shall be perplexed with many Infirmities in the Legs, especially if the sign be in *Aquaries*.

Lastly, if in the twelfth. It denotes many thieves, and much theiving and robbing by the High-way, also deceit and falsehood of servants towards their Masters, and much detriment by them, a diminution of indigent and poore people, the Commons shall be kept under by their Superiours, damage shall be to great Cattel, and there shall be many infirmities incident to man in the feet, especially if the sign be *Pisces*.

In like manner judge the contrary if you finde the benevolent Stars so posited; they are benevolents that you find are of the nature of *Jupiter* or *Venus*, or both, or of the nature of *Jupiter* and *Saturn*, *Jupiter* and *Mars*, or *Venus* and *Saturn*, *Venus* and *Mars*, and of the nature of *Jupiter* and *Mercury*, *Venus* and *Mercury*, and of the nature of *Mercury* only, especially if assisted by the benevolent Aspects of the Fortunes.

And thus much shall suffice for Instruction in the judging of the Annual Revolutions of the world; let us now descend to Eclipses, and so hasten to a conclusion of these our labours.

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## SECT.



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 SECTION IV.

*Teaching how to judge of the Natural Mutations and Accidents of this Elementary World by the appearance of Eclipses, Comets, great Conjunctions and Blazing Stars.*

**I**N the Sixteenth Chapter of this very Fourth Book I have already declared what an Eclipse of either of the Luminaries is, and the cause of that defect in each of them; wherefore it would be both needless and superfluous here again to touch thereon. I shall therefore give you now the whole Method whereby to judge of any Mutation or Accident in this World portended by Eclipses, and that in brief according to the Rules of our Predecessor *Ptolomy*, whom I prefer for his shortness and plainness before any or all other Writings that I have mett with; it is true, *Leovitiu* hath been very large on this subject, and others; but since what *Ptolomy* hath delivered us, is sufficient for instruction to any that are to seek in these matters, I shall pass them by as more mysterious and intricate, and yet tending no more to edification.

In the first Section and first Chapter of this Fourth Book you have been taught that in your judgement of Revolutions you are to consider the place of the Eclipses of either Luminaries or both, if any such happen, and joyn them in judgement; for if there be any Eclipse or Eclipses, you are to see if there be any agreement betwixt them and the Lord of the Year and Ascendent of the Revolutions; for there is nothing more certain then that there followeth many inconveniencies and alterations in the World after any of the great Lights are Eclipsed; for by them all things have their subsistence and nutriment in a natural way; and therefore it must needs follow sublunary things must suffer detriment in one kinde or other when either of them are deprived of their lights and influences, especially if both in one Moneth, whence *Hermes* saith, There shall much inconveniency and trouble happen in the World when both the Luminaries shall be Eclipsed in one Moneth, and chiefly in those places in which their Effects shall be manifested.

Note.

What time the figure of Heaven is to be erected for the judging of Eclipses.

Wherefore in any Year if either or Both the Luminaries are Eclipsed, or in any quarterly Revolution, see if the Lord of the Sign wherein the Eclipse is to fall, be strong or weak, or in *Conjunction* or any Configuration with the Lord of the Ascendent at the time of the middle of the Eclipse ( which you are to know is the time wherein you are to erect your Scheme or Figure of the Heavens for the judging of the Effects of any Eclipse ) or with the Lord of the Year or Quarter, or whether the Fortunes behold these or the Infortunes: for if the Fortunes, you are to judge good; if the Infortunes, the contrary. The nature and quality thereof judge from the nature of the Significators, as you have heard before: likewise whether much evil or good is to be expected by considering the strength of your Significators and their Receptions and nature of their Aspects.

What things or places are signified good or evill in any Eclipse.

And judge this evil or good to those signified by the Planet in Configuration with these Lords or the Fortunes or Infortunes, whether men or things: as if the Ascendent or its Lord be beheld by the Fortunes, then you may safely say the People of that Nation or Kingdom wherein the Revolution is, shall be safe, of good health and prosperous, &c. and so judge of all the rest of the Houses according to their several

several significations, as you have been taught before: and so on the contrary evil, if by the Infortunes: And this shall be the more encreased if the Lord of the Ascendent or Lord of the Year be the Lord of the Sign wherein the Eclipse is to happen. In like manner pronounce evil and dammage to the persons and things signified by any other House of whom you find the Lord of the Sign of the Eclipse Ruler, &c. Judge the time when it shall be most grievous unto them, to be when the *Sun* comes to the same House in the Eclipse (I mean the very degree and minute of the Cusp) whereby they are signified, or to the degree and minute of the Zodiack their chief Significator was then in: as if it be the Common People, when the *Sun* comes to the degree and minute of the Ascendent at the time of the middle of the Eclipse: if it be the Rulers or King, it will be most grievous when the *Sun* comes to the degree and minute of the Tenth House at that time; and so of the rest.

Detriment and mischief also is to be expected to all things signified by the House wherein any Eclipse is: as if in the Tenth, to Kings, Grandees and chief Rulers: if in the Ninth, to Church-men: in the Eighth, the death of Old men, &c. and it shall be chiefly incident unto men, if any Eclipse be in Humane Signs: if in Aery, to Birds: if in Earthy, to the Fruits of the Earth and Seeds: (yet *Juntilinus* assureth us, that if an Eclipse be in *Libra*, it signifies the rottenness of Herbs, and that there shall be Sects and Schisms amongst Church-men) in watery, to the Fish and Creatures living in the Watery Element: in Bestial Signs, to Beasts, according to the nature of the Sign: as if *Aries*, to Sheep: if *Capricorn*, to Goats: if *Taurus*, to Bulls, Cows and Oxen: if *Sagittary*, the last 15 degrees, to Horses, &c. and if feral signs, to wild Beasts.

See also in what Triplicity the Luminaries are Eclipsed; for *Juntilinus* saith, An Eclipse either of the *Sun* or *Moon* in the Fiery Triplicity, denotes the motion of Armies, the death and destruction of Cattell, Kings and Great men; imprisonments, enmity between the Vulgar and Nobler sort of People, dissemblings, feud and discords, wars, and grievous slaughter and destruction of men, murders, thefts, depopulations, abortions to women, sharp Feavers and Epidemical diseases through excess of heat, apparitions in the Air, scarcity of Rain, especially in those Regions and places subject to the sign wherein the Eclipse is, admirable and strange mutations.

In the Earthy Triplicity when any of the Luminaries are Eclipsed, it occasions scarcity of the Fruits of the Earth, and chiefly of Corn, and such things as are usually sown every Year.

In the Aery, shews Famine, fierce and violent Maladies and Pestilential Diseases, tempestuous stormy winds, and those very pernicious.

In the Watry Triplicity it promisseth the death of the Vulgar and ignobler sort of People, seditions and rumors of wars, and eruptions and overflowings of the Sea-banks.

Moreover he further testifieth, that if an Eclipse happen in *Aries*, it causeth alteration in Fruits; Vines and Fig-trees shall be corrupted.

If in *Libra*, in Seeds and Herbs; and Schisms amongst Ecclesiastical men (as you have already heard:)

In *Cancer*, a rottenness or corruption of the fruit when it is gathered, causing sickness to those that eat them, perhaps surfeits.

In *Capricorn*, it denotes Olives to be devoured by Locusts or Caterpillers and such like Worms, many shipwracks and submersions of ships, change in mens dispositions and manners, especially in those Regions and Places subject unto *Capricorn*.

In *Gemini* and *Sagittary* an Eclipse threatens destruction to flying Fowls, especially such as men eat, whereby many men come to sudden death.

In *Virgo* and *Pisces* harm and destruction to Vegetables and Creatures living in the Waters, chiefly in Fountains, corruption of Rivers.

In *Taurus*, *Scorpio*, *Leo* and *Aquaries*, ruine of houses and ancient buildings, divisions and hatred amongst the Clergy, and they shall excite Tumults.

Let us now come to *Ptolomyes* Method in judging of Eclipses, which he begins in Chap. 4. of his 2. Book of his *Quadripartite*, after this manner.

## CHAP. I.

*Containing Ptolomies method in judging Eclipses, and how to know the Regions to which the Effects belong.*

**A**FTER he had in the preceding Chapters declared the conditions and constitutions of severall Nations of the World, and the occasion thereof from the nature of the *Signs* and *Planets*, he comes in the 4 Chapter to a more facill way of appropriating them unto the severall signs of the *Zodiack*, the better to predict the most eminent accidents and casualties in all Nations, Kingdoms, and Regions, &c.

Four things to be considered in judging of Eclipses.

Wherefore herein there will be four things most worthy our consideration.

The first, *The Places or Regions, Countreys, Kingdoms or Cities where the effects of any Eclipse will be manifest.*

The second, *The time when the Effects shall begin and how long continue.*

The third, *The kinds of the events.*

The fourth, *The quality of the events whether good or evil.*

1.

Touching the first you have no more to do but thus; see what place of the *Zodiack* your Eclipse falls in, whether it be of the *Sun* or *Moon*, and what Cities, Countries, Kingdoms or Regions are subject to the sign wherein the Eclipse is, and such Cities that had the sign wherein the defect is, in the Horoscope or first House at the time of its first structure, or the place then of the *Sun* or *Moon*, and the places subject to the signs in *Opposition* and *Square* thereunto, you may say shall assuredly taste of its effects, as also such Regions wherein the Eclipse shall be visible; Kingdoms, Cities and Places subject to every sign of the *Zodiack* you have in the second Book.

## CHAP. II.

*Shewing the time when the Effects of any Eclipse shall begin and how long continue.*

**M**ANY men I know wonder why Astrologers have taught that Eclipses operate not till such a time after their appearance; but they have but small reason to move them to this their admiration; for the effects of an Eclipse operate from the first appearance thereof, though not so apparently; as a child from its very first Conception is in Being, yet cannot properly be termed ought other then some living creature till it be produced to light.

And therefore I conceive the Antients without any respect at all to the former, have still given Rules for judging of the latter, or the time when their Effects will be in force or begin to be apparent.

When an Eclipse first manifests its Effects, and when more forcibly.

Wherefore *Ptolomy* teacheth us, that if an Eclipse fall in the East part of the *Horizon*, (or more plainly in the Ascendent or East Angle) the Events thereof shall first manifest themselves from the fourth Moneth after, but it will more strongly operate in the first third part of its whole duration.

If in the mid-Heaven, the Effects thereof will first begin to appear after the second four Moneths (or more plainly about eight Moneths after the defect of the Luminary) but more apparent will it be in the second or middlemost third part of the whole time it continues.

But



But if it be in the West-part of the *Horizon*, (*viz.* in the Seventh House of Heaven, or the West Angle) in the third or last fourth Moneth shall the Effects be manifested, but more forcibly in the third and last part of the whole time of its continuance.

But the particular Remissions and Intentions we must judge from the Conjunctions and Preventions which in the mean time shall happen in that place, or in any other places of the figure that hath relation thereunto, from the places of the motion of the Planets by which future events are fore-known, *viz.* such as are Oriental, Occidental, Stationary or ascending in the close of the Evening, *viz.* vespertine and are occasion of any future events by their Aspects or any other manner; when they are Oriental you must know their effects are augmented, and when they are Stationary; but Occidental and under the *Sun*-beams, or vespertine and Retrograde, diminished and lessened; understand this as to the time, not Nature.

As touching the time of their continuance, *viz.* how long the Effects of any Eclipse shall last or be in force, it is in this manner to be known, for as much as an Eclipse is not seen in all Regions and Places in the same houre or instant of time, neither for the beginning, continuation or end thereof; you ought therefore in every Region to take according to proportion the *Ecliptical houre*, the Elevation of the *Pole* and the *Angles* of the figure according thereunto.

And then you are to see how many equal houres (*viz.* Natural Equinoctial houres consisting of 60 Minutes a peece) the Eclipse continues in every Region, for when you have this, you are to know that the Events of a *Solar Eclipse* shall continue so many years as he is Eclipsed houres, reckoning from the first moment of his Obscuration to the very last; of a *Lunar*, so many moneths; wherefore the beginning of them you shall know from the place where the Eclipse falls, and the Angles of the figure at that time.

### CHAP. III.

#### Of the kindes of the Events of any Eclipse.

**I**N the third place you know the kindes of the Events of any Eclipse are to be considered, which is known from the qualities and signs belonging to the signs in which either of the Luminaries are eclipsed, and from the places or signs in which the *Planets* and most notable *fixed Stars* are, the which with the sign of the Eclipse (or the Sign wherein the Eclipse is) and the sign of the Angle preceding the Eclipse is to be considered.

To know the Planet that shall bear chief rule of these two places, it is no more then thus; see which of the Planets hath most power and strength in the place of the Eclipse and Angle preceding the Eclipse, by House, Exaltation, Triplicity, face or term, and give it to him; but if one Planet be not both Lord of the sign wherein the Eclipse is, and the Angle preceding the Eclipse, but there be two Planets bearing rule in these places, then are you to prefer that Planet which is Lord of the place of the Eclipse to the rule or Dominion before the other, yet shalt thou joyn him in judgement therewith; but if there be several Planets that have Dominion in these places, you shall prefer that which is nearest an Angle and most strong in the degree of the Eclipse, and make him Lord of the Eclipse.

And you are also to observe those fixed Stars which are of most note, and placed where the place of the Eclipse and the Cuspe of the Angle preceding the Eclipse, as also be considered, the Cusps of the Ascendent and mid-Heaven at the time of the Eclipse.

The forms  
and figures of  
the signs.

Having thus seriously considered the fixed Stars as you ought, the forms and figures of the signs are to be considered in which an Eclipse falls, and in which the predominant Planets are; for the quality of the Events cannot be well known but by the nature thereof.

For humane signs or such as are of that form have signification unto mankind; and if they be serall signs, or such as bear the form of wild Beasts, or four-footed Creatures, it shall be to such Beasts and Creatures which are found in shape and Nature agreeable thereunto; whether the sign signifie Snakes, Beasts of the field, domestick, tame Creatures, &c.

Nota.

Northern signs, signifie sudden Earth-quakes, which have the figure of Beasts of the field when an Eclipse is therein; in Southern, alteration of the ayr, in such Signs and Constellations as have wings, such as are *Virgo*, *Sagittary*, the *Hen*, the *Vulture*, &c. it denotes detriment to birds and flying fowl, chiefly such as are usually eaten by man; If in *Cancer*, *Pisces*, or the *Dolphin*, to Creatures living in the water; if in the Constellation of the *Ship*, to Ships and such as Navigate; in *Aquaries*, to Rivers and the like, &c.

The portence  
of an Eclipse  
in Tropical or  
Equinoctial  
signs.

Also if an Eclipse of either Luminary be in any of the *Tropical* or *Equinoctial* signs, it denotes change of ayr in every of these times; if in the vernal *Equinox*, damage to Trees when they begin to bud and shout forth, as the *Vine*, *Fig-tree* and others then springing; if in the Summer *Solstice*, the events will be on fruits when they are gathered, but in *Egypt* it signifies the over-flowing of *Nilus*; If in the Autumnall *Equinox*, they will be manifest on Hearbs and the Seeds of the Earth when they are sown, and detriment in harvest; in the Winter *Solstice*, on Pot-Hearbs, Birds of the season and Fish.

Also if an Eclipse be in *Equinoctial* signs, it shews its Effects in Religious things and Church affairs; in the *Tropicks*, in the ayr, laws and manners of men; In fixed signs, in foundations and edifices; in common signs, in mankind and Kings.

In the quarters  
of Heaven.

Moreover Eclipses nere the East, signifie their Effects will be apparent in fruits, youth and foundations; in the mid-Heaven, in the Church, State, great ones and such as are of middle age; but if in the West, in the Laws and Customs of the People, the alteration thereof, and in those of elder years; it hath signification also of Murthers.

To know the  
greatness of  
the Events of  
any Eclipse.

The quantity or the greatness of their Effects are known from the greatness of the Eclipse, and from those Stars which in the place of the Eclipse are causes of the future events.

For when an Eclipse of the *Sun* is vespertine, the evil portended thereby is lessened; but when Matutine, increased; so likewise on the contrary, an Eclipse of the *Moon* Vespertine increaseth the evil, Matutine impareth it the one half.

The reason thereof is, because the *Sun* is the proper Governour of the Day, and the *Moon* Governess of the Night, *Gen. 1. 16.* and therefore when they are thus afflicted in their own season, the Effects must needs be much more effectual then when on the contrary.

## CHAP. IV.

Of the quality of the Events of any Eclipse, whether Good or Evil.

How to know  
the nature and  
quality of the  
Events of any  
Eclipse, whe-  
ther good or  
evill.

**U**Nder the verge of this Chapter will the quality of the events, whether good or evil fall, and the nature of them both, the which is known from the nature of the Planets, having most fortitudes in the place of the Eclipse and the Communication and commixion of one with another, and the places in which they are in the Figure of Heaven.

For

For the *Sun* and *Moon* bear rule over the other Planets, and are main causes of future accidents, as also the power and efficacy of the other Stars are by them augmented or diminished; but the commixtures of those Stars who are of most power, shew the quality of the events.

But let us declare the works and properties of each Planet and their natures; but that our relation thereof may be the more effectual, you are to take notice that when I nominate or declare the nature generally of the five Planets, you are to understand their temper, power and force, whether that Planet doth of himself in his own nature predominate or no, or whether any other Star which is not errant, or other place of the *Zodiack* of the same nature and temper or influence of that Star; wherefore if possible we are to know the nature and quality of every fixed Star worthy the noting for the making a right commixtion when they are joined in Configuration with the *Errant Stars* or *Planets*; because this is as considerable as their commixtions one with another, according to their familiarity before mentioned.

So that if *Saturn* be only chief Lord or Ruler, he shall be generally the occasion of destruction and mischief caused by cold; and particularly when his influence relateth unto men, he causeth long and tedious Infirmities, Tiflicks and obnoxious Diseases, occasioned from Humors, Flegm and Defluxions, quartane Feavers, Banishment, Want, Tribulation, Anxiety, Fears, sadness and Death; and these chiefly to those that are stricken in years. *Of Saturn when he is chief Ruler, and his significations in general.*

But when it relateth to Beasts and Creatures belonging to the use of Man, he bringeth destruction and causeth a scarcity of them, and sickness and rottenness to those that remain; death also and infirmity in the same nature to those men that use or eat them.

In the ayr he shall cause frost and snow, and such as shall produce bitter cold weather, cloudy and obscure, also pernicious, pestiferous and tempestuous, Snow and inconvenient wind and moisture, producing by corruption pernicious and offensive creatures to mankind.

But in the Sea and Rivers, tempests and shipwracks, also difficult and dangerous Navigating, a destruction and scarcity of fishes; increase and decrease of waters in the Sea by fitts, the over-flowing of Rivers, and eruptions of the Sea-banks and mischief by water.

In the Earth, a diminution and destruction of fruits, and chiefly to such as are more particularly for the use of Man; they shall suffer by Worms very much detriment and Caterpillars, Locusts, and such like, or by inundations, over-flowings of Water, or too much abundance of Rain, cold Frost or the like, so that thereby there shall be such a scarcity and dearth of such things, that many men shall dye for want of bread.

If *Jupiter* be chief Ruler, he causeth generally an increase and plenty of all things, and particularly to man, he elevateth their condition to honour, renown and plenty, giveth health, tranquillity, peace and an increase of riches and goods, and all things appertaining to the life of man in a natural way; Increaseth the benefits and goods received from Princes, or such as are in Authority, and causeth also even these Grandees to be more Illustrious, enlargeth their Territories and Dominions, and abundantly augmenteth their Grandure; generally *Jupiter* denotes success and happiness in every thing. *Of Jupiter when he is chief Ruler, what he signifieth in general.*

To Beasts belonging chiefly to the use of Man, he signifieth an increase, but such as are destructive and not profitable, he destroyeth.

The ayr also he tempereth and maketh wholesome, and sendeth convenient moisture in seasons requisite for the Production of the fruits of the Earth, the which he multiplyeth and increaseth by his sweet influence.

The Sea also for Navigation shall be safe, the floods of Rivers temperate, &c.

If *Mars* be chief Lord of any Eclipse, he generally threatneth mischief to all sorts of men and kinds of men which shall happen through extremity of drought; and particularly he causeth much war, intestine hatreds, feuds, quarrels and discords amongst men. *Of the significations of Mars, if he be chief Ruler.*



men, especially of that kinde of life, *viz.* souldiers; he excites men also to many robberies, spoilings, sackings, tyranny and rebellion; he also causeth the wrath of Kings and Great men, and troubles in general, sudden death, sicknesses and those chiefly tertian Agues or Feavers, and those principally, or more particularly to those of younger years or in their strength of youth, much choler and anger amongst men of small repute; they shall commit unlawful things and violate the Law; many Combustions, slaughters, rapines, thefts, and robberies.

In the ayr he causeth extremity of heat and very warm windes, also lighning and little rain.

In the Sea destruction to ships, and submersions suddenly by mixt winds, lightning and such like.

In Rivers a scarcity of waters, a drought of Fountains and detriment by drinking of waters, which for the most part will be corrupted.

And in things appertaining to the life of Man, *viz.* Beasts and Vegetables, he shall cause a scarcity, and destruction of the fruits of the Earth, by reason they shall be scorched with extremity of heat or eaten with Locusts and Caterpillers, or destroyed by winds, or nipt in the bud.

Of Venus and her significations general.

But if *Venus* be chief Significatrix, she denotes the same as doth *Jupiter* generally, but together with it some Venereal sports; and particularly to men she causeth honour, fame, joy, fortunate success in every thing, happy marriages, abundance of children and felicity in all things belonging to Matrimony, and an increase of riches, and an unusual familiarity and correspondency between Princes and their Subjects and Familiars.

In the ayr, winds, but temperate, bringing abundance of showers, yet they very seasonable and convenient for the fructifying of the Earth, a seasonable time according to the nature of the season.

In the Sea such Ships as Navigate shall be safe and prosperous.

In Rivers abundance of waters by reason of many showers.

Beasts, Vegetables and such things as are for the use of man, shall be plentiful.

Of Mercury and his significations when he is chief Ruler.

If *Mercury* be chief Ruler, he signifieth such events generally as are of the nature of the Planet he is in *Conjunction* with and in Configuration; for you have been taught in our second Book of this Volume, that he participateth in Nature with the Planet in *Conjunction* or Configuration with him; but properly in his own nature he furthereth the natural signification of the other.

Particularly in men he excites expedition, industry, cunning and ingenuity in every thing.

In the Sea he causeth unfortunate Navigation when he is joined in judgement with the Infortunes as being in Configuration or *Conjunction* with them; but if with the Fortunes, judge the contrary; with the Malevolents also he denotes many diseases and infirmities, Quotidian Feavers, Imposthumes, Consumptions and Coughs, Phthisis and dry diseases; as touching matters of State, Laws, Customs and Privileges, he orders all according to the Planets and Stars in Configuration with him; wherefore we see he being dry of constitution being so nere the *Sun*, and of a swift motion, and because he is often Retrograde, he stirs up frequent turbulent and pernicious winds, also thunder and lightning, openings of the Earth and Earth-quakes, and perhaps much damage thereby to Vegetables and Creatures for the use of Man (I conceive *Ptolomy* might very well have left out *perhaps*) also in the hours of his setting he causeth a diminution of Waters and Rivers; in the hours of his rising an augmentation; and thus much of the innate significations of the Planets.

Now when according to the variety of the Aspects and Signs they are mingled by being mutually beheld of each other and their Position in respect of the *Sun*, they thereby vary their effects or actions according to the variety of significations and judgements arising from their several *Conjunctions* and Configurations.

Wherefore since it is impossible to relate exactly unto thee all their Configurations and their commixtures, or at least for that it would be so intricate a thing, we shall refer it to the study and consideration of the Student; for as I have said before,  
unless

unless thy Genius leadeth thee to the exact knowledge thereof, the reading of all the Books in the World will no wise avail thee.

But we ought diligently to observe the nature of those Stars by which the events are signified, and their affinity with those Regions where the effects are to be manifested thus.

If they be fortunes and have relation to the evil places where the events shall happen, and no wise contradicted by other Stars, they more effectually perform what events were afore promised; but if they have no relation to those places, or if they be gainfayed by malevolent Stars, their good influence is by so much lessened, and so thou mayest judge on the contrary. And thus much of Eclipses according to *Ptolomy*.

Some lines towards the latter end of the eighth chapter of his aforesaid second Booke I have willingly omitted, for that I do not in every word agree with him, and therefore herein I shall desire to be excused, as also if I have in any other places varied somewhat from him; I know no reason why any man that standeth on his shoulders may not see farther then he; truly I must really confesse he hath merited much honour from his successors, wherefore I shall esteeme him as for his shortness, so for his accurate and sufficient largeness and method before any or all other *Astrological Philosophers* whatsoever; and therefore (as I have already said) with him I shall conclude as touching this matter, adding only this Chapter which I have collected out of of *Junctinus*, that we may hasten to a conclusion of this Treatise.

## CHAP. V.

### Of the Sun and Moon Eclipsed in any Decanate or Face of the twelve Celestial Signs.

**D**ivers rules have I before delivered unto thee which I collected out of *Junctinus*; wherefore now for conclusion of this point; I thought good to give thee this Chapter out of him also, the which he gathered from the writings of *Proclus*.

When there happens any Eclipse either of the *Sun* or *Moon* in *Taurus*, *Virgo*, or *Capricorn*, it denotes a scarcity of the fruits of the Earth and Corn; in *Gemini*, *Libra* or *Aquaries*, a Famine and outrageous diseases, Pestilencies and Mortalities; in *Cancer*, *Scorpio* or *Pisces*, the death and slaughter of obscure, common Plebeian kinde of people, continual quarrels and seditions, and great damage to Navigators and such as converse in the Sea, or Sea-affairs; in *Aries*, *Leo* or *Sagittary*, I need say no more then this, that it is sufficiently declared in the handling the several Decanates of these Signs; wherefore it will not be amiss if we also go through every sign of the whole *Zodiack*, beginning at *Aries*, that so thou mayest not be to seek upon any Eclipse of the Luminaries, and first then of the *Sun*.

When the *Sun* is Eclipsed in any of the first ten degrees of *Aries* (which you have heard is the first Decanate or Face thereof) it portends the sudden and frequent motion of Armies, continual expeditions, assaults and batteries with many tumults, seditions and controversies, and an inclination of the ayre to intemperate heat and drought.

In the following Decanate or Face, (*viz.* from the tenth to the twentieth degree of *Aries*) it denotes the Imprisonment, trouble and sadness of some King, and danger of death unto him, a corruption of trees that are fruitful or of such fruits as are produced of Trees, as also of the Earth.

In

γ 10.

γ 20.

- γ 30. In the last Decanate or Face, (*viz.* from the twentieth to the thirtieth, or last degree of *Aries*) he bringeth grief and sadness to mortals, and the death of great women, and a scarcity or diminution of Cattel (*viz.* those of the lesser sort, because it is signified by *Aries*.)
- δ 10. An Eclipse of the *Sun* happening in the first Face of *Taurus*, afflicteth Negotiators, Agents and Solicitors, destroyeth businesses, and the Corn upon the Earth.
- δ 20. In the second Decanate or Face of *Taurus*, incommodities to such as bear children, and also to Travellers.
- δ 30. In the third, Pestilence and Famine, from whence we may collect the destruction of greater Cattel, *viz.* Bulls, Oxen and Cows.
- II 10. An Eclipse in the first Face of *Gemini* (of the *Sun*) causeth dissention amongst Priests, of what Order soever they are, inveterate hatred and seditions, and a contempt of both the Law of God and Man is to be feared.
- II 20. In the second, thefts and robberies, piracies and slaughters.
- II 30. In the third, the death of some King, and various mischeifs to such Commonwealths as are under *Gemini*, and the frustration of such Cities affairs and Negotiations.
- ε 10. Again, an Eclipse of the *Sun* in the first Face of *Cancer*, troubleth the ayr, and causeth various winds and alterations of weather.
- ε 20. In the second, dryeth up Rivers and Fountains, and causeth petulent and greivous mortalities.
- ε 30. In the third, through *Armenia* and *Africa*, and the rest of the Regions and Places subject to *Cancer*, Hidropical diseases, seditions, and the disease of *France*, *Naples*, *Spain*, *England*, and indeed of all the World; yet commonly called the *French* and *Neapolitan disease*, or more plainly the *French Pox*.
- ς 10. Also an Eclipse of the *Sun* in the first Decanate of *Leo* denotes the death of some eminent Prince, and the scarcity of Bread-corn.
- ς 20. In the second, troubles and anxieties to Kings, Princes and Great men or Magistrates.
- ς 30. In the third, captivities, slaughters, rapines and profanation of holy and sacred Houses (I conceive he hereby meant Churches, Monasteries, and such like.)
- ζ 10. Moreover an Eclipse of the *Sun* in *Virgo*, argues the greivous calamity and death of some certain King in the confines of *Virgo*.
- ζ 20. In the second, Famine, Pestilence and deadly Seditions.
- ζ 30. In the third, to Pictures, Poets and Merchants, and such as live by their Ingenuity and wit; slaughters, destruction, banishment, and the like.
- η 10. If an Eclipse of the *Sun* be in the first Face of *Libra*; it corrupteth the Ayr, causeth the Pestilence; and a scarcity and dearness of Corn.
- η 20. In the second, portendeth the death of some Great King; under the Dominion of *Libra*, Seditions and Famine.
- η 30. In the third, discords amongst Great ones, and detriment in their estates.
- θ 10. Also if an Eclipse be in the first Face of *Scorpio*, it moveth and stirreth up Wars and tumults, slaughter, hatred, captivities, plots and treacheries.
- θ 20. In the second, mischief to some King whose minde is averse to war.
- θ 30. In the third, the rise of some tyrant, the slothfulness and idleness of the former King hateful to every one.
- ι 10. In the first Face or Decanate of *Sagittary*, if an Eclipse of the *Sun* be, it shews greivous dissentions and deadly fowds amongst men.
- ι 20. In the second, the death of Camels and such Cattel as chew the cud (especially the greater sort) and such like.
- ι 30. In the third, prejudice to Horses and Armies.
- κ 10. Again, an Eclipse of the *Sun* in the first Decanate of *Capricorn*, it denotes unhappiness and chances to Great men, the transmigration of some King, and the Rebellion of the Nobles and rusticks.
- κ 20. In the second, hired souldiers are excited and animated against their Commanders and Superiours, and frustrateth all their devices.



In the third, it induceth the tumultuary motion of the King, and causeth Famine.	vy 30.
Moreover an Eclipse of the <i>Sun</i> in the first Face of <i>Aquaries</i> , causeth publique sorrow and sadness.	≈ 10.
In the second, publique thefts, rapines and robberies, Earth-quakes and Famine.	≈ 20.
In the third, the death and slaughter of sheep and beasts of the field.	≈ 30.
Lastly, an Eclipse of the <i>Sun</i> in the first Face of <i>Pisces</i> , drieth up Rivers, and unfortunateth the Sea and the affairs thereof.	× 10.
In the second, the death of famous and excellent men, destruction of Fish, Earth-quakes, &c.	× 20.
In the third, sedition, cruelty, furiousness and inhumanity of souldiers.	× 30.
An Eclipse of the <i>Moon</i> now in every Decanate is to be considered, since we have done with the <i>Sun</i> , wherefore when the <i>Moon</i> is Eclipsed in the first Decanate of <i>Aries</i> , she denotes Feavers, destruction of Woods by fire, and a siccity and dryness of the ayr.	The Moon eclipsed in the first Face of <i>Aries</i> .
In the second, Pestilence.	γ 20.
In the third, Abortive births, incommodities and such like dangers to women.	γ 30.
An Eclipse of the <i>Moon</i> in the first decanate of <i>Taurus</i> , denotes destruction and death to great Cattel.	δ 10.
In the second, the death of the Queen of some Region under <i>Taurus</i> ; and a scarcity of seeds and barrenness of the Earth.	δ 20.
In the third, she shews cruelty on Serpents, and such like.	δ 30.
Also an Eclipse of the <i>Moon</i> in the first Face of <i>Gemini</i> , threatneth incursions and rapins of enemies.	II 10.
In the second, the frequent motion of Armies, and the solicitations of private and publique things.	II 20.
In the third, the death of some illustrious and famous man.	II 30.
Again, an Eclipse of the <i>Moon</i> in the first Face of <i>Cancer</i> , excites and stirs up Wars.	♄ 10.
In the second, grievous exactions, intolerable Tributes, Taxations and such like burthens.	♄ 20.
In the third, death to the Female sex, and sudden destruction and miseries.	♄ 30.
Also an Eclipse of the <i>Moon</i> in the first Face of <i>Leo</i> , denotes the death of either some Illustrious King or famous Man.	♌ 10.
In the second, the journey of the King and mutation of things.	♌ 20.
In the third, she excites the People and Armies to new actions and attempts.	♌ 30.
An Eclipse of the <i>Moon</i> in the first Face of <i>Virgo</i> , causeth diseases and Infirmities to the King, and various seditions and discords amongst men.	♍ 10.
In the second, causeth mischief to Councillors, Scribes, or such like men.	♍ 20.
In the third, brings deadly diseases.	♍ 30.
A Lunary Eclipse in the first Face of <i>Libra</i> , provoketh furious and tempestuous hail storms.	♎ 10.
In the second, mischief and trouble to every one.	♎ 20.
In the third, death to some famous and illustrious men.	♎ 30.
If an Eclipse of the <i>Moon</i> be in the first Face of <i>Scorpio</i> , it causeth horrible Thunder and Lightning, and sometimes Earth-quakes.	♏ 10.
In the second, dryeth Olives; and causeth a dry ayr, and Burning Feavers.	♏ 20.
In the third, the same is threatned, and death; many seditions, quarrels, and troubles over and above.	♏ 30.
Also an Eclipse of the <i>Moon</i> in the first Face of <i>Sagittary</i> , sendeth thefts and rapines.	♐ 10.
In the second, destruction to Horses and Mules.	♐ 20.
In the third, the Pestilence and many evils.	♐ 30.
Again, the <i>Moon</i> eclipsed in the first face of <i>Capricorn</i> , shews suggestions amongst men, and untimely death, or mischief to some illustrious and Noble man.	♑ 10.
In the second, frequent incursions and assaults of souldiers, thefts, robberies and Captivities.	♑ 20.

- 17 30. In the third, the death of some King under the Dominion of *Capricorn*, also sedition.  
 20 10. Moreover the *Moon* eclipsed in the first face of *Aquarius*, denotes the misfortune of some King under *Aquarius*.  
 20 20. In the second, universally hurteth the seed of the Earth.  
 20 30. In the third, a change in all things.  
 30 10. Lastly, the *Moon* eclipsed in the first face of *Pisces*, bringeth sadness and anxiety to those we call Priests, and Religious Houses.  
 30 20. In the second, the death of some great and Illustrious Person.  
 30 30. In the third, thefts, rapines, robberies by Land, and piracies and troubles by Sea.  
 And thus much shall suffice to be said of Eclipses at this time; hereafter God sparing me life and leisure from my other studies, perhaps I may make some addition thereunto if I finde the present age worthy thereof; Let us now proceed.

## CHAP. VI.

*Of Comets and Blazing-Stars, what they are, the many sorts thereof, their Portences, and how long they appear at any time.*

What a Comet is.

**E**lsewhere you may remember you have been shewn what a Comet is, viz. in the 16. Chapter of the 3. Section of this Book, it being no other then a dry exhalation, viscuous and slimy, exhaled by the *Sun* and power of the Stars by degrees into the upper Region of the Ayr; for by how much the dryer or moister are the vapours whereof they are compounded, the higher or lower are they placed and drawn up.

The name thereof.

This word *Comet* we borrow from the *Greeks*, who call it *Κομήτης*, *Cometes quasi comata stella*, an hairy Star, as the word signifies in *English*, whence the *Latines* call it *Crinita*, because many times they appear like hair made of fire, or fire in the manner and form of a mans head, or an horses main, and we in *England* do vulgarly call them *Comets* or *Blazing-Stars*, of which there are divers sorts, as mentioneth *Pliny*, *Lib. 2. cap. 25. de Nat.* and others.

Divers sorts of Comets, or Blazing stars.

The first by the *Greeks* called *μωσασίας*, *a barba*, resembling a beard, because it hath a circle about it of that form or shape, I mean about the nether part thereof. The second they call *ἀκοντία ἢ τε ἀκοντίον*, id est, *a jaculo*, because it is shapen in form of a dart or spear.

The third *κυσίας*, which is the same as is the former, save only they are shorter and sharper-pointed at the top then the other, and pale like a sword and without raies.

The fourth *δίσκος*, *discus*, id est, *a dish* or platter; this Comet is so called for that it is round resembling a dish, yet now and then it putteth forth one of the brims thereof.

The fifth *πύρρον*, *Pichon*, and this is in form like a Tun, invironed in a smoky light.

The sixth *κεράσις*, *Ceratis*, thus called for that it resembleth an horn, and such an one *Pliny* testifieth appeared when the whole manhood of *Greece* fought the battel of *Salamis*.

The seventh *λαμπάς*, *lampas* id est, *splendens*, to shine like a lamp, and therefore hath it this name.

The eighth *ἵππος*, *Hippus*; this emiteth streams like unto an Horse main, and therefore it is thus called; this is swift in motion and often turneth round, as saith *Pliny*.

A ninth he resordeth to be white and bright like silver hair, and of that splendor

do that a man is hardly able to behold it, and others become shaggy and compassed as it were with hair or fringed round about.

They are in a manner all seen under the *Great Bear*, or that constellation which we vulgarly call *Charlmain's Wain*, or *Charles his Wain*, yet some have been discerned to appear in that white part of the Heaven called commonly the *Milky way* from the fictions of the Poet; they denote many boisterous winds and excessive heat; seldom are any seen in the West part of Heaven, but about the South or Antartick Pole some have been seen, as *Pliny* in the same aforesaid Chapter testifieth, to whom I here refer thee where thou shalt finde what Prodigies they were the fore-runners of in the time of *Claudius Caesar*, *Pompey*, and *Octavius the Consul*.

It hath been observed and noted by the diligent care, industry and pains of the Antients, that they never appear a shorter time then a seven-night, nor longer then 80 dayes; some have said 40; others 75, from *Plutarch*, who noted so much from the Comet which appeared before the *Peloponnesian wars* in *Greece*; but their continuance is according to their magnitude; for if they be but small, they will be soon burnt out, unless they be daily fed with new exhalations: I shall not here trouble my self to recite what *Seneca*, *Aristotle*, and others write in Histories concerning such horrid accidents which have followed in many places on the appearance of Comets, since all the learned in the works of Nature do unanimously conclude they are the fore-runners of much tribulation, alteration, anxiety, and trouble, which I shall by and by more amply deliver unto thee.

You are to take notice that some Comets do move, as the Planets; and again, some Comets others stir not but are fixed as are the other Stars.

To judge of the accidents portended by Comets, the place of their appearance in the Heavens is to be observed, and what Stars are in Configuration therewith; also in what similitude they appear, and where they appear and shine.

If they appear like swords, wars are threatned, and destruction of mankind; like Flutes or Hout-boys, it portends mischief to Musicians; if in the middle of a sign, to whore-masters, and women gamesters; in form of a triangle or quadrangle, viz. a *Trine* or *Square Aspect* to any of the fixed Stars, to wits and learned men; if a Comet appear in either of the Nodes, or those places which we commonly call the Head and Tail of the Dragon, it proves infectious and pestiferous.

We come now to shew the events of Comets, or such things as they are the fore-runners of; yet I cannot but first let my Reader know the strange foreknowledge *Sybilla Tiburtina* had in this Science, who from the apparition of that great and famous Comet which was seen in *Cesar Augustus* his time (in whose dayes and reign was our Saviour *Christ* born) told the Emperour that it pointed out a child born of a Virgin, which should be greater then he; and therefore she exhorted him to worship and adore him, &c.

Histories, antient Writers, and common experience in former ages testifieth unto us that these signs in the Heaven, or appearance of Comets, are the assured fore-runners of the sterility of the Earth, Pestilence, Famine, War, alterations of Kingdoms, States and Empires, Laws and Customs, Winds, Earth-quakes, Inundations, extrem heat and drought, greivous diseases and infirmities, and such like horrid evils.



## CHAP. VII.

## Shewing the Physical reasons of the horrid and terrible portences of Comets and Blazing-Stars.

**T**Hat they are the cause of *inordinate heat*, is apparent by their ardent burning in the ayr, and their matter of which they are made.

Of *sterility*, by reason the fatness of the Earth is (together with the exhaled matter whereof they are composed) drawn out, and the Earth left dry, and lean, and so the moisture and convenient humidity, whereby it fructified all things growing therein, is dried up by excessive heat, and consequently rendered barren, whence there must needs follow famine or sterility in those Regions and places where they are seen, or from whence their matter or substance was drawn.

Of *Pestilence and Diseases*, in that the ayr is by them infected through hot, thick cloudy exhalations, the which being drawn in at the mouth of living creatures, infecteth and killeth them; also by excessive and inordinate heat the radical humidity and moisture of living creatures whereby they subsist, is dried up, whereby they become no other then dead carcases: wherefore it is necessary in such times to use cooling and moistning preparatives which are of that nature as to restore and conserve radical moisture.

Of *War and alterations in Kingdoms, States, Laws and Customs*, in that when a Comet or Blazing-Star appears, there are many exhalations in the Ayr, and those of nature hot and dry, the which do so dry up the humors in men, and increase choler, that they are easily excited to quarrels, after which follow blows, wars and blood-shed; and so consequently alterations in States, Governments, Laws, Customs, and Empires.

Of *Winds*, for that they are of the same matter whereof Comets are, as you have heard in the 16 Chapter and 3 Section of this fourth Book; and when any Comet or Blazing-Star appears, many such dry vapours are exhaled; besides, when they vanish, they become windy vapours.

Of *Earth-quakes*, for the same aforesaid reason; for they are the occasion of winds, and winds of Earth-quakes, as in the same aforesaid 16 Chapter you have been taught.

Of *Inundations*, for the same reason also; for Comets cause winds, winds cause the Sea to roar and rage, whence follows inundations.

Thus have I delivered you the reasons of their portences the which I would not have thee nor any to fear, though never so horrid and terrible, but rather take courage thereby to call earnestly to God for mercy, that he might evert his judgments whereof he doth so fairly warn us by these his messengers.

## CHAP. VIII.

Shewing some other names of Comets or Blazing-Stars, and their Portences.

**H**ere it will not be amiss, if I set down something which I had almost forgot, viz. that Comets and Blazing-Stars seldom are seen; for that it is not an easie matter for the Sun and Planets, (neither is it soon done) to draw up so much dry vapour as is requisite for the composition of such an apparition; and therefore is it also that there doth but one appear at a time, though Aristotle affirmeth there hath been many seen together, and this I must confess is as likely to be true as many other of his stories and tales.

They are seldom or never seen in *Winter* by reason of the abundance of cold and moist weather that then aboundeth, so that there can be no such dry vapour exhale by the Sun or Stars; nor in that quantity as is requisite to the composition of such apparitions; neither in *Summer*, by reason of the excess of heat, or the heat of the Sun which consumes and disperseth the matter whereof they are made, so that it cannot ascend unto that part of the Region of the Air wherein they are usually placed; neither in the *Spring* time, by reason of the abundance of moisture that then reigns, and the want of sufficient heat to elevate so much matter; but in *Autumn*, especially when *Saturn* and *Mars* are in *Conjunction*, because then the heat that exhales the matter, is more strong.

Farther note, that some Comets are white, some again red, which ariseth from the divers nature and qualiti of the matter whereof they are; for pure thin exhalations produce a white, clear and bright Comet; when it is more gross and impure, red, and these appear like burning coals; but when the matter whereof they are is very gross, they appear as red as Scarlet or blood; wherefore the Antients have assigned them unto the several Planets according to their complexions; for such as are Saturnian, are pale, wan and of a leaden colour like unto *Saturn*; Jovial, bright; Martial, red; Solar, golden or yellow; Venereal, obscure; Mercurial, blew, &c.

Such as are like the hairs of a mans head (as you have heard) are more condensed and thick in the middle, but about the edges more rare; those resembling beards, have their extreame more rare and dispersed; and those that are much extended in length, are more rare and subtil.

The Antients have delivered moreover these nine following several Comets or Blazing-Stars, and their virtues or Portences which I could no wise omit being necessary to Instruction.

The first then is called *Venu*, for that it resembleth a spit, or dart, and appeareth in the day time very terrible to the beholders: It denotes a scarcity of fruit both of the Earth and trees; mutations in Church and State, grievous slaughters and the death of Kings, Nobles and such as are of their adherence.

The second, *Tenaculum*, of the colour of *Mars*, and hath raies under it like the flames of burning coals: it signifieth there shall not be such plenty as formerly, yet not famine; wars also are thereby stirred up to the great prejudice of the godlier sort of people who shall be very forward therein.

The third, *Pertica*, which sometimes emits obscure raies, and again at other times bright; this denotes a drought both of the Earth and Waters, and a scarcity of Provisions; the which if corporally joined to any Planet signifieth events according to the nature of that Planet (the nature of every Planet you have been taught before)

Why Comets are seen but seldom, and but one at a time.

At what time of the year Comets and Blazing-Stars usually appear.

Comets white and red; and the reason thereof.

The reason of their shape and form.

The distinction of every Comet or Blazing Star.

fore) as if it be joined to *Saturn*, there shall be mortalities, troubles to old men, and those of the religious Orders: to *Jupiter* it extends its effects to Kings and Grantees whether good or bad according to their fortitudes; to *Mars*, many wars, tumults, slaughters and effusion of blood; to the *Sun* it will not appear by reason of the *Sun*'s splendour, yet it portends the death of Kings and many tribulations, plagues, and sicknesses; to *Venus*, it signifies drought, and a diminution of great waters; to *Mercury*, it denotes the death of young men, wits and ingenious souls; to the *Moon*, it signifies death and grievous mortality to men, especially common people.

The fourth *Miles*, consecrated to *Venus*, and hath an hairy tail or main, emitting *Moon*-like beams or rayes; it signifieth mischief to Kings, Nobles and Great men; and that men shall rise that will endeavour to alter the Laws and antient Customs, and set up new; but the greatest evil portended thereby will be incident to those places towards which it extends its tail or rayes; it denotes also wars.

The fifth *Ceruleus*, of a blew or azure colour, appropriated to *Mercury*, it denotes the death of Kings and Grantees, Nobles such as are chief Rulers, and chiefly towards the part towards which it extends its rayes; also wars.

The sixth *Aurora* sive *Matutina*, assigned to *Mars*, it hath a tale, and is of a fiery complexion; when it appeareth towards the East, bending its head downwards, it signifies war, combustions, fire and sword, pestilence and famine in *Arabia* and *Egypt*, drought and a scarcity of waters, and this shall extend also to the Western Regions.

The seventh *Argentum* sive *Argentens*, and this is the brightest and clearest of all Comets; it hath pure bright beams; when it appears, *Jupiter* being then in *Cancer* or *Pisces*, it promiseth abundance of corn and fruit in those parts where it appeared; but if *Jupiter* be then in *Scorpio*, it will not be altogether so good.

The eighth *Rosa*, this is a great round Comet, and is of the form and similitude of a man, it causeth the death of Kings, Great, Noble and Rich men, and the alteration of things.

The ninth and last *Niger*, appropriated to *Saturn*, being in colour like unto him; it denotes mortality both natural and also by the sword, beheadings and the like.

Note.

If a Comet appear in the Ascendent of any Town, Kingdom, City, Family, or in the Ascendent of the Revolution of the World, it signifieth destruction of the things signified by the Ascendent and the sign thereof; and if it appear in the sign of the mid-Heaven at the time of any of these, it bringeth danger to such as are promoted to honour.

The signification of Comets in Earthy signs, watry, airy and fiery,

Comets appearing in earthy signs, denote sterility through drought; in watry, through abundance of rain and floods, and causeth also Pestilence; in airy, they promise Winds, Seditions and Pestilence, yet not alwayes Plagues; in fiery, Wars, slaughters and commotions.

CHAP.



## C H A P. IX.

Of the signification of Comets and Blazing-Stars appropriated to the seven Planets.



Receive these Rules following, as from the *Chaldeans*, *Arabians*, and such as were very expert in these matters in former Ages.

Wherefore know, that if any Comet of the nature and complexion of *Saturn* appear in the Ascendent of the Revolution of the World, it denotes many evils, Famine, Pestilence, Banishment, Want, Anxiety, terror and trouble, Chronick diseases, and Melancholy distempers, Catarrhs, Quartane Agues, Falling Sickness, Leprosies, Pallies, Cancers, and those diseases which are of continuance, lingring Consumptions, and the like; destruction to Beasts appertaining to the use of man; excessive cold weather in winter; (but you are still to remember the Nature of the Climate; for this inordinate cold in *Ethiopia* will cause but a temperate Ayr, &c. and therefore this is to be understood of these Northern parts,) clouds, frost and snow, strong and high winds, tempests, shipwracks, destruction of Fish, as also of Fruit by Caterpillers, Locusts, and such like Vermin; great Inundations and storms, to the annoyance of Cattel, and all things, Men and Kingdoms under the Dominion of *Saturn* shall suffer detriment, and be in danger of destruction.

Such as are of a silver colour, bright and of great splendor, and of the nature of *Jupiter*, cause a plentiful year when they appear in the Ascendent (as you have heard) wholesome blasts of Ayr with many seasonable showers, especially if it be a watry sign; it denotes also such infirmities as are of the nature of *Jupiter* (which you have heard in the second Book of this Volume) and many alterations and changes in such Kingdoms, Regions and Places subject unto him, the which I have there also at large let down.

Those Comets which you have heard we have understood by the names of *Venus* and *Pertica* are of the nature of *Mars*, wherefore they denote horrible winds, storms, and tempests, a drought of Fountains, and a destruction of Fruit by corruption, and all the diseases portended by *Mars*; &c. frequent Thundering and Lightnings to the destruction of many Ships at Sea, wrath, quarrels, heart-burnings, slaughters and blood-shed amongst men; tumults, seditions and wars, alterations of Kingdoms, Laws, Government and Customs, and such like evils appropriated to the nature of *Mars*, and they shall chiefly be incident to such men as are under his Dominion, Towns, Cities, Kingdoms and Places, as also to those parts towards which the Comet extendeth its tayl as you have heard.

Comets and Blazing-Stars of the nature and complexion of the *Sun*, denote the death of Kings, Great men and Nobles in those parts they appear, and in that Kingdom or Nation under the Ascendent of that sign wherein they appear, and for which the Revolution is made (when they are seen in the Ascendent thereof;) also alterations in Government to the better; continual and daily tumults, also war, drought, and such infirmities as are solar, and those chiefly to solar men, and to such places as are under his Dominion.

Such as are appropriated unto *Venus*, shew their Effects on Fruits and in Waters, and cause change and mutations in the World, alterations of the Laws, Customs and Privileges of Men; damage and detriment to Women, Nuns, and Matrons, chiefly in their Stomach, Secrets and Reins, &c. All infirmities signified

The Portences of such Comets as belong to *Saturn*.

Note.

Comets of the nature of *Jupiter* and their portences.

Comets of the nature of *Mars*, and their significations.

The significations of the *Sun* his Comets.

Comets of the nature of *Venus*, and their portences.

by

What is signi-  
fied by Mercuri-  
al Comets.

by *Venus* are threatned, to those especially that are under her rule, and also to those places subject unto her.

Mercurial Comets occasion the death of some Great man (still remember this is where they have Dominion) grievous calamities, War, Pestilence and Famine, Destruction, Tribulation, Anxiety, trouble and sadness to Mercurialists, and Ingenuous and wise men, and such as are ruled by *Mercury*, and grievous trouble and sorrow to such places as are subject unto him, and the sign wherein the Comet appears, and places to which it extends it self, and where it is visible it sends Mercuriall diseases.

What by Lu-  
nar.

Lunar Comets chiefly manifest their significations on women and common people; as also to all such as are under her rule, whether Towns, Cities, Kingdoms or Nations; they particularly denote troubles, alteration of the Laws, Customs and Rites, Sterility and Wars, all infirmities signified by the *Moon*, and those chiefly to such as are by her governed, &c.

Note also, that if a Comet extends it self towards *Saturn*, (*viz.* its raies or tail) it portends the destruction of the fruits of the Earth, and a scarcity or Famine; towards *Jupiter*, wrath and destruction to Kings, and the Grantees of the Earth; towards *Mars*, grievous and terrible sicknesses, wars, slaughters and blood-shed, and the alteration of Kingdoms; towards the *Sun*, the death and destructions of Kings and Government; towards *Venus*, the death of Great and Noble women, and damage to such things as appertain unto them; towards *Mercury*, much consumption of wealth, with shame and infamy; towards the *Moon*, troubles and shame to the People in general.

## CHAP. X.

Shewing the Significations of Comets, when they appear in any of the twelve Signs of Heaven.

Of the signifi-  
cation of Co-  
mets when  
they appear in  
*Aries*.

**A** *Libumaser* and *Junctinus* with many others say, that if any of the aforesaid Comets or Blazing-Stars appear in *Aries*, it signifies evill and detriment to Noble men, and the Grantees of the Earth in the Eastern parts, and abundance of sadness to the common sort, (and truly I conceive all Nations, Kingdoms and People, Cities, Towns, Villages and Families under the sign *Aries* will suffer the same) also a noise of the clashing of Arms, blood-shed, and the death of some eminent Prince, or slaughter of some great Lady, (you must remember to confine your judgment herein to the places wherein the Blazing-Star or Comet hath power, so also in the subsequent rules in the like case) with fear and trouble of slaughter amongst men; also great drought, common diseases in the Head, Eyes and Brain, a rot amongst small Cattel, especially Sheep, and a defection of Great and Noble men, or an un-throning of some King, and a rise or promotion of vile and ignoble mean people.

If its apparition be in the Eastern part of Heaven, it will operate sooner, and there shall be enmity amongst men; but if in the Western, more slow, and much evill and detriment from Kings or Superiours, and many showers, inundations and frequent snows in Winter.

In *Taurus*.

If any Blazing-Star or Comet appear in *Taurus*, it signifieth mischief to men, and diminution of their goods, also injuries and wrongs put upon them; it uses also to signifie (as say the Antients) the death of some Great man, Captivities, injuries, and a toleration of evils; detriment to the greater sort of Cattel, especially

Buls,

Bulls, Cows and Oxen, great winds, a corruption of Fruit, and destruction of Corn, and in Winter much cold, also grievous Earth-quakes, vehement sicknesses, and dry scurfie diseases, proceeding of putrefication, as scabs, &c.

If it appear toward the East, it will sooner operate, and the King shall fear his Enemies, and men shall be molested with boils and swellings about the Groins, and these shall continue for some years; also sicknesses in the Summer-quarter; and if it appear in the Western part, it will work more slowly, and signifies much rain.

In *Gemini*, if any Comet appear, it signifies men shall be lascivious and incestuous, In *Gemini*. loose livers and neglecters of goodness; also it denotes quarrels, wars, and dissensions amongst men, sicknesses and the death of children, and young men especially; also Abortive births, the slaughter of Birds, Famine, Thunder and Lightning, with very high winds to the eradication and subversion of trees and houses.

And if it appear towards the East part of Heaven, the Effects thereof will soon be seen, and many Grandees of the World shall be abased, and brought down from their High Places and Honours; and if it appear in the West, not so soon, and it signifies much captivity, and abundance of rain and inundations.

Also if a Comet appear in *Cancer*, it signifies abundance of Locusts (in the parts In *Cancer*. where they are naturally produced, in our Climate it produces Caterpillars, and such like pernicious worms) which shall eat up and destroy the Fruits of the Earth, also small worms in Corn and Trees, a scarcity of Fruit and plenty of Worms; it denotes also wars, discords and much evil, the death of some Great Person, submersions, Rapes and Robberies, Famine and Pestilence.

And if it appear in the Eastern part of Heaven, its Effects will be quickly manifest, and there shall be scarcity of Provisions for the use of man towards the latter end of the year; if in the Western, not so soon; it denotes the kindness of Kings and Great men to the Commons.

Again, if any appear in *Leo*, men shall be damnified by wild Beasts, Lyons and In *Leo*. Wolves, (this is to be understood in those Regions where such feral creatures are) Worms and Vermin shall be destructive to the Corn, and men shall be damnified in their estates; the Gentry and Nobility shall suffer detriment, and many of them death, and War amongst Kings towards the end of the year, and much effusion of blood in the Eastern parts [note the Parenthesis in *Aries*] and pains in the Eyes.

And if it appear in the Eastern part, the Effects are soon manifested, and it signifies great Winds, Lightning, and a scarcity of Waters; in the Western, not so soon, and it signifies many sicknesses, and that Wolves and mad Dogs will rage.

And if in *Virgo*, it denotes the extirpation of Domesticks belonging to some In *Virgo*. King or Prince, or their removal out of one place into another, or out of one Kingdom into another, or their banishment, or their being carried away captive, and their goods and offices shall be taken away without any hope of restoration, neither shall they ever recover them; it denotes also damage to Merchants and mutual injuries and injustice amongst men; also vexations and captivities, and much labour, pain, trouble, tribulations and sadness, Feavers, Abortions in women, a noise of Arms, &c.

If it appear Eastward, the sooner are its Effects manifest, and portends war; if Westward, the later, and denotes quarrels and a rankeness of Corn.

In *Libra* it denotes theft and robberies, also cutters on the High-way, and men In *Libra*. shall fear poverty and want, and shall suffer through cold; it denotes also the death of some eminent man, slaughters, and secret plots and treacheries, a scarcity of Rain, impetuous Winds, a drought of Fountains and other waters, a want of the Fruits of the Earth, and Provisions for the use of man, Earth-quakes, &c.

And if it be Eastern, these Effects will the sooner appear, and the Kings of *Babylon* (and such as are under the sign *Libra*) shall be unfortunate; and Horses and Mules shall be dear, and Wars amongst the *Romans*; but if Western, the contrary, and servants shall contemn and reject their Masters, and the fruits of the Earth shall not be altogether so scarce.



In *Scorpio*.

In *Scorpio* any Comet signifieth abundance of war and rebellion to Kings, changes and alterations, detriment and damage to souldiers, labour and travel to all kinds of men, contentions amongst Great men, great perils and dangers, the death of some eminent man, and a scarcity of waters at some certain times, mischief to such as are with child, a scarcity of Corn and the fruits of the Earth, and pains in the Testicles and Bladder.

And if it be seen in the East or Eastward, these do soon appear, and it denotes a scarcity of rain, and that Wolves and Dogs will ravine; but if it be Westward, not so soon, and there shall be Locusts and such like creatures.

In *Sagittary*.

Also a Comet in *Sagittary* denotes a decay of Nobility, and a suppression of Great and Noble men, wise, prudent and learned, and much evill and tribulation will fall upon them, and especially to Scribes or Lawyers, moreover captivity of Princes, war and such like.

But if it be seen towards the East, sooner will these be effected, and it signifieth the death of Kings, fightings, robberies and a scarcity of Provisions for the life of man; if towards the West, later, and it denotes many fantastical dreams, and that women shall have many Abortions.

In *Capricorn*.

Again, in *Capricorn* any Comet signifies fornications amongst men, war amongst King and Nobles, many calamities and misfortunes, quarrels, poisoning of Kings, the death of Princes, cutting by the High-way, contempt of Religion, men and things; and it also shews persecution of or to Religion, hail, snow, and a sharp winter to the great annoyance of the seeds of the Earth; also it threatneth Famine, Pestilence, and the like.

If it be first seen in the Eastern part of Heaven, its Effects will suddenly appear, and it denotes that Kings shall be damnified by their enemies, and they shall be the occasion of their death and alterations in Government, snow also and abundance of rain, to the destruction of Vines and other the fruits of the Earth; but if in the Western, not so soon, and it denotes a Year of abundance of grafs and water.

In *Aquaries*.

Moreover if in *Aquaries*, it denotes many wars and slaughters, and the death of some honorable and eminent Prince or Lady in the Eastern parts, say some of the Antients; (but I should have judged it in the Western parts, *Aquaries* being a Western sign, &c.) war for a long time, Epidemical diseases, an obscuration of the Ayr, with thundring and lightning, Pestilence also, and the death of both Illustrious men, and also the common sort of people.

If it appear in the Eastern parts, their Portences will sooner operate, and it denotes abundance of grafs; if in the Western, later, and it signifies various rumors, and chiefly of war, and that many men shall be imprisoned and captivated.

In *Pisces*.

Lastly, a Comet in *Pisces* signifies war amongst kindred and such as are allied one to another, and there shall be much slaughter, contentions also touching matters of Faith, and privileges and customs in Religion and antient Traditions; there shall be also many apparitions in the Ayr, fishes shall many of them suffer destruction, and it shall be dangerous Navigating; Kings shall War one against another, the father against the son, and the son against the father, and brother against brother, &c.

And if it appear in the East part of Heaven, the sooner will these be manifested, and it signifies enmities between Kings, Nobles, and Plebeans, tumults, bickerings, &c. if in the West part, the later, and there shall be many anxieties and deaths amongst men in the Western parts (I should judge it in the North-west parts,) and this shall continue three years, and there shall be many birds, fishes, and inundations and overflowings of Rivers.

When Comets  
chiefly ma-  
nifest their  
Effects.

You have heard that they chiefly shew their Effects to those parts to which they emitt their beams or rayes, to the which I may adde the Regions where they are seen, and the Kingdoms, Countreys, Provinces and Cities subject to the sign wherein they appear; but the time when it shall be chiefly most manifest is when

when the *Sun* comes to the place of their first appearance, or to that Planet of whose nature and complexion it is, &c.

And thus much of Comets and Blazing-Stars; come we now to great Conjunctions, and so conclude these our labours.

## CHAP. XI.

### Of great Conjunctions, their Number, and how to judge of their Effects.

**M**ost of the Antients have been short in their judgments on this subject, yet some more copious then others, but none so effectual as I could wish for thy instruction, since by the *Conjunction* of the Planets all the accidents and mutations of this Elementary World are known, especially by the *Conjunction* of the Superiours; how ever such as they are I shall here deliver unto thee with my best assistance; time and opportunity may happily produce more hereafter; in the Interim understand thus much,

That there are seven sorts of *Conjunctions* considerable.

The first and greatest of all the rest, is the *Conjunction* of the two superiour Planets *Saturn* and *Jupiter* in the first term or degree of *Aries*, which happens but once in nine hundred and threescore yearr.

The second is the *Conjunction* of *Saturn* and *Jupiter* in the first term or degree of every triplicity, and this is accomplished once in two hundred and forty years, yet once in twenty years, they come in *Conjunction* in one part or other of the *Zodiack*.

The third is the *Conjunction* of *Saturn* and *Mars* in the first term or degree of *Cancer*, and this is once in thirty years.

The fourth is the *Conjunction* of the three superiours, *Saturn*, *Jupiter* and *Mars* in one term or face of any sign.

The fifth is the *Conjunction* of *Jupiter* and *Mars*, which is a mean and the least *Conjunction* of the superiours, and therefore is not the fore-runner of such great mischiefs as the other, as you shall by and by understand.

The sixth is the *Conjunction* of the *Sun* with any of the rest of the Planets at the time of his entrance into the first point of *Aries*.

The seventh and last is the *Conjunction* of the *Sun* and *Moon*, which happeneth once every moneth.

Of which we are now in order to treat; but first you must know that the time for the erecting of your figure is when the Planets are in Partil *Conjunction*, viz. in the very same signe, degree and minute of the *Zodiack*. You may see what a Partil Aspect is in the 27 Chapter of the second Book of this Volume.

Considerations before judgement.

Having then erected the Figure of the Heavens at your punctual time, and placed the Planets therein being reduced to the time of the day, have regard unto the fortitudes and debilities of the Planets, especially those in *Conjunction*, for if they be strong and fortunate, they presage good; if weak and impeded, the contrary.

And this good or evil shall be according to the nature of the Planets in *Conjunction*, and the nature of the sign in which they are; as if the Sign be airy and the Planets evil, impediment in the Ayr, corruption and much damage thereby both to men and the fruits of the Earth is denoted; and so judge of the rest of the signs; in like manner judge the contrary if the Planets in *Conjunction* be Fortunes and well dignified.

Again, if the Malevolents be in *Conjunction* in feminine Signs, they denote Pestilence and evil infirmities to women; and the Female sex of things in general chiefly, in like manner to the Masculine sex if the Sign be Masculine; and health, prosperity and good success, if they are benevolent Planets.

Moreover in fixed signs, what they portend (whether they are Benevolents or Malevolents) is of continuance; in moveable, of little or no continuance: in common signs, a mean between these, viz. they are neither of long or short continuance.

## CHAP. XII.

### Of the Conjunctions of the Superiours.

Every Planet in some measure or other contributeth to the Government of this World [for the which they were ordained] but some more forcibly than others, as being fore-runners of greater and stranger accidents and mutations.

Of the Conjunction of Saturn and Jupiter in Aries.

For, the great Conjunction of Saturn and Jupiter in the first point of Aries, or the first term thereof, is the greatest and most notable Conjunction of all the other, for that they are the highest, and so consequently (as to us) the slowest of the Planets, and therefore have more power to act what they denote than any of the other have, and for that Aries is the first of the signs of the Zodiack, and the first sign of the Triplicities, also the first of the fiery Trygon.

And therefore it is that when these two highest Planets are in Conjunction in the fiery Trygon, (especially in the first term or degree of Aries the Ascendent of the world, and the place wherein the chief Luminary (viz. the Sun) was at the Creation) many commotions, wars, seditions, troubles, subversion of Monarchies, Kingdoms, States, alteration of Laws, Customs, Priviledges and Rights, Plagues, Famine, Desolation, Anxiety and trouble, Treasons, Treacheries, and the death of Kings, Nobles, Princes, Emperours and Powers, follow.

Of the Conjunction of Saturn and Jupiter in any Trygon.

So likewise when they are in Conjunction in the first term of any Trygon, whether it be fiery, earthy, airy or watry, but not so forcible is their then Effects, nor so terrible as the former, yet (though in a less degree) the fore-runners and occasioners of grievous mutations and accidents, according to the nature of that Planet which hath most power of the two in the Sign wherein they are joined; for if Saturn be stronger than Jupiter, it will be very terrible; but if Jupiter be stronger than him, somewhat will be abated; in fiery, earthy and airy Signs they cause drought and a scarcity of Provisions and barrenness of the ground, Pestilence and Famine; in watry, detriment by the too much abundance thereof.

Also when these two first Conjunctions are in any of the Angles, especially the tenth, it denotes the arise of some new King or Prophet from the quarter signified by the sign wherein they are joined, and if the Sign and Lord thereof be fortunate, it denotes their continuance, establishment and glory; but if it be weak or afflicted, and its Lord, they shall be slain and put down; for the whole world is governed by these Trygons, as Ptolomy teacheth in his second Book, and the whole Macrocosm compounded of the four Elements which answereth to the four Triplicities, and therefore it is that the Conjunction of the Superiours in them are occasioners of such great mutations.

Of the Conjunction of Saturn and Mars in Cancer.

In like manner the Conjunction of Saturn and Mars in the first degree or term of Cancer, is the forerunner of much evil, (yet are the two former preferred before it) viz. terrible wars, slaughters, depopulations and alterations of Government, and destruction of Kingdoms, fire and sword, famine and pestilence, &c. and if it be Oriental, its Effects will soon operate; if Occidentall, not so soon, the Conjunction of Saturn and Mars in any other sign and place is not so terrible.

And truly this is a terrible Conjunction if rightly considered, and dictateth unto us upon



upon the first consideration, no less then horrible troubles and alterations in the World; If we but consider it, it is a *Conjunction* of the *Malevolents*, two enemies must needs be stronger then one, and here they are both together, and in a sign wherein *Jupiter* our best friend is exalted, and the *Moon* the mother of moisture pitcheth her Tent, so that by their *Conjunction* therein both the assistance of the one and the nature of the other is much damnified and afflicted; again, *Saturn* is therein in detriment, it being the sign opposite to his House *Capricorn*, and *Mars* is therein in his fall, *Capricorn* being the House of his exaltation, and therefore it is (these things being considered) that they are so mischievous, when joined in this sign, the which of all their *Conjunctions* is the worst, &c.

Also the *Conjunction* of *Saturn*, *Jupiter* and *Mars* in any term or face, and beheld by the *Sun*, they being the three superiour Planets and most effectual for strength and height, signifieth the destruction of Kingdoms, Sects and Schisms, and great things according to their strength and the nature of that Planet which is strongest in the sign, &c. Note that when these Planets are joined in their exaltations, they denote good, to their power; yet there shall be much war, and many Miracles; if they be joined in their falls, they denote mischief, Famine and Pestilence, &c.

Of the *Conjunction* of *Saturn*, *Jupiter* and *Mars*.

### CHAP. XIII.

#### Of the mean and lesser *Conjunctions*, and their Effects.

**S**ome of the Antients have termed the *Conjunction* of *Saturn* and *Mars* (I mean their *Conjunction* in any other sign or place of the Heavens save that in *Cancer*) a mean *Conjunction*, that of *Jupiter* and *Mars*, a lesser, and that of the *Sun* with any Planet in his ingress into *Aries*, and his *Conjunction* with the *Moon* every moneth, least of all.

Their reasons will soon appear, if we but warily consider why they term the foregoing *Conjunctions* greatest or greater, for *Saturn* and *Mars* must needs do more mischief then *Jupiter* and *Mars*, *Saturn* being of a Malevolent nature, and highest of all the Planets, and so consequently slowest, (as to us, yet his motion doth equal if not exceed the *Moons*, only the largeness of his sphere causeth that it is not so apparently obvious to our sense) and *Jupiter* of a Benevolent and sweet Influence, and lower, &c. and therefore as touching the rest, your own sense will give you (having considered what hath been said) that the Inferiour are not of such power and efficacy as are the Superiour.

The *Conjunction* of *Saturn* and *Mars* (I mean this mean *Conjunction*) denotes war and blood-shed; but if you would know in what degree this will be executed, you are to see what Planet is Almuten of the figure, and whether he be fortunate or no, for if he be strong, essentially and free from impediment and affliction, and be of a Benevolent nature, judge the evil will be lessened in one kinde or other, and if this Almuten have any good Aspect to the place of the *Conjunction*, see to the nature of your Almuten and the quarter of Heaven he is in, and the nature of the sign he doth possess, and judge that by such things, occasions, or men signified thereby, shall the war threatned be mitigated, and perhaps dissolved, especially if there be any reception between him and the strongest of those Planets in *Conjunction*, &c. understand this in all the rest *mutatis mutandis*; likewise if your Almuten be evil, weak and unfortunate, judge the contrary, and that rather by such as are by him signified the war will be fomented or increased.

Note also, that if they are joined in humane signs, many infirmities shall be incident to men, and those according to the nature of the strongest of the two in

Of the *Conjunction* of *Saturn* and *Mars*.

Note.

*Conjunction*; in earthy signs, frost, snow and cold shall molest and prove offensive and destructive to the fruits and seeds of the Earth; in fiery the Earth shall be barren through extremity of heat and drought; in airy there shall be many high and tempestuous winds; in watry, abundance of waters and many inundations; so likewise if it happen in beaftial signs, the evil chiefly will be incident to Beasts; and those especially that are of the nature and form of the sign, &c. (as you have often heard before in delivering rules for the judging of the Revolutions of the Years of the World) in this manner also mayest thou enlarge upon all the preceding and subsequent *Conjunctions*; if they be joined in an Angle, they declare war amongst great ones, and many tribulations and dissensions, which shall continue till they are otherwise joined. &c.

Note.

Of the ☿ of ♈ and ☿.

The chiefest of the lesser *Conjunctions* is the *Conjunction* of *Jupiter* and *Mars*, and this denotes many accidents and evils by rain, snow, corruption of the ayr, war and blood-shed; if *Jupiter* be strongest in the *Conjunction* it will not be so bad; if *Mars*, do not expect better; and if they be joined in the Ascendent of the Revolution of the Year, mischief and misfortune will happen assuredly unto the people in general; the nature of the evil judge from the nature of the sign they are in, and the Planet most fortified, &c.

In the same manner judge of the rest of the preceding and subsequent *Conjunctions*, if they be in the Ascendent of the Revolution, and so also according to the signification and nature of every House wherein you finde them in the Figure or Revolution, as you have heard in other cases sufficiently before; understand this and thou hast attained a great secret.

The ☿ of the ☉ with the other Planets. Of the ☿ of the ☉ and ♀.

The *Conjunction* of the *Sun* with any other Planet when he in his annual Revolution enters the first point of *Aries*, you are to judge according to the nature of the Planet whether good or bad, of which, as also his *Conjunction* with the *Moon* every Moneth, I need say no more in this place since what hath been delivered where we treat of the Revolutions of the World, of weather and alteration of the Ayr, and of Eclipses before in this same fourth Book may suffice; wherefore let us now draw to a conclusion of this work.

## CHAP. XIV.

### Of the Conjunction of the Planets in the twelve Signs according to Hermes.

**E**ndeavour thou but to understand what hath been said touching *Conjunctions* and this one Chapter more, and thou wilt soon be able to give a rationall and sufficient judgement upon any *Conjunction* whatsoever.

Of the ☿ of ♈, ♀, ☿ and ♀ in ♈.

When *Jupiter*, *Venus*, *Mercury* and the *Moon* are joined in *Aries*, they promise good success to Mankind, and much gain and profit every where, fertil shewers, and honour to women and Secretaries of State; also if the *Moon* and *Jupiter* alone be joined in *Aries*, they denote justice and honesty amongst men.

☿ ♀ and ☿ in ♈.

When *Venus* and *Mars* are joined in *Taurus*, it signifies women shall brawl and quarrel with their husbands, and there shall be many Epidemical diseases amongst men and Beasts, destruction and slaughter, strong and Malevolent winds, and de-

☿ ♀ ☿ and ♀ in ♈.

triment to trees and fruits; also if *Jupiter*, and *Venus* and *Mars* and the *Moon* be joyned in *Taurus*, there shall be much lying and dissembling amongst men, as also treacheries, destruction of Kings and Nobles, vile and ignoble men shall rebel and raise war against their Prince; also it denotes Earth-quakes: And if *Saturn* and

*Jupiter*

*Jupiter* and *Mars* be joined in *Taurus*, they signifie the death and mortality of beasts,  $\delta$   $\eta$   $\psi$  and  $\delta$  and that Kings shall go out of their own Kingdoms into others; and there shall hap- in  $\nu$ .  
pen many infirmities to men through choler, and grievous mortalities both to Man  
and Beast.

Also when the *Sun* and *Venus* and *Mercury* are joined in *Gemini*, Scribes and  $\delta$   $\odot$   $\psi$  and  
Secretaries shall suffer detriment, and such as keep Books of Accompts, Stewards and  $\psi$  in  $\pi$ .  
Secretaries of State, Trustees, &c. souldiers shall be obedient to their Commanders,  
and many thefts and robberies by the High-way shall be committed, so that passengers  
are threatned mischief.

So likewise *Saturn* and *Jupiter* and *Mars* and the *Sun*, and *Venus* and *Mer-*  $\delta$   $\eta$   $\psi$   $\delta$   
*cury*, and the *Moon* in *Conjunction* in *Cancer* signifieth detriment in every thing, and  
fear shall fall on men, and the King shall perplex men, and one man another; there  $\odot$   
shall also be Earth-quakes and detriment both at Sea and Land.  $\psi$   $\psi$  and the  
 $\delta$  in  $\pi$ .

And when *Saturn* and *Jupiter*, and *Mars* and the *Moon* are joined in *Leo*,  $\delta$   $\eta$   $\psi$  and  
Kings shall war and kill one another, and there shall happen many great terrors and  $\delta$   $\delta$   $\delta$  in  $\nu$ .  
evils to men.

When *Saturn* and *Mars* and *Mercury* are joined in *Virgo*, it signifieth damage  $\delta$   $\eta$   $\delta$  and  $\psi$   
and detriment to women, and Kings shall be deceived; also if the *Sun* be eclipsed in in  $\pi$ .  
*Virgo* and *Mars* joined unto him, there shall be slaughter between the Nobles and  $\odot$  Eclipsed,  
Plebeians, and great dissensions; Also when *Saturn* and *Venus* are joined in this sign, and  $\delta$  in  $\delta$ .  
it denotes an increase of waters.  $\delta$   $\eta$  and  $\psi$ .

When *Mars* and *Jupiter* are joined in *Libra*, it signifies the evill state of No-  $\delta$   $\delta$  and  $\psi$ .  
ble men and their Associates; Also when *Jupiter* and the *Sun* and the *Moon* are in  $\pi$ .  
therein joined, there shall happen mortalities to women and juft men, and there shall in  $\pi$ .  
be much rain, clouds and malignant ayr.  $\delta$   $\psi$   $\odot$  and  $\delta$  in  $\pi$ .

Again, when *Saturn* and *Mars* and *Venus* are joined in *Scorpio*, it signifieth the King  $\delta$   $\eta$   $\delta$  and  $\psi$   
shall be wounded, or bitten by some Beast, or stung by some Adder, or obnoxious in  $\pi$ .  
creature; and that Kings shall go out of their own Lands into others; one King shall  
disagree and clash with another, and they shall break the league and promise which  
they have made to each other; Also when the *Moon* is also joined with them, it sig-  
nifies much rain and increase of waters.

Moreover if *Scorpio* be the Ascendent of the Revolution of the World, and  
*Saturn* be there, and *Mars* also joined unto him, or have any participation with  
him in the Ascendent, and *Venus* be then Combust, and *Jupiter* retrograde, judge  
evill in every thing, wars and quarrels, sackings and spoilings of Cities and Towns,  
Earth-quakes, terrours and blood-shed, mortalities and many destructive infirmities,  
because *Scorpio* is the most unfortunate of all the signs; judge also that Kings shall  
disagree and fight one with another, and Noble and Great men shall die, and there  
shall happen many anxieties, tribulations and trouble in the world: also if both  $\delta$   $\psi$  and  $\psi$  in  
the Fortunes be joined in this sign there shall many seducers be discovered, and such m.  
as study to with-draw men from the true Worship of God.

Also when *Saturn* and *Jupiter* and *Mercury* and the *Moon* are joined in *Sagitt-*  $\delta$   $\eta$   $\psi$   $\psi$  and  
*ary*, it signifieth there shall be many waters upon the face of the Earth, and that  $\delta$  in  $\pi$ .  
Kings shall exalt themselves; also Noblemen, Scribes, Astrologers and Ingenuous  
men shall be in great esteem.

Again, when the *Sun* and *Mars* and *Mercury* are joined in *Capricorn*, it signi-  $\delta$   $\odot$   $\delta$  and  $\psi$   
fieth destruction to Kings, causeth hot and dry diseases, many Combustions and fiery in  $\pi$ .  
apparitions in the ayr; many windes and a scarcity of all sorts of Vegetables; and  
that there shall be many thefts and robberies.

Moreover when *Mars* and *Saturn* and the *Moon* are joined in *Aquarius*, it signi-  $\delta$   $\delta$   $\eta$  and  $\delta$   
fieth a scarcity of water and rain; damage to travellers; and that there shall be many in  $\pi$ .  
Snakes and Serpents.

Lastly, when *Saturn* and *Jupiter* and *Mars* are joined in *Pisces*, it signifieth the  $\delta$   $\eta$   $\psi$  and  
death, and great damage of Kings, Noblemen and Grandees; also if the *Sun* and  $\delta$  in  $\pi$ .  
*Mars* and *Saturn* be there joined, the King shall be slain, there shall be little or  $\delta$   $\odot$   $\delta$  and  $\eta$   
no rain, and many Fishes shall be taken in the Sea; Note, that when *Dragons Head* in  $\pi$ .  
and



The Conjunction of Dragons Head and Saturn in any Sign.

and Saturn are joined in any Sign, it signifieth evil and damage according to the nature of the Sign; as if they be joined in any fiery Sign, drought and damage to Beasts; if in *Aries*, to Sheep and small Cattel; if in *Leo*, to Lyons or feral Beasts and creatures of prey; if in *Sagittary*, to Horses, especially in the last 15 degrees thereof; if in Earthy, viz. *Taurus*, to Bulls, Cows and Oxen; in *Capricorn*, to Goats, and such like, and damage to the Earth and fruits, but especially if in *Virgo*; if in watry, damage in and by water, shipwracks, and the death of Fish and creatures living in the water; if in Aiery, there shall be many tempestuous, pernicious winds and storms, corruption of the Ayr, the death of many Kings and many infirmities, &c.

No. 2.

And thus have I (by the blessing of God) delivered unto thee the Natural rules and reasons of fertility, sterility, health, sickness, wars, peace alterations and accidents of this life, and how to judge of them by the *Revolutions of the Years of the World*, *Eclipses* of the two great lights and lamps of Heaven the *Sun* and *Moon*, *Comets* and *Blazing-Stars*, the fore-runners of great mutations, which we have found in all Ages God hath used to send for the reclaiming of his people from their evil ways, before his wrath be poured on them; and lastly, by the great, mean and lesser *Conjunctions* of the *Celestial Planets*, who next under the Great Creator, Governour and Cause of all causes, are the Governours of the World, and causes of all things therein, in a general and natural way.

Wherefore to him alone that ordereth and disposeth all things according to his Divine will, and that Created the Heavens, Earth, Celestial Planets and Stars, and that calleth them all by their names, and that maketh them differ from each other in glory, and that giveth of his free will and pleasure the knowledge of Divine and Natural things to the sons of men, be ascribed all possible Praise, Glory, Power, Dominion, and Thanksgiving both now and for evermore, Amen.

With this Chapter I thought to have concluded, but since we have treated already of the Natural causes of the general accidents of the World, and that some of the Antients have judged of all these things by the Falling of *New-Years-Day*, and for that I have for some few years found them experimentally true, I shall add this own Chapter more, for my Readers recreation and sport when he is so disposed; yet if he diligently observe the Effects, he will finde them for the most part come very near truth, though many times on the other side they may deviate therefrom.

## CHAP. XV.

Shewing how to judge of the General Accidents of the World by the Falling of New-Years Day.

Sunday.

**Y**OU are herein to observe on what day of the week *New-Years-Day* falleth; for if it fall on *Sunday*, a pleasant Winter ensueth and a natural and kindly Summer and sufficient fruit; the Harvest will be indifferent for weather, yet some wind and rain it will produce, a temperate Spring and it seasonable; it denotes also many Marriages, plenty of Wine and Honey, the death of young Men and Cattel, robberies in most places, news of Prelates and Kings, and cruel wars towards the end of the Year, or at least much dissention and discord amongst men.

Monday.

If it fall on a *Monday*, the Winter will be somewhat uncomfortable; the Summer temperate; No great plenty of fruit, many fantasies and fables dispersed abroad, many Agues, the death of Kings, Nobles and Great men, in most places marriages, and a downfall of the Gentry.

If

If on *Tuesday* there followeth a stormy Winter, and a wet Summer, a various *Tuesday*. harvest, and moist Spring, Corn and fruit indifferent, yet Garden Herbs shall not flourish, great sickness amongst men, women and young children, and a mortality of Cattel, many men shall die of the Bloody-Flux, and every thing save corn shall be dear.

On *Wednesday*, a warm Winter in the beginning, but towards the end snow and *Wednesday*. frost, a cloudy Summer, plenty of fruit, also of corn, wine, hay, honey and other things, damage and hard labour to women with child, death to many children, plenty of sheep, news of Kings and great wars and blood-shed towards the midst.

On *Thursday* both Winter and Summer windy, a rainy Harvest and a moist Spring, *Thursday*. many Inundations towards the latter end of the Year, much fruit and plenty of the fruits of the Earth and honey, but flesh shall be dear, a death of Cattel, in general, great trouble, wars and commotions, and women shall be loose and licentious.

On *Friday*, a stormy Winter, and no pleasant Summer, a moderate Spring, save only *Friday*. it will be windy, and an indifferent Harvest, and small store of fruit, wine and honey, corn dear, many blind Eyes, Youth shall dye many of them, Earth quakes in many places, much Thunder and Lightning, also Tempest, and the sudden death of Cattel.

Lastly on *Saturday*, a mean Winter, a very hot Summer, a late harvest, and a dry *Saturday*. windy Spring, Garden Herbs shall be cheap, much burning, plenty of honey, flax and hemp, the death of ancient people in most places, many Feavers, but chiefly Tertians, great rumours of wars, and sudden murders in many places for or upon little or no occasion, &c.

Thus much from the falling of *New Years-day*, the which although the Illiterate and Vulgar may make use of, for the frequent verity thereof, yet would I not have them depend thereon, for I cannot (I must confess) finde any sure ground why the Antients should thus conclude; wherefore here I desist with this Conclusion.

To God alone be the Praise.

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FINIS.

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# The Post-Script.

## To the Iudicious and Impartial Reader.

**U**PON the closure of these my Labours, and when so much of the Epistles was printed, that I could not conveniently bring in this which I am here to deliver unto thee, appears an invective, flashy, weak, ridiculous, inconsiderate, cholerick, raving and railing Pamphlet, against one which it seems he is displeased with for not concluding with him on the Annotations Which he published on Jer. 10. 2. The which as indeed ridiculous, so should I have smilingly passed it over in silence, and not rendered my self thus worthy of laughter in recording his folly, but that he was so absurd and childish as to bring me upon the Stage whom he knoweth not, and who is altogether a stranger unto him save for what the Mendax Rufus Rolandus, or [his Brother] Orlando furioso hath maliciously and contrary to his own knowledge delivered unto him.

Upon the first sight thereof I perceived it to be a scurrulous Pamphlet, no more worthy the heeding then Politicus, Phreneticus, or Walkers dissembling and lying Occurrences; as it was composed of such like paper and variety of letter (being (I beleive) by the Printer published gratis, and therefore by him not thought worthy of better paper, letter or work, being such mean stuffe) so doth it contain the like phrensies, invectives and whimsical inventions and evasions; I shall not spend time or paper to mention any part thereof save only where he is pleased now and then (thinking he hath sufficient ground from the malicious aspersions of the unworthy before mentioned, for his imprudent and impudent taunts and language) to vent his washipness and froward crafiness against me; his reason I know not, unless it were for answering a \*turn-coat of his own Livery, who had vainly and ignorantly attempted to beat down that Which he is altogether ignorant of; or for that none could ever yet give me a Reply, though it hath been attempted with all the vigour and rigour that might be, but to no purpose, as appears by the first Book of this Volume.

\* Dr. Homes, who was when he commenced Doctor, a strong man for the Bishops, then he became a Presbyterian, and now a most detestable Independent.

In his 92 page he boldly tells his Reader, Sir Christopher Heydons large discourse, and Wil. Rameseys reply to Dr. Homes it sufficiently confuted. But he doth not in the least tell us how nor make it plain; it is enough for this old man to sit at home, and hear people talk or read the title of Books, but search no further for want of time or judgement; for if that patcht up pretended Reply to my Book, were ever perused by him, he cannot be ignorant that there is not any one Argument of Sir Christopher Heydons so much as mentioned, much less discussed or confuted; and as touching mine which this old Tom — (if I might answer him in his own language, and shew him his plain stiling of me without being guilty of the same absurdity with him; or if I might vindicate my self from his aspersions by casting the same dirt in his face that he hath boldly done in mine) learnedly tearmeth a Reply, as his learned Confutor did before him; but sober men know it is preposterous to call that a Reply which is an Answer; but it will quickly appear (as I have said) to the Iudicious; by the first Book of this Volumne; that the main and chief arguments therein remain as yet both by him and others unshaken, nay by Mr. Gataker himself they are unrefelled, though much carpated at as is plain by his subsequent words, where he affirmeth the allegation of both Sir Christopher and myself, that Astrology was revealed by God to Adam, Seth, Enoch and there posterity to be frivolous and groundless, as also at the lower end of his 4 pages, and at the beginning of his 168 page, he doth not only hint at the same, but passeth



## The Post-Script.

passeth it over With a peremptory attestation of the contrary, Without either argument, proof, rime or reason against it; me thinks he should not so frequently have taken me up, unless he could have proved by sufficient grounds my Allegations to be frivolous, as he is pleased to term them, and not thus frivolously to pass them over With a bare saying it is false, Without any contrary demonstration, and so deceive both himself and Reader; for I shall appeal to his own conscience, whether he have ever perused by Book, or that pretended Reply and mine together; or if so, whether he is not convinced, not only that half my discourse is wholly omitted by the rurall Replier; but also that there is no solid and substantiall reply to any particular thereof, (laying aside his ridiculous Whimsies and weak quibbles and evasions WhereWith that Pamphlet so copiously abounds) and this my appeal is not only to Mr. Gataker, but all Ingenious souls who impartially will judge of the matter, and warily observe how my Words are by him set down contrary to my intent and purpose in many places, the better to make for his turn and idle conceits, by comparing mine With his.

This I thought good to acquaint the World With, that they be not led away With error and tradition, having at this time so opportunely the opportunity of the Press, and not only so, but to demonstrate also to the World, that notwithstanding what Dr. Homes, the above named Rufus, or this Mr. Gataker, can or have said is altogether insufficient to refel the Arguments contained in that Discourse of mine; it is not his saying Adam, Seth, Enoch, Abraham, Solomon, and the Patriarchs were not Astrological Philosophers, (Which of all Philosophers are the chief), that will prove them not to be so; but since I have Josephus his testimony\* that they were so, and Eusebius his testimony, that he was a man worthy of credit, Eccles. Hist. lib. 1. cap. 7. Certainly I should forefeit my faith credit, reason and understanding, if I should beleive his testimony before the testimony of Josephus, who was by so learned and holy a Father of the Church as Eusebius deemed so worthy and an Authentick witness; or if I should beleive that he hath any ground for his other weak evasions whereWith his Book is fraught, that dares thus (contrary to his own conscience and knowledge) asperse so worthy a man as Josephus by questioning his credit, to whom the World is so abundantly engaged for his authentick and unparalleled Works, the Which neither Mr. Gataker, Wifaker, Rufus, or a thousand such animals are worthy to carry after him; But by this one thing it is plain to every Intelligent Reader, that his tongue is no slander (as we say) and therefore the rather to be excused, if in any place of his rabling patcht peece, he be found guilty of reproaching his betters, that dares thus (when he knows not otherwise how to answer ad rem) not only lightly esteem the testimonies of the Antient Historiographers, but also of the Fathers, which but for brevities sake, I could shew him how in innumerable places of their Works they acknowledge themselves beholding to this learned Josephus; but especially Eusebius in almost every Chapter throughout his whole ten Books of his Ecclesiastical History, and in several places therein plainly expresses in the asorenamed words, that He was a man worthy of Credit: the Which he cannot be ignorant of (certainly) being a professed Divine. Judge thou then Reader, whether is more worthy of credit, Josephus, that (as I have sufficiently shewed) testifieth Adam, Seth, Enoch, and the rest of the Patriarchs were Astrologers and most exquisite therein, and Eusebius that was a learned Father of the Church that testifieth Josephus to be a man most worthy of credit, or learned Rufus Rolandus, and wise Mr. Gataker, who say they are not, and revile those who have maintained the contrary, but not able otherwise to give any reply thereunto; but if one say, here is two to two, and so imagine we stand upon equal terms, I must needs tell him he will finde as much difference, as is between men and asses; yet to put the matter out of doubt, I shall give you one more, which is Gerson, one sufficient to counter-vail a thousand such Rolands or Gatakers that are opposite thereunto, who in his Preface to his Trilogium Astrologia Theologizata, testifieth also that Astrology was first revealed by God himself to Adam. Nay farther Josephus doth not only testifieth that this Science was studied by these Patriarchs, and that also God first revealed it unto our first Father Adam, but that Seth was so well skilled therein, that he foreknew thereby that the World should be destroyed by the flood, and therefore ingraved it (with other Arts and Sciences) on two Pillars, the one of stone and the other of brik, and that

## The Post-Script.

\* Joseph. Ant.  
Jud. lib. 1.  
cap. 8.

that he saw that of stone to remain in Syria in his dayes; Moreover he farther testified \* that Abraham being exquisite therein, and having learned it in Chaldea, the place of his birth, when he went into Egypt was the first that taught them Astrology and Arithmetick, the which testimonies ( especially carrying such strength of probability with them ) I cannot beleieve ever were or ever will be questioned by the judicious and the more rational sort of men.

† Fol. 6. 3.  
\* Page 8.  
|| Pag. 168.

And as touching Mr. Gataker his rash and inconsiderate aspersions in reckoning me with the Impostors and Juggling knaves which abuse this Noble Science, by their illegal practises, (the which I have in the † first Epistle, and \* first Book sufficiently declared against) in terming me || a bird of the same feather; I might justly tell him he is no better than a Thom-as Wisaker, thus rashly to conclude what he is ignorant off, but that I fear I should be guilty of the like absurd language with him, and be too plain with the old man, whom I must confess hath by this his rash and inconsiderate affirmation, most extremely over-shot himself; and were he not a Divine, I should say he were doting or mad, thus highly to dare to affront one who he is altogether a stranger to; and thus let me tell you Mr. Gataker, and excuse your self when and as well as you can, That it is neither the part of a Scholar, a Rational man, a Divine, a Presbyterian, or a Christian, to assume liberty to asperse, vilifie and wrongfully accuse your brother upon the bare hearsay of another, especially one of so mean credit as is the pretended Author of the Reply to my Book in answer to Doctor Homes, ( for I scorn to name him ) who hath been of such variety of Professions, and is well known to be a time-serving fellow, Ergo not worthy the noting; for deny it if you can that it was not that pretended Reply that lead you thus to assume the boldness as to term me so confidently a bird of the same feather with Impostors; for as I have before declared in the \* first Book, I never practised or studied it otherwise then for the satisfaction of my minde, and for my own pleasure, and therefore good Mr. Gataker, take notice, that I scorn to be guilty of any such mercenary practises; as much as you scorn to be termed or accounted schismatical or Jesuitical; and that I am as free and innocent from those abuses of the Art, as you are guilty of abusing me by this wrong accusation, being blinded with error, and deluded by the aspersions and lying abuses of that unworthy \* fellow, and so in danger to shipwrack your discretion and judgement on the rock of Tradition, which if guided by Reason would have been safe, which I would have all men study to obtain, and then I question not but that they will soon finde, that I abhor longer to live then I should degenerate from my self.

\* Cap. 13. fol.  
28.

\* Rufus Ro-  
landus.

Wherefore with this argument I shall conclude; Who so imputeth folly or madness to any man for his tenets, which he cannot refute that doth gainsay them, doth thereby abundantly prove himself to be a malignant cavilling fool, and his arguings frivolous: But Thom-as Gataker imputes folly to William Ramesey for the allegation aforesaid with his brother Rufus, yet can not refute what they gainsay, Ergo—

Die 5. 11<sup>o</sup>. Junii,  
1653.

William Ramesey.

F I N I S.

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*From my Study at my Fathers House in Holborn, within two doors of the wounded Heart, near the Kings Gate, this 17 of January 1652.*

FINIS.

[illegible]

**Humble Servant**

**Where in Hong Kong there are these faults let slip.**

Folio 3, line 13, read Chap. 1. f. 9. l. 24. *rabbi* art. 1. 26. r. *the Heavens*. f. 14. l. 25. r. *and* *un-*  
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Folio 50. in the margin. *Saturn* when well fortified, *Ibid.* l. 39. r. *Mercurius* and 140. r. *Jupiter* f. 53. l. 34. r. Chap. 27. f. 54. l. 19. r. in *two years*. 63. l. 33. r. he is placed. f. 63. l. 35. r. *he* nearness. 64. r. in the table over against 8. and after 7. r. f. 26. and over against 11. and after 9. r. 7. 25. and 8. 30. and after 8. 25. over against 9. r. 30. and over against 11. after 9. 11. r. 16. & over against 11. after 8. & 9. 13. f. 69. in the contents of the 11 Chap. falls. & l. 25. wherein she is in her full. f. 71. in the table over against 11. and under 14. r. for 6. 7. and in the same line under 8. r. for 6. 5. and over against 9. and under 14. for 6. 5. and in the same line under 8. for 5. 6. and 1. 41. r. *him* last. & 1. 42. r. also *him*. f. 76. l. 49. r. 25. degrees of 9. and l. 53. dele and. f. 79. l. 36. r. is because. f. 85. l. 21. r. *second* treatise. f. 86. in the contents of the 26 Chap. *quality*. f. 91. l. 35. *higher* Planet, and 1. 53. r. the *world* &c. f. 106. l. 50. r. 21. Chap. f. 109. l. 7. r. *second* Treatise.

Folio 122. l. 24 r. *Omniscient* Creator, and l. 37. r. of the party f. 125. l. 13 for forethowed r. s. *for thered*. f. 127. l. 16 r. *reparating* f. 128. l. 18 r. *affairs* for demands. f. 131. l. 19. dele and f. 137. l. 43 r. *the new*. f. 141. l. 24 r. *second* book. f. 148. l. 50 r. in an angle. f. 161. l. 12. dele be, and l. 32. dele *ther*. f. 162. l. 30. r. *interficiant*. l. 36 r. by her *swiftness* f. and l. 37. r. by her *swiftness* f. 163. l. 19 r. *malevolent* aspect. f. 173. l. 12 r. *aspect* of. f. 179. l. 44 r. and of his *houses* f. 183. l. 24 r. unto him. f. 185. l. 53. dele and before aspect. f. 201. l. 51 r. you have been taught.

Folio 214. l. 46. r. 25. Chap. f. 215 l. 33 r. Chap. 22. and l. 50. r. Chap. 26. f. 224. l. 27. r. or f. 229. l. 33. r. to *thofe* places. f. 241. l. 2. r. be is. f. 250. l. 8. r. his position. f. 251. l. 13. r. *living* in the Sea. f. 258. l. 1. r. *Jupiter* prevent. f. 259. in the last note *Lord*. 261. l. 13. dele *my*, 265. l. 1. dele *either*. f. 284. l. 28. r. if it be *Venus*. f. 284. l. 26. dele at. f. 286. l. 1. r. *amplifie* it thus. f. 294. l. 5. for this book, *his* *Section*. f. 295. l. 39. dele and f. 298. l. 1. r. *be* better and l. 10. r. *thofe* brute, and l. 11. r. *or* at both f. 300. l. 11. r. *foes* therefore. f. 308. l. 17. r. In the sixteenth *Chap. and third Section*. f. 320. l. 33. r. 16. *Chap. and 3. Secl.*